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THE

WORKS

OF THE

RIGHT REVEREND FATHER IN GOD,

THOMAS WILSON, D.D.,

LORD BISHOP OF SODOR AND MAN.

VOL. VI.

NOTES ON THE HOLY SCRIPTURES.

OXFORD:
JOHN HENRY PARKER.
MDCCCLIX.

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ADVERTISEMENT.

THIS edition of Bishop Wilson's Notes on the Bible is printed from the original manuscript, which is preserved in the Bodleian Library. The notes are contained in a quarto Bible, printed at Oxford in 1697, to the marginal references and readings of which Bishop Wilson frequently alludes. They are written in the margins, the fly-leaves, and on slips of paper; these are sometimes inserted between the leaves, sometimes attached to the leaf in the space between the two columns. Some of the slips have unfortunately been lost.

The notes were first printed after the Bishop's death in three quarto volumes, in which, besides the authorised Version of the Bible, the variations of the different English translations were given. The work was sent out under the Editorship of the Rev. Clement Crutwell, and published by subscription at Bath, in the year 1785; it has never been reprinted.

In that edition the notes were altered more or less throughout, by occasional additions, especially in the Psalms, by some omissions, by combining two or more notes in one, and by a general revision of the style, in which the plain, antique, and sometimes not strictly grammatical language of the Bishop was altered to bring it into accordance with the taste of the day.

In cases where there is any reason to believe that the notes which are found in Crutwell's edition, and not in the Bodleian copy, had been originally in the Bible, but since lost from it, they have been retained in this edition, but printed between brackets [ ], to indicate that they cannot

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be relied on as exactly Bishop Wilson's words. In the same way any verbal additions which the present editor has thought it necessary to make in the text are indicated by the same marks.

It ought to be kept in mind that these notes were not designed for publication. They were written at various times, apparently for the Bishop's own use. They are sometimes inaccurate in expression, sometimes incomplete, sometimes hints, or heads of thought. They would not be referred to as of special authority in historical, chronological, or verbal criticism, or even in exact exposition. They shew, indeed, that Bishop Wilson himself studied, read, and made copious notes from the most recent and esteemed writers of his own day on these subjects, and that to him the understanding of the Holy Scriptures was matter of most careful thought and study. His reflections illustrate the principles for a profitable study of Scripture set down in the Prefatory Thoughts; and will be found to have the qualities which have made his *Sacra Privata* and Maxims so highly valued, earnest practical piety, sobriety, and good sense.

To avoid multiplied references, it may be stated that the Targums and Oriental Versions are cited from Walton's Polyglott; in the dates of events, Bedford's Scripture Chronology is followed in the early books of the Old Testament, and after that Abp. Usher, and Lloyd, Bishop of Worcester. The French translation, frequently indicated by *Fr.* in the New Testament, is that in Quesnel.

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[PREFACE.]

He that would read the Scriptures to any saving purposes, must read them with this view, that he may become wise unto salvation.

He will then see the spiritual meaning and design of the Scriptures, which are designed to enlighten the mind, sanctify the affections, and make men holy rather than learned.

He "shall be beaten with many stripes," who reads the Scriptures, and yet lives in contradiction to what is there set down.

Criticisms, finding out the meaning of difficult places, &c. are not so edifying as establishing the heart with practical truths.

Let a man first approve his sincerity by doing the will of God where it is plain, and then he may expect God's assistance in other points, but not till then.

To read the Scriptures with profit, we should ever look inward, and apply to ourselves the reproofs we meet with; the directions, the warnings, &c.

The main end of God's giving us the Holy Scriptures, is to make known to us His purpose of redeeming us by His Son: that believing and closing with this merciful design, we "might have life through His Name."

Human reason, though never so highly improved, can never see the true meaning of Scripture without a principle of grace.

Read the Scriptures, that you may be truly good: let your reading be ever attended with prayer for light to see,

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and power to do, your duty; and meditate upon what you read, that it may become a real food to the soul, being well digested.

Be humbly content with your present measure of light. Difficult Scriptures have their use. They shew us our ignorance, our want of supernatural light and assistance.

Have a care of hearing the Word and forgetting it, through the cares, and riches, and pleasures of this world.

Bring your life to this test by examination, and remember the words of Jesus Christ, "He that doeth the truth, cometh (willingly) to the light," &c.

The more a man purifieth himself, the better he will be disposed to understand divine truths.

Examine what conformity there is of your heart to the Word you have read. The Holy Scriptures discover to us the evil of sin, that has overspread our souls; and the evil of punishment, which will be inflicted upon every transgressor.

Never hope to receive the mysteries of the Gospel into a corrupt heart: "the natural man receiveth not the things that be of God."

Jesus Christ is the key of all the Scriptures; we must always have Him before our eyes, if we would understand them. No part of the Holy Scripture is in itself unintelligible; but according as men's spirits shall be prepared, and the time suitable, God has and will make known the most obscure passages.

We must not be offended at the great crimes of some great and good men recorded in Scripture; they are recorded to shew us, that there never was man on earth (Jesus Christ Himself excepted) in whom nature is not extremely corrupted.

The Scriptures declare these two truths, That all are sinners, and that there is no salvation but by Jesus Christ. He who does not find Jesus Christ in the Old Testament,

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and in the ceremonies of the Law, does not understand them. When we consider them together with Christ and His Church, we then discover everything worthy of God.

[Gastrell *Bishop of Chester's*] *Christian Institutes, Præf.* [par. 2.] "Had the Scripture exhibited us religion in that regular form and method to which other writers have reduced it; there would have been wanting one great proof of its authority, which being penned at different times, and upon different occasions, and containing in them a great variety of wonderful events, surprising characters of men, wise rules of life, and new unheard-of doctrines, all mixed together with an unusual simplicity and gravity of narration, do in the very frame of them and composure, carry the marks of their divine original."

"We cannot speak of the things of God better than in the words of God." *Chillingworth.*

Axioms.

The literal is the true sense, where there is no evident reason to the contrary.

Of two senses, that is to be preferred which agrees with other Scriptures, and the testimonies of ancient authors.

Scripture consists in the *sense*, not in the *words*. *Sense* to be understood from the concurrent sense of the ancients.

We are never to run to figures in expounding the Holy Scriptures, except the proper sense be against the truth of faith or good manners. Augustin. *de Doctrina Christiana*, lib. iii. cap. 10, [§ 14, tom. iii. col. 49, D.]

The Law and the Prophets give witness unto Jesus Christ, and scarce speak but of Him. In the prophetical and figurative parts of Scripture, we see nothing worthy of God, unless we consider them with Christ, and behold Him represented in those types and shadows.

Both Jews and Gentiles had reason to embrace the Gospel,

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upon the authority of the Old Testament. The Jews, because Jesus Christ was plainly foretold by the prophets. The Gentiles, because the prophecies of the Old Testament had so exactly foretold Jesus Christ, and were so nicely fulfilled.

The mysteries of Scripture are understood by none but such as are acquainted with Jesus Christ. Everything in them, their promises, prophecies, sacrifices, ceremonies, and events, have all a relation to Jesus Christ. He is the object and end of all these: He therefore, "for whom are all things," cannot be a mere man, a creature, or anything less than God.

Proofs of the truth of the Law of Moses.

Lev. xxv. 4, &c., xxvi. 44.

PROPHET.—The business of a prophet was either to explain a former revelation, or to retrieve it from its mistakes and corruptions; or lastly, to discover something not before revealed.

Observations for better understanding the Scriptures[a], *from Mr. Pascal.*—The design of the Spirit of God in the Scripture seems to aim at two things, viz., the information of the meek and teachable in the way to eternal life; and the concealment of such instruction from the proud, slothful, and profane. So that there is light enough for those who desire to see, together with an obscurity sufficient to humble them, by shewing them their own ignorance: and there is obscurity enough to blind the *wicked* and *perverse*, and yet brightness to leave them inexcusable at the last day: which light notwithstanding, being mixed with darkness, may serve to make their punishment easier. See Isa. vi. 9, 10; Dan. x. 12, [or xii. 10]; Matt. xi. 25, 26, xiii. 10—15; John vii. 17, ix. 39, xii. 37, [&c.]; 2 Thess. ii. 10, &c.; Luke xvi. 27, [&c.][b]

When the Scriptures speak of God's hands, &c., the trans-

[a] ["Mr. Whiston," was written here, and crossed out.]
[b] [Pascal's Thoughts, § xviii., &c.]

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lation should be as followeth: *God's hand;* i. e. His power. *His eyes;* i. e. His care and providence. *His mouth;* i. e. His commands. *His bowels;* i. e. His tender compassion, &c.[c]

Qui non advertit quod supra et infra est in sacris libris, pervertit verba Dei viventis.

To understand the Scriptures right, is to understand them as the primitive Church understood them.

The Holy Scriptures contain the law of God to men; they contain also the history of the Church, and the world too, as far as concerns the Church. Now we are carefully to distinguish matter of fact from matter of command and law. Neither is every law a law to every man. The passover is no law to us, though it was to the Jew. Every fact recorded in Scripture is not a law. Standing laws are such as cannot be repealed by any power, but by Him (Jesus Christ) who gave them. But Church acts, recorded in Scripture, may be altered by the same authority that made them. Our Lord fasted forty days; St. Paul circumcised Timothy; St. Peter dissembled with the Jews. These are no laws to us.

To know what is a divine law, and what it concerns: 1. It must appear to be the command of God, &c.; and, 2. It must appear to be literally delivered to us, or in the same circumstances with those to whom it was delivered. It is thus that the Ten Commandments are a law to us as well as to the Jews; but not those laws which concerned their polity, or such as were types of what was afterwards to be fulfilled. When God commands or forbids a thing, and gives a reason from the nature of the thing, that command is of eternal obligation. Lev. xvii. 11; Deut. xx. 18.

Reading and meditating on the Scriptures is a character of predestination: "he that is of God, heareth God's Word." *Lamy*[d].

[c] [Here is entered:—"N. B. Lud and Ludim always signify the Ethiopians. H. R."]

[d] [After this is entered:—"*High Places.* Sacrificing in them; why forbid: 1 Kings xv. 14."]

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[When FAITH is made the condition of being saved, it is with respect to Jews or infidels; that is, the only way they had to be saved, was to believe and embrace the Gospel. John iii. 15, vi. 40; Matth. xvi. 16. To be saved, means to be put into a salvable condition; and they shall be saved, if they live according to the tenets of the Gospel.]

Reason and Revelation.—It is the part of reason to enquire and be satisfied upon good grounds, that such and such truths have been revealed by God to man: when we are assured of this, and our reason tells us that such and such is the true meaning of such a revelation, then reason ought to submit without going impertinently beyond its bounds, and asking, How can this be? As if nothing can be, which we cannot or ought not to comprehend.

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THE

FIRST BOOK OF MOSES,

CALLED

G E N E S I S.

N. B. Moses gives a history and account of the creation, and what followed to his own time, as truths known to this whole nation, and which they had received by tradition from their ancestors; otherwise it would have been the greatest folly to have attempted to make so great a nation to have received, for truths, things which before they had never heard of; as, the creation, the flood, the peopling of the world, the call of Abraham, the promise made to him, and to them his seed; the ordinance of the Sabbath, which to that very time had been observed from the creation; the difference betwixt clean and unclean beasts, observed before the Law given by Moses. Now God having acquainted Adam with all the circumstances of the creation, and particularly his own and wife's, he communicated these to his children, and they to theirs, and very probably rehearsed them fifty-two times in a year, i. e. every Sabbath, which by law they were obliged to observe, and to glorify their Creator. And to be sure, when he told his children how he came to transgress the law of God, and the consequences thereof, he let them know the gracious promise God had made him, of a Redeemer, more fully than is set down in the Bible. As men observed or neglected to commemorate the creation and this promise of a Redeemer, they either were pious as Enoch, Seth, &c., or wicked as Cain and his posterity.

CHAP. I.

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CHAP. I. All these things were well known to Noah: he lived some hundreds of years with thousands of people who had conversed with Adam; of all which he informed his sons, fifty-two times a-year. After the flood, Abraham conversed with Shem the son of Noah, and his children, very many years, and knew as perfectly well what passed at and since the creation as Adam and his children; and consequently his son Isaac, and grandson Jacob, and their children, i. e. as many as preserved the knowledge of the true God by observing the Sabbath.

It is observed by Moses, that Joseph lived to see his children and his children's children, and to be sure instructed them in the history of the creation, &c. From these Moses and the children of Israel had a full account of the same: and that whole people could not have borne an account which should have varied from what they had received from so sure a tradition, and so universally known. But though these facts were most of them known, yet God inspired Moses in an extraordinary manner to record them truly, as also such particulars as might either be forgotten or misunderstood[a].

The Books of Moses may justly be called a history of Providence; forasmuch as God having given man free will and reason to govern himself by, God by His providence shewed him what would be the consequence of sin and of virtue; the reward of both which appeared very plain in those days when there was no Law given; whereas now there is no reason to expect so constant a retribution in this world, when we are assured there will be a day of accounts hereafter, when men shall receive, &c.

Genesis is the first and principal of the Books of Moses; because it is necessary before a law be established, that the greatness, the power, and the authority of the lawgiver be made known, and the rewards be discovered which he will give to the obedient, and the punishments he will inflict upon the disobedient; both which are laid down in this book. *Isidore of Pelusiota*, lib. iv. [Epist.] 176, [p. 512, ed. Paris. 1638].

[a] [Here is the note:—"Messiah properly signifies one consecrated and anointed to be a King, a Priest, or a Prophet."]

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This book contains the history of about 2,400 years, viz. from the creation to the death of Joseph. CHAP. I.

Had it not pleased God at this time to have caused Moses to have written the history of the creation, and appointed a whole nation to be keepers of these records, the whole world, ere this day, would have been as ignorant of the true God, and of the creation, as the Indians of America, or the most brutish people.

That Moses was the author of this and the four following books, see *Du Pin's Bibliotheca, Prelimin. Dissert.* sect. 1; where all objections are fully answered[b].

John xvii. 24. *Thou lovedst Me before the foundation of the world*[c].

CHAP. I. ver. 1. *In the beginning;* i. e. to begin with the creation of the heaven and the earth. This was at the autumnal equinox.

[Moses, though divinely inspired, does not go about *to prove that there is a God;* he justly supposes, that whoever considers the works of creation must be convinced, that a Being of infinite perfection, wisdom, and power, whom we call God, was the Creator of all things.]

3. *Light*—This was before there was any sun.

21. *Whales;* or, great fishes of all sorts.

26. *Let Us make Man. Us:* He speaks to One who has the power of creating. John i. 1—3. The Council of Sirmium anathematized such as should say the Father did not speak to the Son when He said, *Let Us make Man.* Socrates, [Hist. Eccl.] lib. ii. ch. 30, [p. 126.]

In our Image. It must not be imagined that this Image of God consisted only in this dominion (*Socinus*); but as (v. 28) the divine blessing extended farther than the begetting of children, &c., viz. to their glorifying God and increasing in virtue, so the Divine Image consisted in man's having an *understanding soul* and *free will,* which are essential to him, as also holiness and righteousness, which were blotted out by his transgression.

27. *In His own Image;* i. e. saith the author of the Book

[b] [Hist. of Eccl. Writers, Eng. Trans., vol. i. pp. 1, 2, ed. 1692.]

[c] [On the margin, near the top of the leaf, is written,—"The distinction of verses as they now stand was the invention of printers, soon after that art was found out. See *Prideaux's Connection.*"]

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CHAP. I. of Wisdom, chap. ii. ver. 23, *to be immortal;* that so He might take delight in him as a father does in his own child, which is his image and likeness.

28—30. By this general grant, all men have a right to the blessings of the earth and seas; but then this hinders not but that this right may be bounded by human and divine laws. The laws against thieving, for dividing the Land of Canaan, &c., shew this plainly.

Had not God subjected every creature to his dominion, and by that so ordered their several natures, that they would obey him, and not dare to hurt him, he would soon have been destroyed; nor could he have made any use of those that were designed for the use of man. And had not God given him a right to his food, it is certain he had no natural right to anything on earth, but as God gave it him.

Adam, by the dominion God gave him over all the creatures, had, though naked and defenceless, full security that they could not hurt him, and he had a convincing proof of this by their obedience when they were brought before him.

29. The sin of Adam forfeited all this right given him by God, which was restored him by Jesus Christ, viz. the necessary use of them.

CHAP. II. ver. 2. *Rested.* Is. xl. 28.—*On the seventh day God* (had) *ended;* i. e. the seventh day there remained nothing to be made.

3. *Blessed;* i. e. ordered it to be observed as a day for praising Him, and for obtaining His blessings; and no doubt [it] was observed by all good men from Adam to Moses.

Sanctified; i. e. set it apart, that it might continue to all ages the memory of the creation, and the Author thereof, which man by an express law was obliged to commemorate fifty-two times a-year. [And as the neglect of this law brought in idolatry and infidelity, so the breach of it has ever since been punished most remarkably, by a judicial hardness of heart, forgetfulness of God, and exemplary judgments; as infinite offenders have confessed.]

7. *The breath of life.* Breath of lives.

9. *Tree of life.* So called because he that ate of it would have lived for ever, either by virtue of that tree or by the

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appointment of God; as the Sacraments are means of grace. CHAP. II.
Chap. iii. 22.

Knowledge of good and evil; i. e. if eaten of, would make one sensible of good and evil.

16. *Every tree;* the tree of life not excepted.

17. *Thou shalt not eat of it.* To preserve in him a sense of his dependence upon his Maker, and to keep him in obedience.

Thou shalt surely die; i. e. Thou shalt surely be subject to death; thy sentence is passed; thou art a dead man from that moment.—Which implies a promise, that if he should keep the command he should live.

[Or] Thou shalt contract such a disorder as will be thy death: and perhaps this was the nature of this fruit, as we see many such poisonous effects of some fruits at this day;—Thou shalt contract such an indisposition which will end in death at last, and live in a dying condition.

And he had died then when he transgressed this command, but that God continued his [life] by transferring his and his wife's sin upon an animal to be sacrificed in his stead; and, indeed, it was at this time that sacrifices seem to have been appointed by God.

[Or] Thou shalt deserve to die without remission. H. R. See 1 Kings ii. 37.

Query, Whether the sentence was not executed the moment he fell. It seems plain from Scripture, that he then lost his spiritual life—the true life of the soul, and became dead to everything that he was created for—viz. the propagating the glory of his Creator: he lost that Spirit which united his soul to God.

All right to eternal happiness was lost in Adam.

[Or] i. e. Thou shalt lose that divine life which I have breathed into thee, particularly, above all other living creatures;—Thou shalt be deprived of that life which made thee partaker of a divine nature; which life he lost the very day he sinned, and became a mere man without the life of grace, the image or life of God being dead in him; which would not have happened to man if he had not sinned; or else the words are unintelligible, and no threat to one who must have died, eat or not.

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CHAP. II. This was in part fulfilled the day they did [eat]; i. e. the soul was deprived of that supernatural grace and Spirit which was her life; the rest followed in time, viz. the death of the body, &c. God reserving to Himself, as all supreme judges do, a power of dispensing, if He shall think fit, with His sentence.

It was Mr. Mede's positive assertion, (see Appendix to his Life, xli.[d]) that the *ratio formalis* of Adam's sin was sacrilege, in taking the fruit of a tree which God had reserved as His own in a peculiar manner: see the place. God, who punished this sin in so signal a manner in Paradise, has followed it with His judgments ever since; in Achan, [Josh. vii.], in Ananias and Sapphira, [Acts v.], and ever since in innumerable instances.

23. As Adam in the state of innocence knew who Eve was, though he had never seen her before, so it is probable that we, when we are restored to that state, shall know one another, even those whom we never knew in the flesh.

24. *Wife;* not wives. Polygamy.

All this must be from express revelation, for Adam knew not what a father or mother was, nor that the affections of children and parents were great, and yet that the ties of wife and husband should be greater. But it appears from our Saviour's words, Matth. xix. 4, that this revelation was from God; that it is founded upon the law of nature, for one man to have one woman only; for God knew, (and no man else could know,) the evil consequences of unlimited mixture, and that the number of males and females should be so near equal, that many of them would be deprived of the comforts of marriage, if it were otherwise than as God ordained.

25. *Were not ashamed.*—Having neither in their reason nor affections transgressed in anything.

Of the state of man before the Fall, see *Bishop Bull's Works,* [Sermons and Discourses,] p. 1065. [Disc. V. vol. ii. p. 52.]

Man being in a state of trial, in order to a greater happiness, it was not reasonable to expect that God should hinder the temptation from succeeding; especially since in His eternal counsel He was determined to find so speedy a

[d] [Works, ed. 1672.]

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remedy, so much more for the happiness and future security of mankind, who without that had in himself and posterity been subject to fall without any hopes of mercy. CHAP. III.

CHAP. III. In this chapter you have an account of the state of man *before and after the Fall:* that he was created in the Image of God, and placed in Paradise, in a state of *trial,* in order to a greater happiness, and an immortal life, if he should keep the covenant which God made with him and his posterity.

Now this covenant, through the temptation of the devil, he broke; and was therefore turned out of Paradise, became subject to sin, and to the punishment of sin, which is, misery, afflictions, and death in the end: and this was the occasion of that universal corruption which we see in the world.

Concerning the nature and greatness of this sin of *Adam,* we are not able to judge of it by this short account given us by *Moses,* or by our own reasonings; but we must judge of it by the greatness of the punishment inflicted upon him and his posterity for his transgression. God is infinitely just and holy, and therefore could not inflict a punishment greater than his sin deserved. But then this transgression gave occasion to God to manifest another of His glorious perfections, *His infinite goodness and mercy.*

For seeing man in this deplorable condition, He had compassion on him, and forthwith made him this promise of life and comfort: *That the seed of the woman* (One who was not to have a man for His father) *should bruise the head of that serpent,* the devil, which had beguiled her.

This, no doubt of it, was more fully explained to Adam; for we find in the next chapter, Abel, *through faith in this promise,* offering a sacrifice acceptable to God, which could not have been so, had it not been of God's own appointment.

1. *Serpent.* The Seraphim was a species of serpents exceeding glorious, shining, and beautiful, in Arabia; which form it is probable the devil took upon him, the better to deceive. Vide *Tenison of Idolatry,* c. 14[e].

Hath God said? i. e. Is it because God hath said, &c., that ye will not eat? The devil first endeavours to give her

[e] [Part V. pp. 351, sqq. Lond. 1678.]

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CHAP. III. an ill opinion of God, by falsely repeating the command—*every* tree, instead of *one* tree.

4. *Ye shall not surely die.* She gives credit to the devil before God, which seems to be the first step to her ruin, viz. her want of faith in God's word.

6. *Good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise:*—So that the law forbidding, was a real restraint upon the appetites sensual and rational.

Good for food. She could conclude that it was good for food *only* by the serpent's eating of it before her eyes, and that he did not die upon it, as God had threatened; so she gave him credit, and distrusted God's word. And seeing the serpent from a brute become a rational creature and discourse at that rate, this confirmed her in her infidelity, and in her belief that she should be like God Himself if she ate of it. *Delaney*[f].

6, 7. This, with great reason, is supposed to have happened the tenth day from the creation, which day was afterwards appointed, (and perhaps from that time,) to be the day of atonement called the *fast*. Levit. xxiii. 27—32. *Bedford.* [Scripture Chronology, Book I. c. 1, § 30, p. 17.]

7. *Their eyes.* Their understanding and consciences were awakened unto a sense of their mighty sin.

Naked. They then began to perceive that they had wild and ungovernable appetites. They were sensible they had done amiss, and were deprived of the Holy Spirit, or supernatural grace.

8. *Hid themselves.* His very reason corrupt, to think that they could hide themselves, as wild beasts run away into a wood when they see a man.

10. *Because I was naked.* He was now sensible of something that needed a covering, since he had lost that mighty grace which hitherto had hindered the animal body from feeling any bestial lusts.

This shame was part of their punishment. And it is entailed upon their posterity as a standing memorial of the sin that occasioned it, being an impression from God upon their

[f] [Revelation examined with candour, vol. i. p. 23. Lond. 1732.]

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spirits; for no other account can be given of its being universal as it is. CHAP. III.

11. How often do we do the things which God has commanded us not to do, without fear.

15. i. e. There shall be a perpetual conflict between the devil and his followers, and the Church of God.

Her seed. God in the midst of judgment remembers mercy: and here promises a deliverance, the seed of a woman, (not of a man,) who should break the head of the serpent, the devil, by whom they had been led into sin and misery.

Though this promise was not fulfilled till four thousand years after, yet the benefits commenced from this very time.

It shall bruise thy head. From this moment the Son of God became the second Adam or parent of all mankind, from whom they receive a principle or seed of a new life, which is to be the beginning of a new birth;—a new life, as He received a natural life from Adam.

Head; i. e. the power of the devil.

Heel; i. e. the seed of the woman shall receive some damage from the serpent, though not in any principal part.

So that Jesus Christ was appointed from the beginning to sufferings.

16. *He shall rule over thee;* i. e. thou shalt become subject to him, &c.

17. *Cursed is the ground for thy sake.* And yet this is the place where we set up our rest, and look for happiness.

18. By this word of God, by which all things were at first created, thorns, gorse, thistles, and such noxious weeds, received a power of increasing and propagating their kind, so as to create man continual care, labour, and toil to earn his bread, more than he had before this curse was pronounced; before these (now pernicious weeds) received from the mouth of God a new power to propagate their kind abundantly, in order to punish man, and to keep him in perpetual care and pains to keep them under, and hinder them from destroying the necessary fruits of the ground, necessary for his subsistence; as also to be a perpetual monitor to man of the sin which occasioned this curse, that he may strive to avoid a much greater curse, if he still goes on to offend God by

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CHAP. III. breaking His commands; by not believing God's Word, which was the occasion of the fall. Vid. ch. ii. ver. 4.

18, 19. God condemned man to toil and misery, that he might look for rest somewhere else than on earth. How great is the sin of an idle, useless life.

20. *The mother of all living;* viz. the mother of all such as through Christ, (her seed in an especial manner,) should attain everlasting life.

21. *Made them coats;* i. e. ordered them to make.

24. *To keep the way of the tree of life.* To shew us that eternal life is not to be obtained by us, it being out of our reach, unless Jesus Christ give us power to eat of the tree of life.

24. *At the East.* So that Adam and his posterity peopled the earth eastward, the flaming sword hindering them from going westward.

Of the sin of Adam, &c. They that speak too lightly of that sin have not considered the greatness of it; namely, a sin of infidelity in not believing God—in giving credit to Satan—a high degree of pride in desiring to be as God;—in breaking the command of his Maker;—and in sacrilegiously taking that which God had reserved to Himself, and separated from common use. So wicked are they who call it the eating of an apple only, for which he was so severely punished.

CHAP. IV. ver. 1. It is Hebr. את־יהוה Eth Jehovah; i. e. not *from,* but, *the* Lord, [i. e.] Jehovah, *Jehovah incarnate.* She hoped, no doubt, this was the promised seed.

3. N. B. That there was a law of sacrifices before this. See *Tanner's Rise of the First Church of God,* ch. v., vi., vii., viii., &c. [g]

God was pleased, in order to keep up the memory of His promise by an outward ordinance, to accept of the life of a beast, instead of the life of sinners which had been forfeited, until the promised seed should come, who, by His atoning death, should bruise Satan under His feet.

4. It is plain from hence, that from the very beginning

[g] [Primordia; or, The Rise and Growth of the First Church of God, described by Thomas Tanner. 8vo., 1683.]

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there was a law obliging all men to bring their first-born, firstlings, first-fruits, &c., an offering to God, as the proprietor of all things; part to be consumed, part to be redeemed, part to be estimated, and the value to be given to the priest. CHAP. IV.

Respect unto Abel, &c. First to his person, (his faith and purity of mind,) and then to his external service.

If God accepted Abel's sacrifice, it was because it was His own ordinance; and if Christ abolished these, it was because they were ordained but for a time.

Had sacrifices been a human invention, it is probable God would not have accepted either the one or the other.

6. That which aggravated Cain's guilt was, that God Himself was pleased to argue with him before he committed this horrid fact, in order to deter him from it. And is not this the very case of all sinners? Does not God by His ministers and by His word warn them—set before them the danger, the dreadful consequences of sin? And yet it makes no impression upon a heart set upon wickedness, as Cain's was.

7. *If thou doest well.* If thy practice answer thy profession of religion, thou shalt be accepted or pardoned.

Sin, (i. e. a sin-offering,) lieth at the door, namely, of the tabernacle or place of worship, so that thou needest not to be sad;—or, sin lieth in the way, hindering acceptance;—or, the punishment due to that sin.

Thou shalt rule over him. By virtue of primogeniture, after the death of their father.

The case of Abel and Cain seems to be this:—Abel, acknowledging himself a sinner, brought a sacrifice of atonement, which was to be a living creature, confessing his guilt, and imploring pardon; and as such, he and his sacrifice was accepted. Cain, on the other hand, brought a sacrifice of thanksgiving, expecting to be accepted without repentance, or owning himself a sinner. This seems to be implied in the words of God: "If you are indeed righteous, and stood in need of no atoning sacrifice, you would be accepted;—but as you are not so, sin lieth at your door, and will do so, till it is removed by an atoning sacrifice." *Delaney*[h].

[h] [Revelation, &c., vol. i. p. 136.]

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CHAP. IV. 8. *Field;*—from the place of their usual abode.

Slew him. It is probable that this happened A.M. 129: vide ch. v. 3, compared with the twenty-fifth verse of this chapter.

This was the first type of the death of Christ, which the envy of the Jews was one day to fulfil.

14. *From the face of the earth;* or, from this earth, or territory.

From Thy face. That is, from this place where God appeared to His worshippers by some visible glory, and answered their prayers.

Here is an exact description of an excommunicate person, as Cain indeed was, by this sentence of God.

15. *Set a mark upon Cain.* Or, as the Seventy, God set a sign or wonder before Cain[1]; i. e. He wrought a miracle to convince him, or satisfy him, that whoever met him should not kill him. N. B. The murder of Abel was not long before the birth of Seth, [vide ver. 25,] which was about A.M. 130; so that at that time the earth was greatly peopled.

16. *Nod;* i. e. the land or country of the banished man; supposed to be Arabia Deserta.

19. The first instance of polygamy.

22. *Naamah.* She is by the Eastern writers said to be the wife of Ham, and worshipped by the idolatrous world by the name of Venus, Astarte, &c.

26. *Then men began to call upon the Name of the Lord.* Perhaps to have stated times and places of public worship. As soon as there was a family or society, there was a public worship.

Or, then began men to deify the creatures, or to call them by the name of gods: "they ascribed unto them the incommunicable Name;" i. e. then began men to be idolaters. *Bedford.* [p. 20, note c].

[Wisd. xiv. 21.]

Moses, in this short account of what passed before the flood, takes no notice of the institution of sacrifices, of the observation of the Sabbath, of prayer, of the rules of virtue and morality, no doubt given to Adam; these being received duties, known and practised by all good men from the beginning. He speaks not of clean and unclean beasts, of

[1] [ἔθετο . . . σημεῖον τῷ Καΐν. LXX.]

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the Sabbath, &c., as things known to all the Israelites, and even before the law given on Mount Sinai. CHAP. VI.

CHAP. V. ver. 1. ***Likeness of God;* viz. in the wisdom of His mind, and holiness of His will.**

3. *In his own likeness, after his image;* i. e. with such a corrupt and depraved nature as his father's is now become.

It is, perhaps, too generally expressed, that all the faculties of both soul and body are corrupted by the fall of Adam. It will be hard to prove that it has essentially weakened any more of us than what is common to beasts; i. e. our animal life, and its faculties. When, therefore, a pure soul comes to act in a body corrupted, (as are all the descendants of Adam,) it errs not by its own defect, but as joined to a disordered body, as a good musician plays ill upon an instrument out of tune. Thus the soul is defiled, [and] acts disorderly by means of the senses, (which are common to brutes). The original, therefore, of every sin is not properly in the soul, but in the senses. These represent things wrong to the understanding, which is the seat of the soul, and then the soul wills the act, as guided by the understanding, imposed on by the senses. *Ath. Oracl.*[k]

6. *Enos.* Sorrow.

12. *Mahalaleel. Heb.* A praiser of the Lord.

22. *Walked with God;* or, pleased God.

24. *God took him;* i. e. translated him either in soul or body, or both, to a place and state of happiness. A most convincing argument and proof of a life after this, and sufficient, one would have thought, to have silenced the Sadducees, who received this book: but they had hardened their hearts.

God gave the world this instance to convince them how He would have dealt with Adam, had he continued in obedience to His command, and with all his posterity. So He has given us Jesus Christ as an . . . . .

27. *And he died.* The year the flood came.

32. Japhet the eldest, Shem the second, Ham the third.

CHAP. VI. [The sad effects of Adam's transgression did

[k] [Athenian Oracles, vol. i. p. 165, ed. 2. Lond. 1702.]

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CHAP. VI. now appear in the universal corruption of his posterity. Wickedness was now come to such a height, that there was no possibility of a reformation; since *the sons of the sovereigns*, (for so the beginning of this chapter, "sons of God," is rendered in some of the most ancient versions—[the Arabic Version, the Targum of Onkelos],) *the sons of the very magistrates*, were as wicked as the rest: so that God was resolved to cure the evil by the destruction of the sinners.]

2. When great men make vice fashionable by their example or authority, it is the beginning of a total corruption, and general judgment. St. Luke xvii. 27.

The sons of God saw the daughters of men, &c. The sons of the sovereigns seeing the daughters of the inferior sort were fair, they took them by force, and ravished them at their pleasure.

This shews the wickedness of the world, and how improbable it was that ever it would mend, when those in authority were the very persons who, instead of restraining, did promote vice; so that there was no way to cure the evil but by destroying the sinner; the mischief being any other way without remedy.

3. *Strive;* Gr. *οὐ μὴ καταμείνῃ*, shall not abide, not remain with him[1].

One hundred and twenty years; to repent in, before I bring the flood upon the world.

For God as a merciful Father shakes the rod, that if possible He may prevent the punishment.

8. *Noah was a just man, &c.* Had not the same Spirit by St. Peter, 2 Ep. ii. 5, told us that he was a preacher of righteousness, we should not have known it. This shews that a great many things, in this short account which Moses gives, are omitted.

[Noah having been convinced of God's hatred to sin by his own deliverance, and the punishment of the former world, no doubt took all imaginable pains, and became a great preacher of righteousness to the new world as well as to the old.]

[1] [In the margin is "H. R. Arab. Samaritan, &c. Targ. On." Of these, the Arabic Version (as also the Syriac and Vulgate) and the Targum of Onkelos, agree with the LXX., and the Samaritan with the Hebrew.]

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11. For this period between the creation and the flood, all mankind had, or might have had, a perfect knowledge of the will of God and of their duty, if it was not their own fault; for Methuselah lived with Adam two hundred and forty-three years, and with Noah six hundred; so that no man needed to want information of the creation, &c., that had a mind to be informed.

14. *Gopher wood;* i. e. cypress, of which great quantities grow about Babylon, near which place the ark was built. This wood is incorruptible, so that the remains of the ark might be seen in Josephus's time, as he[m] and others say it was.

14, &c. When one sees with what unconcernedness Moses relates the dimensions of the ark, which at first view seems too little for such a number of creatures and provisions it was to hold, and this without explaining himself, which a writer of his own head would have taken pains to obviate and explain,—this is a sure proof that Moses wrote just as he was inspired to write; and after ages, after all the objections of infidels, have found all most agreeable to truth and the reason of things.

15. Bishop Wilkins[n] had made it plain that these dimensions were sufficient for all the uses for which this ark was designed. The ark contained 72,625 tons. There are not above one hundred species of quadrupeds known in the world, nor above two hundred of birds.

18. Viz. the seed of the woman: ch. iii. 15.

CHAP. VII. ver. 1. Noah had as perfect an account of whatever had happened since the creation, as any man can have of what happened in the days of his own father and grandfather, or as any man can have of what happened sixty years ago; for Lamech, Noah's father, had conversed with Adam fifty-six years.

Noah entered the ark on Sunday, November 28th, A.M. 1657. *Bedford,* [Book VI. c. vi. §. 1,] p. 212.

2. *Of every clean beast, &c.* It appears from hence that

[m] [Antiq., lib. i. c. 3. § 5.]

[n] [See his Dissertation in Poole's Synopsis ad loc.; and Essay towards a Real Character, p. 162.]

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CHAP. VII. the precepts concerning clean and unclean beasts, &c., were given to Adam before the law given to the Israelites.

[Observe the infinite patience and long-suffering of God. He gave the inhabitants of the earth fair warning of what was coming upon them, and waited one hundred and twenty years, expecting their repentance.]

21, 22. If God spared not the old world, but spared Noah, &c., the Lord knoweth how to deliver the godly, &c. St. Pet. [Ep. 2. ii. 4.]

S. Luke xvii. 26. "As it was in the days of Noah, so," saith our Saviour, shall sinners be surprised in the midst of their security.

[Consider here, what a forgetfulness of God, a contempt of His laws, an abuse of His patience, and turning a deaf ear to the preachers of righteousness, did end in. A whole world of sinners surprised by death and judgment, in the midst of the greatest security. Whether something like this is not the case of too many Christians, when death surprises them, is worthy of the consideration of every one who reads this history.]

CHAP. VIII. [Noah having been preserved from the flood by a miraculous Providence; the first thing he did was to offer a sacrifice of thanksgiving for his deliverance, and for God's faithfulness and truth, in continuing in him and in his posterity, the *blessing of the promised seed.* This was so acceptable to God, that it drew down a blessing upon the whole earth; and a promise that it should never be destroyed again by water.]

10. *Seven.* This should seem as if time was then divided into weeks, &c., vide ver. 12, and consequently that the Sabbath was then observed; and certainly it was so from the beginning.

12. *Seven days.* This was September the tenth. See v. 10.

13. *Six hundredth and one year,* viz. of Noah's life. So that the flood continued an exact Julian year.

First day of the month. This was Sunday, October the second.

Covering. Which very probably was made of the hides of beasts sewn together.

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16. *Go forth of the ark.* This command was given Sunday November the twenty-seventh; and the day following he began to put forth all the living creatures.

20. *Builded an altar.* Sunday, December the fourth.

21. *For;* though.

22. *While the earth remaineth, seed-time, &c.* This word is our only security. Our only dependence is upon God; to Him therefore we ought to pray and give praise.

This was what Noah intended by his sacrifice, and this was granted.

CHAP. IX. ver. 3, 4, &c. Mr. Jurieu is of opinion[o], and with good reason, that these words have respect unto beasts killed for sacrifice, (as indeed all beasts killed to be eaten were sacrifices,) and that the same command was given even before the deluge; and it is no wonder that from thence this service should spread itself over the whole earth. That blood is the seat of life could not be known to Moses but by revelation, it being a secret in nature never discovered till of late, and that by many experiments and observations which that age in which Moses lived, nor the ages following, knew nothing of.

[6. *Image of God;* i. e. He gave him an understanding soul, which the wicked have as well as the good, and so are secured by this law.

13. It was now the rainbow was appointed by God, to be a memorial both of His justice upon the old world, and of His mercy to the new. Let us, when we look upon it, bless God for being mindful of His covenant, and securing to us the blessing of His promised seed.]

21. This, according to Mr. Bedford, was one hundred years after the flood. [Book II. c. vi. §. 18. p. 215.]

Noah was, by the heathens, called Janus; perhaps from the Hebrew יין *Jain*, wine.

22. This sin was not so great as to deserve a curse upon his posterity; but from this God takes occasion to foreshew what the family of Ham would bring upon themselves in the ages to come. See Gen. xlix. 1.

25. *Cursed be Canaan;* i. e. both Ham and his children,

[o] [See his Critical History, part i. c. 25, vol. i. pp. 244, sqq.]

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CHAP. IX. Canaan being his son. The posterity of Cham never subdued either of his brethren. *Mede* [p].

[Young people should be admonished by this curse upon Ham, to be very careful not to grieve their parents, or provoke them, lest the curse of graceless and disobedient children should be entailed upon them and their posterity.]

25—27. Which was exactly fulfilled when the Israelites, the posterity of Shem and Japheth, conquered Canaan, and possessed the land.

Servant of servants; i. e. the meanest of servants. And so he is to this day; for who are more vilely treated than the negroes in Africa?

27. *Shall enlarge Japheth.* And has not God wonderfully enlarged Japheth? i. e., the islands and the western parts of Europe. Has He not given them a new world, viz. America? And has He not made Canaan, i. e. the negroes of Africa, the possession of Cham, Japheth's servant, in the most remarkable manner, when so many millions of them have been sold even by Canaan himself for slaves? Thus prophecies are fulfilling every day, and are not taken notice of.

27. *Shall dwell in the tents of Shem;* i. e. He shall tabernacle, or take flesh in one of his family, as Christ did.

29. *Died.* Two years before the birth of Abraham.

CHAP. X., ver. 2. *Japheth;* called by the heathens Neptune.

5. See *Mede* [*ubi supr.*], p. 362.

6. Ham being the father of idolaters in the new world, they worshipped him by the name of Jupiter Hammon. His wife was a daughter of Lamech, of the seed of Cain, which made him more prone to sin. Ham was also the *Baal,* (Lord), *and Bel,* of the Babylonians.

8. *Nimrod;* i. e. the rebel called Ninus by the heathen writers, the first king of Assyria; called in the Chaldee language *Barchus,* the son of Chus, and so *Bacchus;* whence the poets' fable.

11. *Went out into Assyria;* [marg.] i. e. went out to war against Assyria.

21. Shem was then called Pluto by the heathens.

[p] [Works, Book 1. Disc. 50. p. 283. ed. 1672.]

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Japhet the elder. So that Japheth was the eldest of Noah's sons. CHAP. XI.

CHAP. XI. ver. 4. *Let us make a name.* That we may be dreaded by all about us.

6. *And now nothing will be restrained from them.* Shall they not be restrained in all that they have imagined to do? *Leusden* [q].

8. *So they left off to build the city.* This was one hundred and one years after the flood; for Peleg [division] was born at this time.

[One hundred years after the flood is by all learned men, almost, accounted too short a time for the number of people to be so greatly increased as to be able to people so great a part of the world as they certainly did upon this dispersion. And therefore it is more probable that the time was much longer betwixt the flood and this dispersion, than the Hebrew copies, which we follow, do make it. And, indeed, there are three copies of the Pentateuch written before our Saviour's time, viz., the Hebrew, from which our Bibles are translated; the Samaritan, which differs from the Hebrew only in this, that it is written in the character which was in use before the captivity; and, thirdly, the Greek Septuagint, written above two hundred years before our Saviour. Now two of these versions, the Samaritan and the Septuagint, make the time betwixt the flood and Babel much longer than the other, viz. three hundred and ninety-six years at least. And that this is the truth appears from St. Luke iii. 36, who mentions a second Cainan, which the Hebrew omits, but yet is found in the Septuagint, which version was made use of by Christ, His apostles, and the whole Church, to St. Jerome's time.

9. *Babel.* This tower, begun by the sons of Noah, was finished afterwards by the kings of Babylon, and consisted of eight square towers, one upon another, and the temple of Belus uppermost.

Nimrod, the grandson of Cham, in whose family religion began to fail, did, in all probability, design an universal monarchy, and this to be the metropolis; which had not

[q] [Philologus Hebræus, Dissert. xxxvi. p. 420, Ultraj. 1672.]

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CHAP. XI. God prevented, the posterity of Shem and Japheth would soon have been mastered and corrupted; and, as it was in the old world, all flesh would have been corrupt; and consequently must have been destroyed; for so it was in the days of Noah.

[You will observe the wonderful power, as well as the wisdom and goodness of Providence, in confounding the language of this untoward people; for by this means they became dispersed over the face of the earth, and peopled it; and the posterity of Shem and Japheth were separated from that of Ham, which was grown extremely wicked, and was too likely to corrupt all about them, and bring on another general destruction.]

10. Abraham lived with Shem one hundred and fifty years, from whom he could have a most exact account of the creation, flood, &c.; for Shem was one hundred years old when the flood came, and had long conversed with Lamech, who had conversed with Adam fifty-six years.

26. *And Terah lived seventy years, and begat Abram, &c.* That Abram was the youngest of the three, see *Whiston's Chron. of the Old Testament*, p. 33, [ed. 1702].

28. *And Haran died before his father.* N. B. And he was the first son who in a natural way died before his father.

CHAP. XII. ver. 1. *Unto a land*—which land was four hundred miles off.

The father of the faithful was sent out of his own country, to intimate to his children that they are but sojourners and pilgrims here; and therefore must wean their affections from this present world.

2. *Blessing;* viz. to the world, by beginning a reformation in it from the idolatry which then overspread it.

3. *In thee shall, &c.* It seems plain from hence that Abram (as our Lord observes, John viii. 56,) saw His day, and was glad; i. e. he saw, and it was made known to him, that the Messiah was to come out of his family.

3. Here are plainly two covenants;—the first temporal, and which only respects Abram and his family; the second spiritual, which has a regard to Christ and the whole world. "In thee shall all [nations], &c." And all future prophecies

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have a regard to these two covenants. Ishmael, and Esau, and all the family of Abram, had a right to the blessings of the first, and all the world to the blessings of the second. The Jews, indeed, expect, by virtue of the last, to domineer it over the world; but sure this would be no great blessing to the rest of the nations of the world, whatever it might be to them. ["Therefore," saith St. Paul, Gal. iii. 28, with respect to this promise, "there is neither Jew nor Greek, but ye are all one in Christ Jesus," the promised seed, in which all the families of the earth were to be happy.

The terrible judgment of God upon the wicked world by the flood was now almost forgotten, and the greatest part of the world fallen into idolatry; when God, to preserve all the well-disposed from being infected, appeared unto Abram, and by him kept up and preserved the knowledge of the true God in his family and posterity.

From this time a particular Providence attended the people of Israel, his posterity, by his sons Isaac and Jacob; correcting, trying, punishing, redeeming them out of the hands of their enemies, until the promised seed came.]

6. *Plain of Moreh;* or, oak of Moreh. It was under this oak that Jacob hid the strange Gods, chap. xxxv. 4; under which Rebekah's nurse was buried, ver. 8. It was here that Joshua set up a great stone, Josh. xxiv. 26; and where Abimelech was made king, Judg. ix. 6; and where the sons of the old prophet found the man of God sitting, 1 Kings xiii. 14.

7. *Unto the Lord, appeared to him.* Unto the Lord Christ, who appeared to him;—for "no man hath seen God at any time."

14, 15. *And it came to pass, that when Abram, &c.* The length of the Holy Land, from the city of Dan (since called Cæsarea Philippi) to Beersheba, is about seventy leagues, or two hundred and ten miles; and its breadth from the Mediterranean sea to its eastern borders, in some places thirty leagues, or ninety miles. This country, though small, lying in the very middle of the then known world, was chosen of God wherein to work the redemption of the world. It was called *Canaan,* from Canaan the son of Ham; *Palestine,* from the Philistines; *the Land of Promise,* from this promise made to Abraham; *the Land of Israel,* from the

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CHAP. XII. Israelites; and *Judæa*, from Judah, the most considerable of the twelve tribes, and the only one that remained after the captivity; and lastly, *the Holy Land*, from the birth, miracles, and death of Jesus Christ.

CHAP. XIII. [In this chapter may be noticed, what is but too common in the world,—the folly and danger of consulting our senses only in the choice of a way of life. Lot makes choice of the fruitful plains of Jordan; not considering the danger of being in the neighbourhood of a most wicked people.—The punishment of this unadvised choice was, he lost all he had; he lost his wife; he had like to have lost his life, had not Abram prevailed with God for his deliverance.]

11. This was about twenty years before Sodom was destroyed.

CHAP. XIV. ver. 9. *King of nations*, viz. king of those nations which were subject to the king of Assyria. This battle was a fatal blow to that empire on this side, which declined ever after.

18. *And Melchisedek King of Salem, &c.* Mr. Jurieu [vol. i. p. 114] is of opinion that this was Ham, Noah's youngest son;—and why not he rather than any of the sons of Canaan? For sure the curse of Noah did not affect him so far as that neither he nor his family were good men.

20. *And he gave him tithes of all.* This was long before the law of tithes was given to the Israelites, and therefore could not be from them. Jacob vowed, after this, the tithes to God; and all the nations most distant from and unknown to one another, observed this, which shews it must come from Noah, and from Adam, and from God.

[The defeat, and the great deliverance of the king of Sodom and his people, should have been a warning to them (as it was in the intention of Providence) to leave off their wicked way of living: but it was not, and they are reserved for a much greater punishment. That which we should be convinced of by this is, that this happens to particular persons, as well as to nations and cities.]

CHAP. XVI. ver. 2. "Hi sunt virorum sanctissimorum

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nævi et lapsus; quos sapientissimus Deus permisit in gravissima peccata labi, ut se homines esse cogitarent; ut discerent ex sensu suo alienis infirmitatibus compati et ignoscere; adversus tentationes non suis viribus fiderent, sed ab Ipsius auxilio toti penderent: sicubi validos tentationum impulsus sustinuissent invicti, inconcussi, illæsi, id omne Illius providentiæ et gratiæ acceptum ferrent. Ita illorum lapsus aliquot fœdiores in ipsis sacrorum voluminum tabulis sapientissimo consilio perscribi voluit, ut extarent in omne ævum, ex una parte, humanæ fragilitatis et inconstantiæ, ex altera, divinæ bonitatis et clementiæ, illustria nec peritura monumenta." *Sanderson, Prælect. Tertia, de Piorum Exemplis*, p. 59[q]. CHAP. XVII.

4. *And he went in, &c.* We must not be offended at the great crimes of (otherwise) good men; they are recorded to shew us that there never was any man, Jesus Christ only excepted, in whom nature was not corrupted; and therefore, a necessity of a Redeemer.

8. *And he said, Hagar, Sarai's maid, &c.* To put Hagar in mind of her relation and duty.

12. *And he will be a wild man, &c.* This prophecy has been most surprisingly fulfilled in the descendants of Ishmael, the Arabians, who continue to this day a powerful people; nor could they ever be subdued by the Romans themselves, in their greatest prosperity and power; nor since by the Turks, though they are, according to the prophecy, in the very midst of them.

CHAP. XVII. ver. 5. *Abram;* a high father. *Abraham;* a father of multitudes.

3. *An everlasting possession.* This expression is to be understood according to the capacity of the subject; sometimes for a perpetual duration, sometimes for a certain number of years, according to God's appointment or purpose.

[9, 10, &c. *Circumcision.* It is utterly inconceivable that an institution so out of the way, so unaccountable, either from necessity or convenience, should have its original from man, or from anything but from the command of God.

[q] [De obligatione Conscientiæ Prælectiones decem. Lond. 1710. Works, vol. iv. p. 48, Oxon. 1854.]

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CHAP. XVII.

Nothing less than such an express command could have obliged Abraham to have submitted to it at that age, or his servants and descendants so universally to follow his example. It is certain they all knew the covenant and promise which God had made to him, (of which this was to be the seal,) and to all such as should submit to this ordinance, and by doing so resolve to become a separate people from the rest of the heathen world, and acknowledge the God of Abraham to be their God, and that every one that did so had a right to the promised blessing.—This mark was given to Abraham as a token that from him should spring the Messiah, and to distinguish his family from all others.

One great end and use of circumcision was not only to distinguish them from all others, but chiefly to keep them from idolatry, into which all other nations were fallen, and to put them in mind of the covenant made with Abraham, and with every one that was circumcised, that he would worship no other God but the true God, the God of his father Abraham, nor own any other mediator but Him promised to Abraham;—all other nations worshipping the sun, &c., as mediators.

By this the providence of God has preserved this people, a distinct generation of people, above one thousand six hundred years, without king or country of their own, though dispersed through all the earth; and will be kept so till all the prophecies concerning them shall be fulfilled.

11. The persons who might administer were, the father to his children, the master to his servants, the judges to full-grown persons, and frequently the Levites.]

15. *Sarai;* my princess; i. e. a princess indefinitely.

Sarah; a princess, or mother; not of one family, but of many nations.

17. *Laughed;* rejoiced. John viii. 56 seems to refer to this; God had promised that the seed of the woman should [bruise the serpent's head], &c. This covenant is renewed to Abraham, [chap. xvii. 3, 4,] and here limited to Isaac. Good reason had he, therefore, to rejoice exceedingly, believing that so great a blessing should proceed out of his loins; a blessing which should abolish the curse brought upon all nations by Adam's transgression.

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21. *My covenant.* My spiritual covenant, My everlasting covenant, [chap. xii. 3]. As for the temporal covenant, Ishmael was made as much partaker of it as Isaac, and so was Esau as well as Jacob. This is the foundation of St. Paul's argument to the Galatians, and fully justifies his reasoning from these two covenants.

CHAP. XVIII. ver. 1. *And the Lord appeared unto him, &c.* When we consider what our Saviour saith, [John i. 18], "No man hath seen God at any time; the only-begotten [Son, which is in the bosom of the Father, He hath declared Him,]" as also John vi. 46, we must be convinced that it was not God the Father who shewed Himself in these appearances; but that it was He, the Λόγος, who appeared to the patriarchs, and neither God the Father nor His angels.

Plains; or, *oaks* of Mamre.

2. *Three men.* Whom he took to be three men.

10. *According to the time of life.* According to the time that women usually go with child.

12. *Sarah laughed within herself.* Having a greater regard to the order of nature than to God's promise.

17. *Shall I hide, &c.?* The most effectual way to obtain the secrets of God is to keep His commands. This God saw [ver. 19] was Abraham's resolution.

19. *He will command his children, &c.* He will instil into his children and family the remembrance and cause of this dreadful punishment; and forasmuch as he was to be a great nation, and that all the nations of the earth were to be blessed through him, all nations by this means would come to the knowledge of the true God and His judgments.

Besides this, Abraham could assure posterity that this dreadful judgment was not the effect of natural causes, but the appointment of a just and angry God.

The fear of the Lord, therefore, is the beginning of wisdom.

21. *If not, I will know.* If not, if there be any hopes of a reformation, "I will know;" i. e. what I will do.

22. *Turned their faces.* For till now the angels had with great respect been attending to what the Lord has been speaking to Abraham.

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CHAP. XIX.

CHAP. XIX. ver. 1. "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Heb. xiii. 2.

5. Christians should consider what the Scriptures say was the occasion of this abominable sin; viz. fulness of bread, and abundance of idleness, [Ezek. xvi. 49;] and take care to avoid the causes of so great a wickedness and punishment.

Let us remember that God hateth these sins of uncleanness now as much as He did when He executed these astonishing judgments.

8. *And do ye to them as is good in your eyes.* A very unwary and unwarrantable offer.

This unwarrantable offer proceeded, probably, from the surprise he was in, and not considering that even the sacred laws of hospitality were to be violated rather than the express laws of God.

14. *Married his daughters;* or, were to marry; i. e. were betrothed or espoused to his daughters.

16. *Brought him forth;* i. e. even forced him out of the city, which Lot seems as if loth to leave, having great wealth in it.

22. *I cannot;* or, I will not.

Therefore the name of it was called Zoar. For the name of it was Bela: chap. xiv. 2.

25. *And He overthrew those cities, &c.* It has pleased God, in this terrible example of vengeance, to let sinners see what they must expect for their wickedness.

[Woe to those that can read or hear this terrible example of vengeance without being bettered by it. It shews us how hateful to God the sins of impurity are. It shews the folly of those who would persuade themselves and others that God is all mercy, and that He will not be so severe as He has threatened.

You will also observe what made the judgment upon these people so sudden, so uncommon, so very dreadful. Both old and young, from every quarter, magistrates and parents, were all equally wicked; and therefore no prospect of a reformation: the measure of their iniquities was filled up. When it is so with people, they may depend upon it divine vengeance is at hand.]

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Christians read this history with the indifference of a common story: they should consider them as types and prophecies of the miserable end of sinners, who are not brought by reading of them to repentance. CHAP. XX.

Mr. Maundrell[s], who was very lately upon the place, tells us that he had it from persons of good credit, that when once the waters were low, they saw some pillars above the surface, and being near the shore, they went and found them to be the remains of buildings, &c.

This whole plain was (as Josephus tells us[t]) seventy-two miles long and nineteen miles broad.

26. *Looked back.* An emblem of those who, when their souls are at stake, are careful for this world; and should teach us, that when once we have forsaken the world, we should not turn back our eyes on its allurements.

Became (as) *a pillar of salt;* i. e. of metal like salt. Josephus[u] tells us that this pillar of rock-salt was remaining in his time; and modern travellers say it is yet to be seen.

29. *Remembered Abraham.* His prayer. "God" (saith St. Peter) "knoweth how to deliver the godly." 2 Pet. ii. 9.

31. *In the earth.* [*In terra hac.*] In this place, this cave, where we are confined.

32. The promise of the Messiah being the great object of the religion and desire of the faithful, it was inspired into all their children. This, very probably, made these two daughters (their mother being dead) to take this way to have seed of their father. For it is plain, from what passed before, that they did not do it out of a principle of lust or lewdness.

33. *And they made their father drink wine.* This shews the frailty of man without the grace of God; that Lot should, after so narrow an escape, fall into so vile a sin as drunkenness and intemperance; which Christians should therefore avoid, as they hope to escape a great many sins they lead to.

CHAP. XX. ver. 2. *Gerar.* Afterwards called Askelon.

6. *I withheld thee from sinning.* Thus God in His provi-

[s] [Maundrell's Journey, p. 85.] [t] [De Bell. Jud., lib. iv. c. 8. § 4.]
[u] [Antiq., lib. i. c. 11. § 4.]

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CHAP. XX. dence often restrains us from mischief and evil when we least think of it.

7. *He shall pray for thee.* Though God can give His blessing without the intercession of His servants, yet it is plain He has otherwise ordered it. [He sends them to His prophets, to those whom He has appointed to bless in His Name, to men of like passions with themselves, to prove their faith and their obedience.]

12. *Sister.* Abraham calleth her his sister, as he calleth Lot his brother, chap. xiii. 8.

16. *Thousand pieces of silver;* i. e. equal to fifty-seven pounds and sevenpence-halfpenny.

Covering of the eyes; or, this present shall buy thee a veil, by which thou shalt hereafter be known to be a married woman.

Thus she was reproved; or, thus was Sarah justified, i. e. cleared from all reproach.

CHAP. XXI. [That the posterity of Abraham might be disposed hereafter more readily to receive the promised seed, it pleased God to make Isaac, the heir of that seed, a most *exact type and figure of Jesus Christ.*

His birth was miraculous, as was that of Christ. He disputed not his father's will, though it was to cost him his life; Jesus Christ became obedient even to the death. Isaac carried the wood on which he was to have been sacrificed; Jesus Christ carried the cross on which He was to be crucified. They both carried them to the very same place, Mount Moriah; being the place where the temple was afterwards built, though then a desert.

So good was God; who, for the greater confirmation of our faith, would not let us want these surprising instances of the truth both of the Old and New Testament, confirming each other. But then *how great is the sin, and how great must be the punishment, of infidelity?*]

3. *Isaac.* It was this Isaac in whose seed all the nations of the earth should be blessed, whose birth was (as [that of] his seed should hereafter be) attended with miracles, it being as much beside the common course of nature for Sarah to bear at ninety, as for the Virgin to bear a child.

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6. *Laugh.* Rejoice.

23. *Swear.* N. B. This is the first mention of an oath given or taken.

33. ***Abraham planted a grove.*** **However God suffered Abraham to do this in imitation of the heathens, without reproof; yet, afterwards, the true worshippers were strictly forbidden to plant a grove as a place of worship. [Exod. xxxiv. 13; Deut. xvi. 21.]**

And called there on the Name of the Lord, the everlasting God—that appeared to him; i. e. the Mediator or Christ, that was promised and was to come.

CHAP. XXII. ver. 1. *Tempt;* i. e. prove. So Jesus Christ, Matt. xix. 21, that his faith might be exemplary to future ages.

2. *And offer for him a burnt-offering, &c.* Human sacrifices were ordinarily utterly unlawful; but God has right, if He thinks good, to call for the life of a man by the hand of another, as He has, by a fever, by a wild beast, by a soldier in war.

Abraham, had God permitted [him] to have gone so far, would but have been God's executioner, and God could and would have raised Isaac[1] to life again, because He had promised that in his seed [all the nations of the earth should be blessed].

[1] Him, MS.

The love of God the Father cannot be better expressed than by this instance: Abraham readily gives his only, his beloved son, to be sacrificed; so God gave His only Son.

[Great is the guilt of those who take upon them to censure and call in question every instance of divine revelation which we cannot account for; but here we can account for every step in this history.

Abraham knew very well that God could command nothing inconsistent with His infinite wisdom, goodness, justice, and truth. When, therefore, he was once assured that the command was from God, (and that it was so, his own experience assured him,) he justly concluded that it must be best both for himself and his son, though he at the time was not to know the reason, that his faith might be tried; and being tried after this manner, it became a standing instance to

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CHAP. XXII.

the world how acceptable such a faith and obedience is to God.

The same God who had given him this son out of the course of nature, might justly call for him after this extraordinary way. In short, here was a competent authority, commanding—commanding and calling for the life He had given, (which He could have taken away by a fever, and by a thousand ways,) requiring the father to be the executioner, which every prince, every general, may righteously do, if he sees it to be for the good of the community, without reproach. At the same time, God cannot escape the licentious tongues of His own creatures, who will not be satisfied unless He will give them an account of all His proceedings; and when they have such an account, they make a jest of it. But God will not be mocked without a just resentment.

N. B. The prophets, and all others, to whom God thought good to reveal His will, had as great an assurance that it was God who spake to them, as any man has that he speaks to his neighbour, or his neighbour to him. For can it be imagined, that Abraham would else so readily have undertaken to do a thing which nature abhorred, when he had time to think and reason upon this command? Three days, at least, he had to resolve upon such an affecting work.]

Moriah; i.e. the Lord is made manifest, for here the Lord Jesus Christ Jehovah was afterwards made known,—born in the neighbourhood, taught, wrought miracles, suffered, rose again, ascended into heaven. N. B. On this very mountain, and very probably on this very spot of ground, Jesus Christ was afterwards sacrificed.

4. From the time God commanded Abraham to sacrifice Isaac, he was in effect dead to him, so that on the third day he was restored to him alive; so surprising an agreement there is between the type and antitype.

9, 10. *And bound Isaac his son, &c.* Thus ought Christians to resign their dearest children, when God calls for them, (as Abraham did); a sacrifice of their obedience to His good pleasure. By doing so, they make both themselves and their children an acceptable sacrifice to Him.

12. *I know, &c.;* i.e. I have proved thee, that, &c.

14. *In the Mount of the Lord, &c.;* i.e. the Jews have a

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proverb to this purpose: when a man is under inextricable difficulties, they say, "In the mount, &c.," i. e. as God delivered Abraham in the mount, so He will find out a way to help you.

God will manifest Himself in that mountain, as He afterwards did in Jesus Christ.

CHAP. XXIII. ver. 3. *Heth;* the son of Canaan, and grandson of Cham.

11, 12. The Quakers' rudeness condemned by these passages.

15. *Four hundred shekels of silver;* that is, twenty-four pounds sixteen shillings and threepence.

This very particular account of the purchase of a burial-place, how inconceivable soever it may appear, yet is of moment to shew that God designed to fix Abraham and his posterity to this land.

CHAP. XXIV. ver. 2. *Put thy hand, &c.;* i. e. touch that part of my body which is the subject of circumcision, and the token of the covenant which God has made with me, that in me all nations shall be blessed,—i. e. from me shall come the Messiah.

3. N. B. The piety of Abraham, who would not for any worldly considerations take a wife for his son from amongst an idolatrous people, though this might seem to have strengthened his interest in a strange land.

7. *He shall send His angel, &c.* And can we doubt but that God still sends His angels to accompany, and protect, and lead us in the right way, when we undertake anything of moment, [. . . .] and the fear of God?

12. *And shew kindness unto my master Abraham.* When a man brings up his servants in the fear of God, he himself is the greatest gainer.

22. *Half a shekel;*—seven shillings and sixpence. *Ten shekels,* seven pounds ten shillings.

50. *We cannot speak to thee;* or, we ought not to speak unto thee good or bad, since it is plainly the work of God.

CHAP. XXV. ver. 8. *Was gathered to his people.* To the

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CHAP. XXV.

souls in Paradise. Death only sends us from one people to another.

22. *The children struggled together within her.* This struggle seems to prefigure the future enmity between the Jews and Gentiles. The Jews had the birthright, and the blessings attending it; but being backward to receive the Gospel, the Gentiles have gotten the blessing.

23. *Two nations;* i. e. the heads of two nations.

33. *He sold his birthright unto Jacob.* N.B. Esau did not by this bargain lose any of the temporal blessings promised to his family.

34. *Thus Esau despised his birthright.* This is a typical sin, representing those that renounce heaven for the things of this life. *Jurieu*[y].

The birthright had very many privileges. The first-born was consecrated to the Lord, Exod. xxii. 29; was next in dignity to the parent, xlix. 3; had a double portion allotted to him, Deut. xxi. 17; and succeeded in the government of the family or kingdom, 2 Chron. xxi. 3, &c. But after all, the apostle, Heb. xii. 16, calls this selling his birthright profane, because in that he parted with his right and hopes of being that seed of Abraham in which all the nations of the earth should be blessed.

God's dealings with His servants, to whom the promise was made, by giving them a mixture of prosperity and troubles, is a lesson to all good Christians what they must expect in the way to their heavenly country, of which Canaan was a type.

CHAP. XXVI. ver. 5. *And kept My charge, &c.* These must be the precepts of the sons of Noah, which no doubt were an abstract of the laws given by God Himself to Adam.

CHAP. XXVII. ver. 4. *That my soul may bless thee.* It is probable that the blessing so earnestly courted had respect to the promised seed, the Messiah; for otherwise Esau had his father's blessing as well as Jacob; but by the providence of God it was so ordered, that the promise made to

[y] [Crit. Hist., part i. c. 12, vol. i. p. 107.]

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Abraham was to be made good in the posterity of Jacob, and to come out of the family of Judah, who afterwards had the blessing of his father. CHAP. XXVII.

24. *He said, I am.* Thus God often permits things that He does not approve, and which are attended with sin, which He makes use of for the accomplishing His decrees.

Well; he got his father's blessing by a lie, but see what followed:—His brother purposed to murder him;—he was in a manner banished from his father's house;—his uncle dealt deceitfully with him, as he had done with his father;—he also treated him with great rigour;—and his mother, who put him upon this fraud, never saw him after.

29. *Bow down to thee;* viz. as the prince and priest of the family.

33. *Yea, and he shall be blessed.* I cannot revoke it; he is to be that seed to which the spiritual promise to Abraham was made, in which all the nations of the earth shall be blessed.

This was the great blessing he had to convey to his son Jacob; for to Esau he gave temporal blessings enough.

37. *I have made him thy lord, &c.* This does establish the right of primogeniture, whenever it is settled by those who have a right.

38. *Esau lift up his voice, and wept.* Thus Esau, having first set light by his birthright, "found no place for repentance, though he sought it carefully with tears."

40. *Serve thy brother.* Accomplished, 2 Sam. viii. 14; 1 Kings xi. 15; 1 Chron. xviii. 13.

Break his yoke, &c. Accomplished, 2 Kings viii. 20; xiv. 7: and more especially when Herod, the posterity of Esau, lorded it over Israel, the posterity of his younger brother.

[In this chapter is shewn how Jacob deceived his father. He was a good man; but everything that good men have said or done through infirmity must not be imitated; the law of God being our sure and never-failing rule.

A while hence, you will see Jacob himself imposed upon by Laban, in the case of Rachel his espoused wife; and in his old age, you will see him imposed upon by his own sons, and with the blood of a kid, with which they dyed his

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CHAP. XXVII. son's coat. So exact, so wonderful, so instructive, are all the ways of Providence!]

CHAP. XXVIII. ver. 4. *The blessing of Abraham.* See what this blessing was, Gen. xii. 2, 3. It was both a temporal and a spiritual blessing; the first respected his family only, the second had respect to the whole world.

12. *The angels of God ascending and descending.* The angels therefore are continually employed for the security of God's servants.

12, 13. This vision represents to us the Divine providence; His ministers the angels ascending continually to receive His commands, and descending to put them in execution;—their presence especially at the house of God, [1 Cor. xi. 10]; God above being the Director of all things.

14. *In thy seed;* viz. in the Messiah, who shall come from thee.

21. *Then shall the Lord be my God;* i. e. I will suffer no idolatry in my house and family.

22. *And of all that thou shalt give me, &c.* That this was no voluntary obligation is plain from the first part of the vow, "Then shall the Lord be my God."

Unto thee, viz. to him that shall be thy representative.

CHAP. XXIX. ver. 15. Jacob was now seventy-seven years of age. *Bedford,* [Book III. c. iii. § 5,] p. 294.

23. N. B. Jacob had imposed upon his father by pretending to be Esau. He is now imposed upon by Laban. So equal are all the ways of God.

27. *Week.* N. B. Time being divided into weeks and years, it is sure the Sabbath was then observed.

Though God tolerated the having more wives than one, yet it must not be said He approved it. Jesus Christ therefore reduced things to their primitive institution, and the laws of chastity are restored in the Gospel.

28. *Week,* viz. the time allotted for marriage solemnities, by which Jacob, notwithstanding the trick put upon him, confirmed this marriage with Leah; which no doubt Laban had reason to fear he would not own.

Mr. Bedford has made it plain that Jacob was married to

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both his wives in a short time after he had married Leah. [*Bedford*, ibid. § 6, pp. 294, 295.]

31. *Hated;* or, slighted: for hated here is only loved less than the other.

CHAP. XXX. ver. 14. *Mandrakes;* or, fine and beautiful flowers.

Mr. Bedford—[p. 347]. A plant in the East, having a most delicious fruit growing on the top, like cucumbers in bunches, and therefore called in Hebrew *Brothers*.

23. *Taken away my reproach.* "Be fruitful and multiply," was the blessing of God: barrenness was therefore reckoned a reproach and a curse.

37. This will not justify every man now to use such arts to increase his substance. The Gospel has restored justice to her original rights.

CHAP. XXXI. In these three chapters we see how the providence of God orders all things for the good of His elect, and such as fear and obey His commands.

N. B. God makes use of Laban's injustice to put Jacob upon returning into the land of Canaan, which He had promised unto Abraham and his seed.

5. *The God of my father hath been with me;* i. e. by His angel, v. 11.

12. This is to shew us the providence of God even over the least affairs of this world, and especially over such things as concern His servants.

19. These teraphims were little images of the idols, which they had in their temples; these they kept in their houses, called household gods. *Mr. Bedford*, [p. 348].

21. *River;* i. e. Euphrates.

24. Thus God takes care of those that fear Him, when they least think of it.

53. N. B. It is lawful to make a covenant with one that sweareth by a false god, for Nahor was an idolater, Josh. xxiv. 2. Vide *August. Epist.* 154. *ad Publicolam.* [*Epist.* xlvii. § 2, tom. ii. col. 110, F.]

CHAP. XXXII. ver. 1. Let us learn with Jacob to wrestle

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CHAP. XXXII. with God;—to pray earnestly, and to say, I will not leave off till Thou bless me.

Interpreters think these to be two hosts of angels under the command of the two guardian angels of Mesopotamia and Canaan. The one conducted Jacob to Euphrates; the other took him into his custody to bring him safe to Canaan; and as the one secured him from the fury of Laban, the other did from Esau. All this shews us the providence of God over all, especially those that fear Him.

2. *Mahanaim.* N. B. This was the place where David encamped when he fled from Absalom.

9. This should be the practice of Christians; to go immediately to God in all their necessities and dangers, who will as surely help them as He did Jacob.

10. *Staff;* i. e. I had nothing but this staff in my hands when I left my father's house; an humble and very affecting expression of God's mercy to him, and a lesson to the rich, to put them in mind that it is God alone to whom they stand obliged for all their wealth and riches.

24. *Wrestled a man.* N. B. That this person, in the form of a man, is by Hosea [chap. xii. 8, 4] called God. So that He must be the second Person of the holy Trinity, as all the ancients affirmed.

25. The angel permitting him to prevail, to encourage him to hope, that, by God's goodness, he should so prevail over his brother's anger.

28. *No more;* or, not only Jacob, but [also] Israel. N. B. Israel in Heb. a wrestler.

Hast prevailed. In prevailing with me, thou hast prevailed with God, intimating plainly that He was God.

CHAP. XXXIII. ver. 4. Thus God removes all difficulties, and occasions of fear, from those who go in the way He has appointed.

19. It is probable that these pieces of money, which had the picture of a lamb upon them, were originally of the real value of a lamb, and so was a proper standard for all their money.

20. N. B. The first thing that good men do, is to provide for the service and honour of God.

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CHAP. XXXIV. ver. 1. *Dinah.* She was then about fifteen years old. CHAP. XXXV.

Went out to see, &c. Upon one of their festivals. Josephus, [*Antiq.* lib. i. c. 21. § 1, p. 43].

The sins of impurity seldom go unpunished, even in this world. These instances are designed to convince future ages of that truth.

14. *We cannot;* or, we ought not; it is not lawful.

15. *Every male of you be circumcised.* This was a great aggravation of their guilt, to make use of the pretence of religion to cover their evil designs.

23. *Shall not their cattle, &c. be ours?* This was a wicked argument made use of by Hamor; and it ended accordingly.

25. *Simeon and Levi.* These are only mentioned, being the contrivers of this foul business.

25, 26. Though this was a base action, yet God made use of it to punish the sin of Shechem, and his father's conniving at it.

CHAP. XXXV. ver. 1. Though the action above mentioned was abominable, and a very great trial and affliction to Jacob, yet God turns it to good; for by this unforeseen accident Jacob is hindered from settling in this place, which he seemed to like well enough.

2. It is probable that this great calamity befel Jacob on account of his forgetting his solemn vow, [chap. xxviii. 21,] that he would suffer no idols, &c.

4. *Ear-rings;* which were probably worn as charms to secure them from evil.

5. *Terror of God.* A mighty terror. So easy is it for God to strike the most powerful cities with terrors when He pleaseth.

16. *Ephrath.* Afterwards called Bethlehem.

18. *Benjamin.* Intimating how dear he should be to him.

22. *Lay with Billah, his father's concubine.* Which base action brought a curse upon him: he forfeited the right of primogeniture, and the priesthood; the one given to Judah, the one to Levi.

27—29. Isaac had the comfort of seeing the promise of God in this instance of earthly prosperity made to himself,

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CHAP. XXXV. and to Abraham, as a sure pledge that the spiritual promises (that in their seed all the nations of the earth should be blessed) would be made good in God's good time.

CHAP. XXXVI. ver. 24. *That found the mules in the wilderness;* or, that encountered with the Emims, which were gigantic people, which he overthrew.

CHAP. XXXVII. ver. 1. *The history of Joseph* sets before our eyes such a scene of the wonders of Providence, in most surprising instances, as will confirm our faith in God, and shew us how all things work together for good to those that fear God.

2. *The generation;* or, this is the history of. Whoever reads this story of Joseph with a Christian spirit, easily perceives Jesus Christ in every part of this figure of Him. Sold by his brethren for a few pieces of silver;—by this means he becomes their saviour, and the saviour of all others. He in the prison with malefactors;—saves one, condemns the other; intreated him whom he delivered to be mindful of him.

3. *Son of his old age.* Heb. Because he was son of the elders, i. e. because he was wise, as an elder or senator.

4. *They hated him.* The sins of envy, rancour, and malice ought not to be indulged, because we know not where they will end.

18. *They conspired against him to slay him.* Thus men take counsel to pursue their own revenge, and are at the same time fulfilling the designs of Providence without knowing it.

25. The providence of God makes use of the wickedness of men to accomplish His designs.

28. *Twenty pieces of silver.* One pound two shillings and ninepence three-farthings.

29. *Rent his clothes.* The first instance in the Scriptures.

30. Christ was afterwards sold by Judas, another of the same name; so surprisingly do God's works tally. Here is an exact type of Jesus Christ—both sold by their brethren; both sold to strangers—and both delivered from death those that sold them.

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31. *A kid of the goats.* Jacob had deceived his father with a kid, and here himself is imposed upon by the blood of a kid.

34. *Sackcloth.* N. B. The first instance in Scripture.

35. *I will go down into the grave.* Heb. שאלה *Sheolah;* i. e. the state of the dead.

Jacob thought his son had been devoured by wild beasts: this shews that the word שאול, *Sheol,* signifies the receptacle of departed souls; and this is the reason why this word is sometimes translated hell, sometimes the grave, &c.

CHAP. XXXVIII. ver. 7. *And the Lord slew him;* i. e. by some extraordinary judgment.

8. N. B. It appears hence that the law of Leviration [Deut. xxv. 5, 6] was in force before the law of Moses, and indeed so was the Sabbath, &c. from the beginning.

9. This crime among the Jews was accounted murder.

10. Here Judah, who deprived his aged father of his son, it himself deprived of two of his own.

18. *Bracelets;* or, cloak.

24. *Bring her forth, and let her be burned.* Not considering his own crimes, he, like a hypocrite indeed, falls unmercifully upon others.

It is probable he gave judgment as the head of his own family, which in these times had the power of life and death.

26. *More righteous than I;* i. e. more just in this respect, though more guilty in other respects before God; for she knew, when Judah did not, the sin she committed.

28. A Spartan lady being asked what was amongst them the punishment for an adulteress, answered, We have none such amongst us.

CHAP. XXXIX. ver. 7. This part of the history shews that virtue, by the appointment of God, must have its trials.

9. *How then can I do this great wickedness?* Let it be observed, from this passage, that there is in all actions *good, evil,* or *indifferent,* before any positive law; for the law of Moses was not yet given.

How different would the conduct of too many, who call themselves Christians, have been. What! lose an occasion

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CHAP. XXXIX. of advancing yourself?—The motion is not from yourself; you may repent hereafter and be pardoned, &c.—But Joseph did not reason after this manner; he feared to offend God above all things, and you see the consequence—a reward greater than Potiphar, or Potiphar's wife, could procure for him.

11. *Business.* A mind employed about lawful business is not so easily tempted to sins of this kind.

12. *Fled.* Other sins may be conquered by fighting; this by flight.

17. When a woman has lost her modesty, she is capable of any wickedness.

21. *The Lord was with Joseph.* The Lord never forsakes those that are persecuted for righteousness' sake.

CHAP. XL. ver. 1. By this favourable providence, God prepares the butler for an instrument of Joseph's deliverance two years after.

13. *Lift up thine head;* or, call thee to account.

20. Thus the two malefactors with Christ; the one was saved, and the other lost.

23. *Forgat him.* And yet God made use of this ingratitude for Joseph's greater advantage; for being afterwards delivered at the king's command, and upon a more extraordinary occasion, his honours were much greater.

CHAP. XLI. [ver. 12. The dreams of Pharaoh and his servants are directed by God for the advancement of Joseph; nay, the very fate of the whole kingdom, both the seven years' plenty and seven years' famine, were ordained in order to bring Joseph's father and his family into Egypt, according to former prophecies.]

Young man. N. B. Joseph was now thirty years of age.

14. N. B. All things, even the fates of empires, are ordered so as to serve the ends of God's servants.

15. At the same time, all Egypt had a fair opportunity of coming to the knowledge of the true God.

16. *It is not in me.* How careful he is not to rob God of His honour.

29. This is to teach mankind that plenty and famine are

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both in God's hands, and that this increase of the ground is not owing altogether to the skill and industry of man.

34. *The fifth part, &c.* A tenth part of ancient right belonged to the king, and it is probable he bought the other tenth, for it would have been great injustice to have sold that after which he never paid for; besides, Joseph, who had advised this, would have been hated by the people, which he was not, but extremely honoured.

40. The long trial of Joseph's virtue, and the prosperity which followed, should encourage all under affliction to bear with patience the methods of Providence, both for our trial and reward, either here or hereafter.

43. *Bow the knee;* i. e. this man is to be honoured.

44. *Pharaoh;* i. e. king, for this was not a proper name.

45. *Zaphnath-paaneah;* i. e. a revealer of secrets.—*On;* i. e. Heliopolis. *Gr.* [LXX.]

46. *Thirty years old:* so that he had been twelve years, or thereabouts, in Egypt, ch. xxxvii. 2.

CHAP. XLII. ver. 7. *Roughly unto them.* The properest way to bring them to a sense of their sin against him; and it had that effect.

By this providential famine God brings the whole house of Jacob into Egypt, where they increased abundantly, and were kept from mixing with any other people; and their not mixing with the Egyptians for so many years, shews plainly that they strictly observed the precepts of the sons of Noah,—the Sabbath, clean and unclean beasts, &c.

18. *Sons of one man.* Intimating how improbable it was that a man should send all his children on such a dangerous enterprise.

16. *By the life of Pharaoh.* Vid. *Bp. Sanderson's Præl.* 5[x]. This seems to be no oath, but a vehement asseveration; viz. as sure as Pharaoh lives and sits upon the throne of Egypt.

18. *I fear God.* Therefore ye may expect justice from me.

21. *We are verily guilty concerning our brother.* Remorse of conscience will come, sooner or later, for sins committed, —sin will find us out. This was twenty-two years after they

[x] [§ 7. Works, vol. iv. p. 316, ed. Oxford, 1854.]

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CHAP. XLII. sold him, and till now they never charged themselves with that horrid crime.

24. *Simeon.* The Jews say it was he who bound Joseph and put him into the pit; it is now returned upon himself.

CHAP. XLIII. ver. 1. *The famine was sore.* God will bring about His own works, though against the will of His dearest servants. It is thus we ought to resign ourselves up entirely to God's providence.

5. *We will not go;* or, we cannot: i. e. it is in vain for us to go without our brother.

11. *If it must be so.* It is thus Christians should resign themselves to the order of Providence.

[a] Egyptian, MS. 32. It was not long since that the Phœnician[a] pastors who came out of Canaan had miserably destroyed Egypt, and were very lately expelled, and were therefore had in the utmost detestation by the Egyptians, so as they would not eat with them, for which reason Joseph called them spies.

CHAP. XLIV. ver. 5. *Whereby indeed he divineth? &c.* If this is made one period, without a point after "divineth," the imputation of Joseph's using unwarrantable practices is taken off.

22. *Cannot;* or, ought not.

33. *Let Thy servant, &c.* Thus God makes use of afflictions to humble us, and bring us to a sense of our sins; and we see their power in this very instance. He who could not endure Joseph because he was dear to his father, is willing, for the very same reason, to become a slave for Joseph's brother.

34. *Let the lad go up with his brethren.* Benjamin was now thirty-three years old, and the father of ten children. A lad only means not old,—a child of his father's old age, &c.

CHAP. XLV. ver. 3. *They were troubled.* So should every sinner be when he calls his crimes to remembrance.

5. *For God did send me before you to preserve life.* By disposing of the action to better purposes than you intended. God indeed hates all wickedness, but then He very often serves His glory by the sins of men and their wicked actions.

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8. *It was not you that sent me, but God;* i. e. it was more God's providence than either your malice or contrivance.

27. *The spirit of Jacob their father revived.* Thus God gives a happy issue to all the afflictions through which He makes His servants to pass.

CHAP. XLVI. ver. 4. *I will bring you up again;* i. e. thy seed and thy body. This is to shew unto all generations the especial care and providence of God over His faithful servants to the world's end.

8. *These are the names*—which are here set down, that it may be seen how God performed His promise, in multiplying them as the stars of heaven.

27. *Three score and ten.* Besides their wives, reckoning Joseph's sons into the number. See the difficulties all cleared up by Mr. Bedford, and made to accord exactly with St. Stephen, Acts vii. 14. *Bedford,* [Book III. c. iv. § 129,] p. 358.

CHAP. XLVII. ver. 6. *The land of Egypt is before thee.* Here is the first pledge of God's promise made to Jacob, chap. xlvi. 4, "I will go down with thee into Egypt."

Goshen; otherwise called Rameses, was near the borders of the Red Sea.

22. *The land of the priests bought he not.* Because he dreaded to have a hand in a sacrilegious alienation of lands given, though to a false God or idolatrous worship.

N. B. Here was a settled priesthood and a settled maintenance, which the king himself did not (though he had a fair occasion) think fit to alienate, and this long before the law of Moses.

29. See Gen. xxiv. 2, this explained.

30. *I will lie by my fathers.* Thus Christians should imitate the faith of Jacob, who, in confidence that God would make good all His promises, would be buried in Canaan.

CHAP. XLVIII. ver. 5. *Are mine;* i. e. they shall be the heads of two distinct tribes in Israel.

16. *Angel;* i. e. Christ, who is called the Angel of the covenant, Mal. iii. 1.

17. This is to teach us that it is the blessing and providence of God to which is owing the prosperity of men,

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CHAP. XLVIII. and that He bestows His favours according to His own good pleasure.

18. *This is the first-born.* This shews the great regard had to primogeniture in those days, for he did not yet know that it was God's will it should be otherways. And his father did it by inspiration.

21. *God shall be with you, &c.* An instance of a strong faith in the promise of God.

CHAP. XLIX. Jacob in this chapter speaks to all his sons, as heads and princes of their own tribe and family [ver. 16], independent of one another. When, therefore, he speaks to Judah, he does not give him any power over the rest of the tribes, for it is plain he exercised none such; but declares that the sceptre, that government which Judah now had given him, should not be lost from his tribe till Shiloh came, which all the rest of the tribes should actually lose before that time. See all these blessings well explained by Mr. Bedford, [Book III. c. iv. § 134, &c.,] p. 360.

3. *My first-born, my might, &c.* Primogenituram, sacerdotium, et regnum.

4. *Unstable as water*—which is not to be kept within bounds when it runs high, as Reuben's passion did; when, &c.

Thou shalt not excel; i. e. these thou hast forfeited by defiling thy father's bed.

9. *Judah is a lion's whelp.* Here Jacob transfers the right of primogeniture from Reuben, who had forfeited it, to Judah. He only had a right, God approving of it, he being in the legal possession.

10. *From between his feet;* i. e. one issuing from his loins.

The Septuagint read it thus: "The sceptre shall not depart from Judah, &c., till the things laid up for him come; and He is the expectation of the Gentiles."

Shiloh. The peace-maker between God and man, who shall be the Saviour of all nations.

This prophecy was given and received many hundred years before the ten tribes were carried away, so that none but Judah remained with whom authority could be kept up.

The republic of the Jews being only formed as a type of the Church, when Christ established that, that commonwealth was destroyed.

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11. Intimating that wine should be with them as plentiful as water, so fruitful should be his lot.

13. *Zidon.* According to this prophecy his lot came forth. Josh. xix. 12.

16. *As one of the sons of Israel.* Though he was born of a bond-woman, he shall be esteemed as though he had been the son of Leah or Rachel.

18. *I have waited for Thy salvation;* i. e. for the promise of the Messiah. His faith assured him of this, even when he was himself dying.

21. Or, the Naphtalites shall be like a tree, having grafts, which shooteth out pleasant branches. H. R.

22. *Joseph is a fruitful bough.* Accordingly, when this tribe was numbered [Numb. i. and xxvi.], it far exceeded any other.

28. This is the settlement which Jacob made before his death. From this time the people of Israel are reckoned by their tribes, and had rulers and judges of their own, but were confederated for their mutual defence and security, and were all under one law of God, viz. a circumcision, &c. And from this time the mention of the Elders of Israel begins. No one tribe had dominion over another. It is said of Dan, that he should judge his people, &c.

32. *From the children of Heth;* viz. as well as from Ephron the Hittite.

33. *Gathered up his feet;* i. e. while he pronounced these prophetical blessings, he sat on the side of the bed; when he had finished them, he laid his feet on the bed and expired.

CHAP. L. ver. 15. Guilt has ever fears attending it, even long after the sin is committed.

19. *Am I in the place of God?* To whom alone belongs vengeance.

24. *Brethren;* i. e. the posterity of his brethren; for it is probable most of his brethren were now dead.

26. *Joseph died.* Having governed Egypt eighty years. *Abp. Usher,* [A.M. 2369, p. 11].

Within this tract of time lived Job.

Genesis contains the history of 2369 years.

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THE

SECOND BOOK OF MOSES,

CALLED

EXODUS.

THIS book contains the history of one hundred and forty years.

[The children of Israel being multiplied in Egypt to a very great nation, God now proposed, according to His promise to Abraham, to deliver them out of their severe bondage. This He did "by a mighty hand," by wonderful miracles and judgments; by which He served many designs of His providence. He convinced all well-disposed people in that and in the neighbouring nations, that the God of the Israelites was the TRUE and ONLY Lord God, and to be feared and worshipped. He prepared the Israelites themselves, who were too prone to idolatry, to receive such laws and ordinances as He should give them, to keep them from that sin. And lastly, He laid this foundation of all religion: He shewed the world that He, and He only, was able to reward and punish such as feared or disobeyed Him; and that no other power could hinder Him from doing so.]

CHAP. I. CHAP. I. ver. 8. *There arose up a new king over Egypt.* The reason of this servitude seems to be this:—This king, finding by his own history what great wars and confusions had been occasioned by the Phœnician or Canaanitish pastors in Egypt, for fear that the like might again happen from a people who now increased so mightily, he therefore resolved to keep them under by a severe bondage.

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11. *They set over them taskmasters.* The wonderful providence of God appears in this, that the Israelites being oppressed, might more willingly leave Egypt.

14. *They made their lives bitter.* Thus God permits evils to befal His own children in *this world,* (of which Egypt is a type,) to the end that they may not be uneasy to leave it, when He calls them out of it to go into Canaan, a type of *heaven.*

16. Josephus (lib. ii. c. 9) [§ 2, p. 73] says that there was a prophecy among the Egyptians, that about that time an Hebrew child should be born, which should be a scourge to Egypt.

19. *Are lively;* or, they are like the wild beasts.

21. *Made them houses;* i. e. blessed them with children of their own, to continue their families. H. R.

22. This edict of the king came forth after Aaron, and before Moses was born.

CHAP. II. [In order that the children of Israel might more willingly leave a plentiful country, and more thankfully accept of a deliverance, the first miracle of Providence was to be wrought upon Moses, who was to be the instrument of that deliverance. Not only in his wonderful preservation from death, but in the mighty change of heart which God wrought in him, when, in the midst of the temptations of a luxurious court, where he had all the honour, power, riches, and other idols which the world doats on,—when in these circumstances God put it into his heart to visit and take part with his brethren, a poor and despised people.

These miracles of mercy God often works in the conversion of sinners, and they are not regarded.

You must not imagine that Moses, in defending his injured brother, slew the Egyptian rashly or unjustly, (for then sure he would have concealed such a crime, which he himself had been guilty of); but God, who has the sovereign power of life and death, so ordered it, not only that his brethren might know (Acts vii. 35) that He designed him to be their deliverer, but also that upon their rejecting him, God, for their blindness and ingratitude, might give him an occasion of withdrawing himself for some time from them.]

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CHAP. II. 2. ...*the woman...bare a son.* This was about sixty years after the death of Joseph.

5. *Daughter of Pharaoh.* Thermuthis, so Josephus[a] calls her; and Philo[b] saith she was the king's only child. This was Pharaoh Chenchrees, [or Achoncherris].

6. *And said, this is one of the Hebrews' children.* This she could not from any other circumstance but this—that she saw he was circumcised, (as the Egyptian children were not); and in those days the exposing of children being made no scruple of, she had no other sign to judge by but that; and consequently the Jews did not, as some infidels object, learn this rite from the Egyptians, but had the command from God immediately.

11. *And looked on their burdens.* This is a plain proof of the belief of a future and a better state in those days. He was as well as man on earth could be, but his mind was not easy, because he had an eye to another life.

12. *He slew the Egyptian.* This action must be looked upon as done by one who was designed by God for great things.

All the circumstances of this story not being set down, we must conclude (Moses being never blamed for this action) that he might have good reason for it: for instance, he might do it in defence of his own life, for upon reproving the Egyptian he might be assaulted.

13. *Two men of the Hebrews.* The Jews say[c] these two were Dathan and Abiram.

17. *And drove;* i. e. strove to drive them away, till they had first watered their own flocks.

18. *Reuel;* or Jethro. Ch. iii. 1.

23. Egypt is a type of this life: if God suffereth His servants to lie long under afflictions, He did so by His own people, whom yet He intended to deliver in His own time. This should serve to comfort us under troubles even of long continuance.

CHAP. III. [Moses, to save his life, having fled out of Egypt, was himself kept under discipline in a strange land,

[a] [Antiq. lib. ii. c. 9, § 5, p. 76.]
[b] [De Vita Mosis, lib. i. § 4, p. 604.]
[c] [Targum Jonathan in Exod. ii. 13; so Bedford, Book III. c. iv. p. 375.]

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until God (that is, the Son of God,) appeared to him in this most wonderful manner, and requires him to return again to his oppressed brethren, in order to deliver them out of their miserable bondage.] CHAP. III.

Ver. 1. *Mountain of God;* i. e. Sinai; Horeb being a part of it.

2. *Angel of the Lord.* And yet He is the supreme God, according to Jesus Christ; who saith, "God is not the God of the dead, but of the living:" i. e. it was Jesus Christ Himself, who is the supreme God, &c. See this proved by Justin Martyr, § 83, [Apol. i. § 63, p. 81]. Luke xx. 38.

Philo observes, that by this miracle God intimated, first, the severe persecution of the Israelites, represented by the fire; and the providence of God in preserving them from destruction, in the bush not being consumed; so that they were "saved, yet so as by fire." [1 Cor. iii. 15.]

This was Sunday, December 27, A.M. 2512. *Bedford,* [Book III. c. i. table,] p. 300.

6. *The God of thy father, &c.* God is so called, because of the covenant made to them and their seed, viz. that in them all the nations of the earth should be blessed. These are named together, as the fathers of the Israelites: Abraham was the father of the Ishmaelites; Isaac was the father of the Edomites, as well as of the Israelites; but Jacob, or Israel, was he whose sons were the founders of that nation.

10. *Come now;* or, take courage. *Septuagint*[d].—*Come now* being an adverb of exhortation.

11. *Who am I, &c.?* This was not the effect of disobedience, but of humility, and a mean opinion of himself.

13. *God.* N.B. Justin Martyr says expressly, more than once[e], § 81, that this was Christ; and proves it, § 83.

14. *I am that I am;* or, I am who am; i. e. whose essence is to be, from whom are all things.

N.B.—This very name Ὁ Ὤν is given to Jesus Christ, Rom. ix. 5; Rev. i. 8.

16. *Gather the elders of Israel.* So that though they were in bondage, they had a government of their own, as the Jews have in their present dispersion; i. e. a private polity.

[d] [The Septuagint is καὶ νῦν δεῦρο.]

[e] [Apol. I. § 62, 63, pp. 80, 81; Dial. cum Tryph., § 59, 60, pp. 156, 157.]

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CHAP. III. 18. *We beseech thee.* God Himself will have His representatives, (though never so great tyrants,) spoken to with respect.

22. *Borrow.* Heb. שאלה, *postulabit;* shall demand as a right for the service they had done for nothing.

Spoil; i. e. they shall spoil those that spoiled them. See margin. [Ezek. xxix. 10.]

CHAP. IV. ver. 3. *He cast it on the ground, and it became a serpent.* God evermore gives power answerable to what He requires of us.

[13. *Send, I pray Thee, by the hand of him whom Thou wilt send.* Moses would have excused himself from so great a burden, on account of his incapacity; and begged of God to send by him whom He would send; meaning, in all probability, by Him, that is, the promised Seed, who was to be the great Redeemer of mankind; intimating that neither Moses, by his own confession, nor the Law of Moses, were able to do that great work.]

14. *The anger of the Lord was kindled.* Thus men provoke God when they consult flesh and blood, and human reason, in opposition to His will.

16. *Instead of God.* Whenever this power is given to men, it intimates that they have the power of life and death.

24. *The Lord met him, and sought to kill him.* Very probably by some grievous sickness, which rendered him incapable of circumcising his son himself.

Even external ordinances are to be observed inviolably when God has commanded them. It is probable that Moses had deferred this duty at the importunity of his wife; and therefore she is now forced to do that herself, (to save her husband's life,) which she would not suffer him to do when in her father's house. T. S. M.

25. *A bloody husband,—sponsus sanguinum.* These were the *verba solemnia* used at circumcision, i. e. *sponsus circumcisionis;* for she had had another child circumcised before this. It was in effect to say, By me thou art espoused to the Church of God, by the blood of the circumcision. See Mr. Bedford, p. 376.

At his feet; i. e. the child's feet.

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27. *The Lord said unto Aaron, &c.* So that Aaron was a prophet. 1 Sam. ii. 27.

29. *All the elders of the children of Israel.* They had a civil government in Egypt distinct from that of the Egyptians. Chap. v. 19.

CHAP. V. ver. 1. This example the ministers of God ought to follow: to do their duty without fear of men, let them be never so great, rather than fear man, "whose breath is in his nostrils."

3. *Sacrifice.* The law of sacrifice, therefore, was from the beginning, and the people of God were at their peril to observe it, as they expected to obtain God's favour, or avert His judgments. During Joseph's life they had enjoyed a toleration; but another [Pharaoh] arose who knew not Joseph, and they were forbid.

N.B. Sacrifice the only way of propitiating God.

5. *Ye make them rest from their burdens.* This was very probably on the Sabbath-day, which Moses exhorted them to keep holy, notwithstanding the king's command.

9. *Let there more work be laid upon the men.* This instructs us, that when afflictions are doubled, they are nearer their end.

21. *Judge;* i. e. punish you for giving them this occasion for afflicting us more than they did before.

N.B. It is too often that we mistrust the goodness and promises of God, when He is going to do us the greatest good.

CHAP. VI. ver. 3. *But by My name JEHOVAH, &c.* Or rather, I have even manifested Myself to them by My name JEHOVAH. *Septuagint*[f]. This is plain from the verse following.

12. *Who am of uncircumcised lips;* i. e. who labour under so great a defect of speech.

16. Levi was grandfather to Moses and Aaron by the mother's side, and great-grandfather by the father's. *Usher.*

CHAP. VII. ver. 1. *A God to Pharaoh;* i. e. as *a God, &c.*

[f] [The Septuagint is, "My name JEHOVAH did I not manifest unto them."]

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CHAP. VII.

I have given thee power to execute judgments upon him with a word of thy mouth.

3. *I will harden Pharaoh's heart.* When God saith, I will harden Pharaoh's heart, you must not understand it as if God caused this strange obstinacy, for in the following chapter he is said [ver. 32] to harden his own heart; that is, he would not be convinced by the miracles and judgments which he saw, nor by the confession of his own magicians, that a power above that by which they acted controlled them and theirs. God therefore left him to himself, and gave him up to a mind void of judgment,—what we call a reprobate mind,—and hardness of heart.

8. This, according to the computation of Archbishop Usher, was Saturday, March 13.

11. *Then Pharaoh also called the wise men, &c.* Which he would not have done, had he not known that they had done, and could do, some such strange things as these.

Enchantments; i. e. by the power of the devil.

12. *But Aaron's rod swallowed up their rods.* Which plainly shews the superiority of that power by which Moses wrought his miracles.

13. *Hardened Pharaoh's heart. Pharaoh's heart was hardened.* Or rather, God suffered Pharaoh's heart to be hardened. See this explained in Dr. Hammond's "Death-bed Repentance," § 14. [Works, vol. I.]

The very same Hebrew words are so rendered, ver. 22, and chap. viii. 19. It is plain that Pharaoh hardened his own heart: vide John xii. As the same sun by its heat hardens clay and softens wax, so the same goodness of God leads some to repentance, and makes others persist in their impiety. *Theodoret in loc.* [Quæst. in Exod. Interrog. xii. Op., tom. i. p. 83, B.]

20. *Waters that were in the river were turned to blood.* The first plague, Sunday, March [1] 14[g].

[1] April, MS.

These ten plagues were all, according to Archbishop Usher, [A.M. 2513, p. 13,] brought upon the Egyptians within the space of one month.

22. It is plain from all these instances of the power which

[g] [See for this and the following dates, Bedford, Book III. c. iv. § 173, sqq. pp. 377, &c.]

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the magicians had to do these things, that they had had former experience of the devil's power, or they would never have attempted it now. CHAP. IX.

N.B. Thus it is often that God, when men forsake Him, and follow their own inventions, permits the devil to do such things as shall serve to harden them; but then it is only when they have wilfully forsaken God.

24. *River.* Nile. The River Nile is 900 German, or 3600 English miles.

CHAP. VIII. ver. 1. N.B. That God does not plague even this wicked prince and his people before He gives them warning, and His commands are disobeyed.

5. *Frogs.* Second plague. This was the Sunday following, viz. the 21st of March.

16. *Lice.* The third plague, March 24.

19. *This is the finger of God;* i. e. the hand of a supreme power overruling that by which we act. This should have cured Pharaoh of his great obstinacy. The superiority of that power which evidently appeared to act with Moses, which restrained those powers by which the magicians wrought, and stopped them from going on any further. This shewed that he acted by that power which is above all others, viz. God Almighty. And it was *this* which assured the people that the revelation he made was of God; that he had a commission from the most high God, who wrought by him; and that they were bound to receive him, and the revelation he brought, and the laws he gave them, as from God, or that superior power who wrought with him.

24. *A grievous swarm of flies.* The fourth plague, Mar. 26.

26. *Shall we sacrifice the abomination of the Egyptians, &c.?* What the Egyptians will abominate us for; viz. if we sacrifice the ox and the sheep, which they worship as gods.

CHAP. IX. ver. 3. *A very grievous murrain.* The fifth plague, March 29.

10. *A boil breaking forth with blains.* The sixth plague, March 31.

15, 16. If when lately I smote the cattle with the murrain, I had smitten thee and thy people with pestilence, thou

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CHAP. IX. hadst been cut off from the earth, [ver. 16]; but I have preserved thee, to shew My power upon thee, &c.

18. *A very grievous hail.* The seventh plague, April 2.

Since the foundation thereof. Egypt was first inhabited by Misraim, the son of Cham, and to this day is by the Turks called Mesra.

34. How prodigious soever this may seem in Pharaoh, to harden his heart after so many judgments, yet this indeed is the case of an infinite number of wicked men, who relent when they smart under God's hand, and harden their hearts when He withholds His judgments.

[Christians from hence should dread the very beginnings of sin, lest it should lead them to such a hardness of heart, that neither the patience nor the judgments of God will be able to bring them to a sense of the danger they are in.]

CHAP. X. ver. 1. Sunday, April 4.

2. *Know that I am the Lord.* This was the great end of all these wonders, to convince the Israelites, and all that would be convinced, that JEHOVAH was the true God.

10. This is exactly the case with sinners, who, being terrified by the law of God, will do something, but not all that that law commands them.

12. *Locusts.* Eighth plague, April 5.

22. *Thick darkness.* Ninth plague, April 7.

27, 28. There is a certain degree of blindness and wickedness, which neither the goodness nor judgments of God can cure. Christians should dread the falling into such a state and hardness of heart.

CHAP. XI. ver. 2. *Borrow;* or, *demand.* God being the absolute Master of all things in the world, did command this, as He does the goods of others to be taken away from them by fire, by tempests, &c.

8. *Went out from Pharaoh;* who was in great anger; i. e. Pharaoh, not Moses.

10. *Hardened Pharaoh's heart;* i. e. permitted him to harden his own heart, after He had done all that was necessary to prevent him from doing it.

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CHAP. XII. [The Passover was ordained by God, to be observed by every Israelite, at the peril of excommunication, at every return of this day of the year, not only because it was to be a standing proof to all future ages of this their deliverance, but also a standing figure or type of a much greater. CHAP. XII.

And so adorable are the ways of God, that Christ Jesus, the true Paschal Lamb, and of which this was but a figure, did, fifteen hundred years after this, by His most precious blood, deliver all mankind from the slavery of sin and death, and Satan; and this upon the same month, the same day, and the very same hour, that this paschal lamb was first instituted and slain.]

3. Thus God ordered that the very chief god of the Egyptians (viz. the ram) should be treated with the utmost contempt, and eaten by His people.

6. *In the evening;* that is, as the Jews expound this place, between three o'clock and sun-setting, viz. on Saturday in the afternoon between three and six o'clock; so that they could not rest the next day, according to the command, which began that evening, for that night they were driven out, and forced to travel that night and Sunday, which till now was the Sabbath, but no longer to be so[h].

7. Epiphanius[i] observes that the Egyptians, even till after our Saviour's time, marked all their sheep, cattle, houses, &c., with red the day before the Passover, as a charm to secure them from evil.

9. *But eat it not raw;* which the Egyptians were used to do in their mad feast in honour of Jupiter Ammon. A. Y.

17. *Observe this day in your generations by an ordinance for ever;* i. e. until God alter the obligation by a new revelation. Deut. xxix. 29; 1 Sam. i. 22; Exod. xxi. 6.

25. This was Saturday, April 10, A.M. 2513.

29. *Smote all the first-born.* Tenth plague, Sunday, April 11. This day the Israelites were obliged to spend in a long march, which till now from the creation had been by them and all nations observed as a day of rest, but now was by them no longer to be observed as such, but the day preceding.

[h] [See Bedford, Book III. c. i. § 13, p. 298, and c. iv. § 176, p. 378.]

[i] [S. Epiph. Hæres. xviii. § 3. tom. i. p. 39, B.]

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CHAP. XII.

32. *Bless me.* Pray for me, that this plague may go no further.

37. N.B. Here Moses had a charge of six hundred thousand people, which would never have borne his treatment if they had not known assuredly that he had been set over them by God Himself; for he records their great perverseness and their infidelity, and obliged them to keep these records of their own wickedness as a witness against themselves.

40. *Four hundred and thirty years;* i. e. from the promise to Abraham to this time. See *Whiston's* Chron. of the Old Testament, p. 37, [ed. 1702,] for then Abraham began to sojourn in a strange land.

41. *Self-same day.* Which was our Sunday. Mr. Bedford, p. 29.

CHAP. XIII. From the third verse to the tenth was the portion of Scripture written upon the first of their phylacteries; from the tenth to the sixteenth was the second; which, together with Deut. vi. 4 to 9, were read by the priests every morning before the daily sacrifice. *Jurieu*, vol. i. p. 481.

16. *Between thine eyes;* i. e. they shall be ever in thy remembrance to do them. Deut. vi. 8.

19. And the bones of the rest of the sons of Jacob, as appears in Josephus, Antiq., lib. ii.[k], and Acts vii. 16.

20. *Took their journey from Succoth.* Monday, April 12.

CHAP. XIV. *Baal-zephon.* This was a temple dedicated to Jupiter the watcher; God therefore commanded them to encamp before the face of ther idol watcher, to convince both the Israelites and Egyptians of the vanity of idols.

Migdol was a garrison.

5. *The people fled.* Wednesday, April 14.

The heart of Pharaoh and his servants was turned against the people. This and the foregoing instances shew us what

[k] [Josephus, Antiq., lib. ii. c. 8, § 2, p. 73, implies the contrary. The other sons of Jacob were buried at Hebron, but the bones of Joseph were taken by the Israelites when they went out of Egypt. Speaking of Joseph's brethren, he says, καὶ τούτων μὲν τὰ σώματα κομίσαντες μετὰ χρόνον αὐτῶν οἱ ἀπόγονοι καὶ οἱ παῖδες, ἔθαψαν ἐν Χεβρῶνι· τὰ δὲ Ἰωσήπου ὀστᾶ ὕστερον ὅτε μεταπέστησαν ἐκ τῆς Αἰγύπτου οἱ Ἑβραῖοι, εἰς τὴν Χαναναίαν ἐκόμισαν.]

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a degree of blindness sinners are capable of, when God withdraws His grace, and leaves them to themselves; they violently draw upon themselves swift destruction. CHAP. XV.

9. *Overtook them.* Thursday, April 15.

10. *Pharaoh drew nigh.* This Pharaoh's name was Armais[1]; he was drowned in the fourth year of his reign.

19, 20. This was Friday, April 16th, and the next day, Saturday the 17th, the first Saturday Sabbath which they observed, and continue to do so to this day.—N.B. The day began in the evening, so that they began to pass the Red Sea on Saturday, our Friday night.

21. Mr. Thevenot[m] assures us that the place of the sea where they went over is not above eight or nine miles broad; and so the best modern maps have described it.

[This amazing miracle of six hundred thousand people passing through the sea, and the overthrow of Pharaoh and his hosts, was designed to convince all the nations of the earth that the God of Israel was the only God, and to be feared above all other gods. And no doubt it had this effect upon others as well as upon the Israelites, who upon this are said to believe, and to fear the Lord and His servant Moses.]

28. By this punishment and judgment upon Pharaoh it appears that pride and haughtiness is a sin most hateful to God. How wise and just are the ways of God! Why was this prince and his people drowned in the sea rather than killed in battle or by any other death, but that the world might see the injustice of his decree to drown the children in the river?

31. *Believed the Lord and His servant Moses;* i. e. they believed God speaking by Moses; God the author, Moses the messenger.

By this and former miracles done before their eyes, Moses established his authority before he gave them the law. By these he made it appear (as after our Lord Jesus Christ) that he acted by the power of God, and that consequently his revelation was from God, who wrought with him.

CHAP. XV. ver. 1. *Then sang Moses, &c.* This was Satur-

[1] [Bedford identifies him with Amenophes, p. 387.]

[m] [Thevenot's Travels into the Levant. Eng. Trans., part i. c. 33, p. 175, ed. 1687.]

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CHAP. XV.

day, April 17, then become their Sabbath instead of Sunday, which till now they had observed from the creation.

13. *Hast guided, &c.;* or, Thou wilt, as sure as Thou hast carried them through the sea.

17. *Sanctuary;* viz. Jerusalem, which is above.

22. They went into the wilderness Sunday, April 18.

[23. Within three days God thought good to try their faith, which they had so lately professed. He brought them to the bitter waters, which they could not drink of; immediately they distrusted God, and murmured against Moses, so that He was forced, by a new miracle, to heal the waters.]

24. Here is an exact image of the ingratitude and distrust to which men are subject; and we may here observe the goodness of God, who showers down His blessings notwithstanding their ingratitude.

25. Thus the cross of Christ, (of which this is a type,) sweetens all the troubles of this mortal life to those who embrace it.

CHAP. XVI. ver. 1. *Fifteenth day of the second month.* Sunday, May the 2nd.

2. Saturday, May the 15th.

2. *The whole congregation of the children of Israel.* It is plain from hence that the law of the Sabbath was before the law given on Mount Sinai.

[8. *Not against us;*—not against us only, "but against the Lord." Thus such as murmur against the ministers of God are said to murmur against God Himself.]

13. Sunday, May the 16th.

15. *Wist;* i. e. knew.

[The manna, or bread from heaven, now given them, was continued by a perpetual miracle for forty years, till they came to the promised land.]

20. *It bred worms, &c.* Thus riches, unreasonably kept up, prove a canker to the owner.

21. *Every morning.* This bread was given them day by day, to signify to them and to us our dependence upon God every day of our life:—"Give us this day our daily bread."

22. *On the sixth day they gathered twice as much bread.*

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This they did of their own accord, which shews that the law of the Sabbath was well known to all this people before the giving the law on Mount Sinai.

24. Here were miracles for forty years continually before the eyes of this people.

These are a succession of miracles for forty years:—1. Manna—2. none on the Sabbath—3. stinks not on the Sabbath—4. stinks on other days.

27. Saturday, May the 22nd.

33. *Before the Lord.* This was before any ark was made, for we must not imagine that Israel was till then without a place of public worship, called "before the Lord," or testimony," ver. 34.

36. *Omer;* i. e. six wine pints [of] our measure.

CHAP. XVII. [In this chapter are recorded two other miracles, to prepare the Israelites to receive the law with greater submission:—a spring of water, at Moses's prayer, that followed them; and a complete victory over their enemies, by Moses's holding up his hands in prayer, which prevailed more than the sword of Joshua and those of his army.]

2. Wednesday, May the 26th.

6. Which water followed them in their future encampments.

8. *Amalek.* A figure of that war which the devil makes with us in our passage through this world, and who is to be vanquished by prayer, as Amalek was; for that was what is meant by Moses holding up his hands, v. 11.

The Amalekites were a people descended from Amalek, the grandson of Esau.

May 27.

11. *Held up his hand.* Very probably in prayer to God for a blessing upon the arms of Israel. Our whole success in all our conflicts, spiritual or temporal, is from God.

N.B. Moses's prayer did more than the arms of Joshua.

16. *The Lord will have war with Amalek.* For this unnatural war made upon so near relations as were the Israelites, having both the same great-grandfather, Isaac.

CHAP. XVIII. ver. 2. Jethro was a worshipper of the true

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CHAP. XVIII. God, being descended from Abraham by his wife Keturah; for which cause Moses did not think it unlawful to marry his daughter.

* 8. [*We will do all that the Lord commands us.* Thus people at this day, and after so many sad miscarriages, are apt to imagine that reason and free-will are sufficient to carry them through all the duties required of them, and therefore the aids of grace are so seldom asked and depended on.]

11. *The Lord is greater than all gods;* i. e. evil spirits, who in this contest with Moses, used their utmost power, but after all they could do, God was above them: that it might be known that there is none like unto the God of Israel. Exod. ix. 14, 16.

12. N.B. This was before the law of sacrifices from Mount Sinai.

CHAP. XIX. ver. 1. May the 28th.

4, 5, &c. As God delivered the children of Israel out of Egypt, not that they might do what was right in their own eyes, but that they might fear and serve Him and become an holy nation, so has Jesus Christ redeemed us, that He might purify unto Himself a people zealous [of good works].

8. *All that the Lord hath spoken we will do.* This shews very plainly what the best purposes will come to without an especial grace of God.—*We will do.* Thus people are too apt to think even at this day, and set up reason and free-will as sufficient to carry them through all difficulties.

10. May the 29th.

To sanctify. To shew with what reverence, both of body and mind, we should come into the presence of God.

CHAP. XX. [You will always remember that these laws, as explained in the Gospel, are still in force, and by them the whole world will be judged at the great day. For they are part of the law of nature, and were commanded from the beginning; but wickedness (as it always will do) blurred and blotted them out of men's minds, so that God was obliged to renew them in a terrible manner, as being offended that they had been so universally almost forgotten.]

2. The law given Sunday, May 30, the day of Pentecost. The apostles inspired to preach the Gospel, May 24.

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4. *Heaven above;* viz. not of God Himself.

5. *Upon the children.* By the children, as in the case of David by Absalom; or, *for the sake of* the children, who may take warning not to follow their steps.

6. So that to love God and keep His commandments are in effect the same thing: so saith our Lord, [John xiv. 15, 21.]

8. *Remember.* Which word plainly imports that the law of the Sabbath was a law given and known before, and also observed, though perhaps with some interruption, in their bondage.

Sabbath-day. Chap. xvi. 22.

11. That from the creation forward time was accounted by weeks, is plain from very many Scriptures; viz. Gen. viii. 10, 12, xxix. 27, and Exod. vii. 25. In Exod. xvi. 23, the Sabbath is mentioned not as a new institution, but as well known.

Sabbath-day; or, a seventh day.

Hallowed it. And hallowed it even from the beginning, as these words plainly import. Deut. v. 15.

24—26. The idolatrous heathens used to raise their altars (called so *ab altitudine*) to a prodigious height, that their gods might hear them. It is probable, saith a learned man, Mr. Arth. Young, that the pyramids of Egypt and Mexico were built for this purpose, as well as to be for burial-places for their kings; it is certain in Mexico they were so; and the plain tops to sacrifice on confirm this, and the erecting such stupendous works for worship made it go down better with the people. God therefore commanded that the Israelites' altars should have no resemblance to those idolatrous altars, but be made of sods or unhewn stones, and not with many steps, (as the words may be translated,) like the pyramids or altars of the Egyptians.

25. This was (in the opinion of a learned man), that it might not tempt men to carve images upon the altar, as we see in after times the heathen nations did.

CHAP. XXI. Such a set of merciful, wise, and just laws no country, (even after all the improvements of legislators,) ever had.

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CHAP. XXI. Though these laws are not now in force, yet sin is the same, and the offender may expect his punishment from God.

6. *For ever;* i. e. till the next jubilee.

24, 25. These were only proverbial ways of speaking, intimating that the punishment ought to be proportionable to the crime. This retaliation was never executed by the Mosaic law.

The Jews misunderstood this law, (which was only a direction to the magistrate,) as if it authorized a private revenge. Our Saviour therefore sets the law in its true light and design.

28. To shew the very great value which God had, and would have us to have, for the life of a man.

CHAP. XXII. ver. 7—11. All these laws do condemn the madness of those wild fanatics who would have all things in common, and allow of no property among Christians. The law of God secures every man in his property, and the Gospel has not voided it.

29. N.B. This was before the law of tithes; and yet this, as St. Jerome observes[n], is meant of tithes, which were most surely paid before they were ordered. Exod. xxxvi. 31. [?]

CHAP. XXIII. [ver. 11. Here is an incontrovertible proof of the divine authority of these books, when so great a nation submitted to such a self-denying law.]

17. Deut. xvi. 16; Exod. xxxiv. 23.

20. *Angel.* This was Jesus Christ, the Angel of the covenant, as appears by what follows,—"for My Name is in Him," [ver. 21]. And again, "obey His voice," "He will not pardon," &c.

31. *River;* i. e. Euphrates.

CHAP. XXIV. ver. 3. May 31.

5. *Young men;* i. e. the first-born, who were priests before the tribe of Levi was separated: Numb. iii. 12, 45.

15. Saturday, June 5.

18. Sunday, June 6.

[n] [See S. Hieron. Comment. in Ezech., lib. xiv. cap. 45, n. 13, 14. Op. tom. v. p. 565, C, D.]

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CHAP. XXV. ver. 29, 30. The bread, and all this furniture, being the usual furniture of a dwelling-house, was to represent, after a very sensible manner, that God would dwell among them.

CHAP. XXVIII. ver. 32. *That it be not rent.* Which would not become the service of God, but would argue a great indifference in him that officiates, and would cause him to seem vile in the eyes of the people.

CHAP. XXIX. ver. 10. The putting their hands on the head of the sacrifice was to shew that they loaded him with their iniquities, and confessed that they deserved the death which he was going to suffer; and he that did not repent and thus confess his sins, was not cleansed by his sacrifice.

37. *Shall be holy;* or, defiled. H. R.

44. *Tabernacle of the congregation.* Or, rather, the tabernacle of meeting, where God met and spoke to Moses, Aaron, &c., not the people.

CHAP. XXX. ver. 1. *Of Shittim wood;* Gr. "incorruptible woods [o]."

13. *Half a shekel;* i. e. thirteenpence three-farthings.

Shekel of the sanctuary. The standard kept in the sanctuary. 1 Chron. xxiii. 29.

15. *The rich shall not give more, &c.* Because with these offerings the daily sacrifice through the whole year was to be purchased; therefore the rich and poor, (whose souls are equally dear to God,) were to have an equal right to the blessing obtained by those sacrifices.

20. *That they die not.* An intimation to all who minister about holy things, how careful they should be how they approach the Lord.

CHAP. XXXI. ver. 3. *Spirit of God.* A spirit from before the Lord. *Chald.* [Paraphrase.]

14. *That soul shall be cut off;* viz. by God's judgments, where there are no witnesses.

[o] [Ἐκ ξύλων ἀσήπτων. LXX.]

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CHAP. XXXI.

15. *Put to death;* viz. by the magistrates, where there are witnesses to prove it.

CHAP. XXXII. ver. 1. *We wot not what is become of him.* This should teach pastors never to leave their flocks without great necessity: they cannot foresee the mischief that may follow.—Josephus [p], in partiality to his countrymen, omits this passage.

4. Or, he received them at their hand, and tied them in a bag, and made a molten calf of them. *Howel.*

Graving tool. Perhaps he put the marks of the Egyptian Apis upon it, which were a square spot on the forehead, an eagle on the back, &c.

5. *He builded an altar before it, &c.* This good intention did not lessen the sin, *idolatry*, though directed to the true God.

6. *Rose up to play;* i. e. to dance.

7. *Thy people.* As if God disowned them.

[11. *Moses besought the Lord his God.* This great charity of Moses ought to be carefully imitated. We ought to intercede for the greatest sinners.]

15. *On both their sides;* i. e. on both the inward sides, *ab utraque facie:* so that the one folding upon the other preserved the writing.

That this was not the first writing is plain from chap. xxiv., where it is said that Moses wrote all the words of the Lord in a book: and he was before skilled in all the learning of the Egyptians,—which could not well be without letters.

19. July 15.

20. *Made the children of Israel drink of it.* To convince them of their stupidity, in worshipping a god which should pass through their bodies.

26. July 16.

27. *Slay every man his brother, &c.*, viz. the ringleaders of this sedition.

32. Or, "blot me out of the book of the living;" i. e. take away my life. CLEM. *Epist.* [I.] *to the Corinth.* [c. 53.]

A *book which Thou hast written* is a figurative expression

[p] [See Antiq., lib. iii. cap. 5.]

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for the purpose of God, with relation to future events. See Numb. xi. 15: "Kill me, I pray Thee."

This has respect to the numbering of the people, as registering the names of the living, and blotting out their names when they died. [Heb. xii. 23.]

[Or,] make void that purpose of Thine (v. 10), to make of me a nation. See Heb. xi. 26.

33. *Him will I blot, &c.;* i. e. him will I punish with death.

34. July 17.

CHAP. XXXIII. ver. 4. *And no man, &c.* An example to Christians, when God is angry with them, to shew their concern by all outward signs as well as by an inward sorrow.

7. *Tabernacle of the congregation, which was without the camp.* Intimating that their idolatry had been such an offence to God, that He would not dwell among them as before, so that such whose hearts were right would seek to God, and follow after Him.

Tabernacle of the congregation; or the tabernacle of meeting, where God met with Moses, not with the people.

11. *Face to face;* i. e. in a way so plain as one man converses with another.

13. *Shew me, &c.* A more perfect knowledge of God was reserved for the times of the Gospel. Moses was only to see His back, the shadow of what was to come: v. 23.

CHAP. XXXIV. ver. 6, 7. How many words are made use of to take away all occasion of despair.

God communicates Himself to us as far as is necessary for us in this life; viz. that He is supremely good and perfectly just; that knowing these things, we may serve Him cheerfully, and keep His laws.

9. The intercession of good men powerful with God.

12. N.B. To have no communication with wicked men.

15. God having espoused this people to Himself, such as turned idolaters are said to go a whoring.

21. *In harvest.* Even in harvest.

24. It was God's will that the Jews should rely upon His miraculous protection.

God obliges Himself to a constant miracle in favour of

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CHAP. XXXVII. His people, in restraining the very desires of their enemies while they are serving Him; by which we may learn to depend upon God's protection while we are doing our duty.

26. *Thou shalt not seethe a kid in his mother's milk.* As the heathens do in a magical way, to procure plenty.

The connection between these words and the words which go before seems to be this: it was a custom among the heathens, when they had gathered in their fruits, to boil a kid in the dam's milk, and in a magical way sprinkle their fields, trees, &c., to make them fruitful; which idolatrous rite God here, at their in-gathering, forbids them, that they might depend on Him alone for plenty. Dr. *Cudworth*, of the Lord's Supper, p. 36.

28. Sunday, August 15. Moses goes up into the mount the second time.

29. September 24.

34. Sunday, October 3. The feast of expiation first observed.

35. The cheerfulness with which this people contributed toward the house of God, should be a pattern to Christians to give to pious uses according to their ability, as works most acceptable to God.

CHAP. XXXVIII. ver. 25. i. e. thirty-four thousand two hundred and eighteen pounds, fifteen shillings, and ninepence.

CHAP. XL. ver. 2. Friday, April 14. Second year after they came out of Egypt.

38. [This book concludes with an account of another] a constant miracle, [vouchsafed them] for forty years together, [to convince the Israelites of God's especial presence with them. And the Prophet Isaiah (iv. 5) signifies to us, that this was a figure or representation of Christ's continual care over His Church; which God grant He may continue to us and our posterity for ever.]

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THE

THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

THE scope of this Book was to lead the Israelites to Christ by the laws, sacrifices, and ordinances given by Moses. By sacrifices men acknowledged God to be the Supreme Governor and Giver of all things.

[Sacrifices had been appointed from the fall of man; but the design of them had been perverted or forgotten.

These laws concerning them were given to the Israelites to keep them from idolatry, and a separate people, and to lead them to Christ; and above all, to teach them obedience, and to fear and to love their Creator.

This was what all the well-disposed and understanding people among the Jews did know to be the end of sacrifices, and without which all their outward services would not be accepted. This appears by the scribe's answer, (Mark xii. 33,) which our Saviour approved of.

And this explains what the prophet saith, (Jer. vii. 22,) and which at first sight seems strange:—"I spake not unto your fathers, nor commanded them concerning burnt-offerings and sacrifices" only, (for so it must be understood): "But this thing commanded I them, saying, Obey My voice;" that is, Put Me not off with outward services only, which wicked men can perform, but take care also to obey the laws of piety, justice, and charity, which I have given you.]

CHAP. I. ver. 4. Since man by sin merited death, in order to satisfy in some measure the justice of God, He substituted

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CHAP. I. animals in his room; whose blood, however, could not expiate sin, but only as it typified the blood of Jesus Christ, who in the fulness of time reconciled us to God. In the meantime, by the death which the victims suffered, and by the fire which consumed them, men were constantly kept in mind of the punishment of sin, viz. death and fire eternal. This obliged them to repent, and at the same time gave them hopes and assurances that their repentance would be accepted, since God had commanded this service, and declared His acceptance of it.

N.B. That part of the sin-offering which was to be eaten was allowed only to the priests, and by them to be consumed the same day, and nothing of it to be carried out of the temple:—to instruct them, that the sins of those that confessed, and had offered sacrifice for their sins, should not be made known or remembered, nor their reputation exposed to the malice of others.

Sacrifices were of three sorts: *expiatory*, or atonements for sin; *eucharistical*, giving thanks for blessings received; *peace-offerings*, to signify to the offerer, and to satisfy him, that God was reconciled to him.

11. *The priests, Aaron's sons, shall sprinkle his blood.* It was not the killing of the sacrifice that made them priests, but the offering the blood to God upon the altar.

N.B. Sacrifices are to be considered, first, in a carnal, worldly respect; namely, as freeing a Jew from all contracted uncleanness, and rendering him worthy to continue a member of that Church, and an inheritor of the land of Canaan. Secondly, in a spiritual sense, with regard to the sacrifice of Christ, which was to cleanse them from sin, and fit them for an inheritance in the heavenly Canaan.

CHAP. IV. ver. 3. The different sin-offering for the priest, the ruler, &c., shews how much greater the sin of these is than of a private person.

It is observable, that the same sin in a single priest is to have as great a sacrifice as a sin of the whole people of Israel. See ver. 13.

CHAP. V. ver. 5. The Jewish writers say on this head, that even restitution was not sufficient, without, &c.

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CHAP. VI. This whole chapter was used to be read by the high-priest, together with other Scriptures, and prayers, while the goat Hazzazel [the scape-goat] was conducting to the wilderness. Chap. xvi.

3. *Sweareth falsely.* N.B. Oath of purgation. See also ver. 4.

9, 12, 13. This fire never went out, but lasted till the captivity of Babylon. See chap. ix. 24.

CHAP. VII. ver. 18. *Holy;* or, unclean.

23—25. The meaning is, that fat of no kind, (except that which is intermixed with the flesh,) was to be eaten; but if a beast died, that fat not being to be offered to God, might be used to any other purposes.

CHAP. IX. [You see in this chapter the imperfection of the Law of Moses: the high-priest himself could not offer an acceptable sacrifice until an atonement was made for him, whereas (to the praise of our Redeemer) we Christians have an High-Priest without sin, and who is at God's right hand, continually making intercession for all that come unto God by Him.]

24. By this fire God shewed His acceptance of the sacrifice, and no doubt of it by some such visible way He shewed His acceptance of the sacrifice of Abel; as the children of Israel must know from the tradition of their forefathers, which was the reason that Moses is so short in his account of those sacrifices offered by him and his brother.

CHAP. XI. [By these laws of clean and unclean creatures, God did keep this people separated from the idolatrous world:—and this is a standing proof, even to this day, of the divine authority of these Scriptures; it being impossible, by all the power or art of man, to oblige so great a nation to submit to such troublesome precepts as they do to this day, if they had not been convinced from the first that the command was from God, and to be obeyed at the peril of their souls.]

CHAP. XIII. ver. 46. N.B. The leprosy here spoken of

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CHAP. XIII. was infectious to all but the priests, who being appointed by God to judge concerning it, were miraculously preserved.

CHAP. XVI. ver. 21. The Jews are unanimous in this tradition, that the goat being led by the conductor in a scarlet ribbon, if God received the expiation, the ribbon turned as white as snow in the way; of which the conductor gave notice by blowing of a horn, which was communicated to all the land immediately; but that if it did not change its colour, the year was spent in fasting.

21, 22. There never could be a more lively representation (and as such it was intended by the Holy Spirit) of Jesus Christ's bearing our sins, and taking them away, so as never to rise up in judgment against us.

29. This was (as Archbishop *Usher* computes, Annals of the World, p. 2,) our November 1st; and the very day on which Adam sinned, and was turned out of Paradise. This was called *the fast*, Acts xxvii. 9, the expiation, atonement, &c.

CHAP. XVII. ver. 11. *To make an atonement for your souls.* From whence it appears, that every killing of a beast was a sacrifice. See ver. 3, 4.

It is the blood that maketh an atonement. N.B. The vital spirits being in the blood, the blood was therefore offered to God's justice instead of the life of the sinner that offered it. This was ordered in opposition to a custom of the idolatrous heathens, who put the blood into a vessel, and into a hole in the earth, for infernal deities.

Here is a command of God, and a reason given from the very nature of the thing; and all mankind should seem to be obliged by it, because all men are in the same circumstance with respect to this reason.

13. *And cover it with dust.* The Jews (as I myself have seen them) do let the blood of a fowl run upon ashes, and then cover it, making a cross upon it with their knife. T. S. M.

CHAP. XVIII. ver. 6. *Near of kin to him;* viz. his mother, sister, or daughter, chap. xxi. 2, and their allies.

9. *Born at home, or born abroad.* Whether begotten in wedlock or otherways.

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28. *That the land spue not out, &c.* It was the sins of impurity which brought all these calamities upon the Canaanites; which all people should beware of, lest their land become desolate, &c.

29. *The souls that commit them shall be cut off.* While justice on public offenders is executed, public calamities will not be sent.

CHAP. XIX. ver. 15. *Ye shall do no unrighteousness, &c.* The magistrates.

18. *Avenge, nor bear any grudge;* i. e. thou shalt neither revenge an injury, nor remember it;—contrary to which is that proverb, *I will forgive, but not forget.*

27, 28. These were practices observed by heathens and idolaters at funerals, and upon any public calamities, and therefore forbidden by God. These were also ceremonies used at their sacrifices to their infernal deities, and in honour of their gods, which were but dead men.

CHAP. XX. [By the horrible crimes forbidden in this chapter, it appears how very wicked the world was, (notwithstanding their natural reason, which some boast of as a sufficient guide,) and would have continued so, had not God restrained them by His laws and by His punishments.]

By this we see how abominable these crimes are in the sight of God, especially how severely they will be punished in Christians that are guilty of the like.

25. The design of these laws was to hinder the Jews from all intercourse, as much as possible, with their idolatrous neighbours; it being impossible for a Jew to eat with strangers without being defiled. And God, whose providence sees through all ages, has by these laws kept this people, even to this day, separated from all others; a standing instance of His truth, justice, wisdom, and power.

27. *That hath a familiar spirit;* or, that has [to do] with one [of] them.

Their blood shall be upon them; i. e. they are the cause of their own death.

CHAP. XXI. ver. 12. *Neither shall he go out of the sanc-*

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CHAP. XXI.

tuary. These words only import thus much, that the high-priest was not to make himself incapable of entering into the sanctuary by any voluntary defilement; as touching a dead person, &c.

22. All these laws which concern the priests should and are intended to teach Christians as well as Jews, that the ministers of God are in a most especial manner to be holy, that thereby they may render religion more venerable in the eyes of the people, and that they may endeavour to be holy by the holy examples and lives of their teachers. In short, nothing should be seen in a priest of God which may expose religion to contempt.

CHAP. XXIII. [It will be well worthy our remembrance that, as the contempt of the Sabbath and Passover introduced idolatry and all manner of impiety among the Jews; so it has been observed, that the contempt of the Lord's Day, and the Lord's Supper, has been the forerunner of wickedness, infidelity, and judgments among Christians.]

24. *In the first day of the month shall ye have a Sabbath, &c.* Though this was the seventh month of the ecclesiastical year, yet it was the first of the civil year; and this feast of trumpets was to give the people notice of it, and to prepare them for the great fast just approaching: v. 26.

27. Abp. Usher is of opinion that this day of atonement was the first of our November, and the very day on which Adam fell. See his Annals, p. 2. See also Mr. Bedford, [Book I. c. i. § 30,] p. 17.

32. *From even unto even.* Thus the Jews reckoned their days, because they began their months when the new moon did first appear; when there was a solemn feast.

This was most probably ordained to secure them from idolatry. All other nations in their neighbourhood worshipped the sun, had their places of worship on the tops of high hills, that they might see his rising, and worshipped looking to the east; the Jews to the west.

CHAP. XXIV. ver. 5. *Tenth-deals;* i. e. the tenth of an ephah, or an omer, which is six wine-pints; so that there was in every cake or loaf of shewbread six quarts.

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Two tenth-deals; that is, in every loaf of shewbread, six quarts of wheat flour fine.

The shewbread consisted of twelve loaves, according to the number of the twelve tribes.

The shewbread was exposed before God continually as an acknowledgment that the children of Israel owed all they had, and their very lives, to God's protection and goodness; which should teach Christians to be grateful for the blessings they enjoy from His bounty.

10. The punishment of these sins of cursing and blasphemy is very remarkable, and ought to inspire us with a great horror for such crimes, which will be punished with death, &c.

12. *That.* Heb. until.

CHAP. XXV. ver. 4. *A Sabbath for the Lord.* This is called a Sabbath for the Lord, to keep it always in their heart and mind, that God was still the proprietor of their land; and when they had sacrilegiously broken this ordinance, and through covetousness seized upon the fruits of this seventh year, God turned them out of the land, until the land had enjoyed her Sabbaths. So great is the sin of sacrilege!

The obedience paid to this law is an evident proof of the truth of the law of Moses. For as it was not likely that any people should lay themselves under such a self-denying practice without a divine command, so neither could they have subsisted without an especial divine blessing. [God alone could command obedience to such a law, and His providence alone could supply their necessities at such a juncture, and save them from famine.]

10. *It shall be a jubilee.* The jubilee was not observed after the Babylonish captivity; though the Jews continued afterwards to reckon their years by the years of release, and by seven of them to a jubilee.

55. *The children of Israel are servants, they are My servants.* In like manner Christian servants are God's servants, and not to be ill-used, at the peril of their masters.

CHAP. XXVI. Here is a most evident proof of the divinity

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CHAP. XXVI. of these Scriptures, and the Jews, who still subsist in all places of the world, are a standing proof of God's providence, and that He will yet fulfil the other prophecies, (particularly those of the New Testament,) and call the Jews from their long dispersion.

These promises were made to the Jews, not to exclude the blessing of godliness in all ages, which has the promise of this life and of that which is to come.

11, 12. That this is the Son of God who speaks, is plain from St. John, chap. i., "He came unto His own.

CHAP. XXVII. ver. 3. *Fifty shekels of silver;* i. e. five pounds fourteen shillings and a halfpenny.

5. *Twenty shekels;* or, two pounds five shillings and sevenpence.

We learn from this chapter, that there is to be no dallying with God; but that vows are to be observed with great regard, and that when anything has been devoted, consecrated to God, and holy uses, it is downright sacrilege to apply it to any other use.

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THE

FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

In this Book we have an account of the several stations and journeyings of the people of Israel in the wilderness for thirty-nine years, with their troubles, rebellions, punishments, favours, and deliverances, in order to humble and prepare them to enter into the Holy Land—which was a type of the heavenly Canaan.

CHAP. III. 1. *These are the generations of Aaron and Moses;* or, This is the history of what happened to, &c. CHAP. III.

CHAP. V. [In this chapter you have the reason and foundation of Church discipline. God commands the unclean to be removed from the place of His especial presence. The Spirit of God, in the Gospel, requires the same to be done.]

2—4. If Christians imagine that a less degree of holiness and purity will serve under the Gospel, they must have but a mean opinion of Jesus Christ, and what He has done, and requires of us. But the truth is, the Gospel requires, as well as did here the Law, that sinners who have given offence should be put out of the Church, and that their company ought to be avoided.

6. *Men commit;* i. e. one against another.

27. It is an observation of the Jews, that if the man had defiled himself by fornication or adultery, the water of jealousy had no effect upon the woman, nor indeed could he force her to drink it.

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CHAP. V. Now though this judgment is not executed upon adulteresses now, yet they have reason from this to conclude, that a more terrible vengeance will await them hereafter, without a bitter repentance; these being only a shadow of heavenly things, i. e. of what the Gospel requires of its professors,—a strict purity, or a severe repentance.

CHAP. VI. A Nazarite was one who, for the strengthening of his faith, or for obtaining greater degrees of grace and virtue, did separate or consecrate himself in a more especial manner to God for a certain time, (as Christians do in the time of Lent, or other days of fasting or abstinence,) during which time they were to observe certain rules here set down, especially the abstaining from wine, &c., by the use of which men are apt to fall into sins of uncleanness, and by the abstaining therefrom the body and soul may be kept chaste and pure.

It appears, 1 Maccabees iii. 49, that the whole people, or all good men at least, made these vows in order to avert the judgments of God. Lev. x. 9.

By this law of Nazarites is figured to Christians an entire renunciation of all worldly pleasures. See Dan. x. 3, Prov. xxxi. 4, 5, Hos. iv. 11, Isa. xxviii. 7.

9. *He shall shave his head, &c.* Intimating that he should be made clean from all pollution of soul and body.

14. *For a sin-offering, &c.* To signify that our most holy performances will not be accepted, but only through the blood of Christ, typified by the sin-offering.

For peace-offerings; viz. as a sacrifice of thanksgiving to God, by whose grace he had been enabled to fulfil his vow. N.B. This is the foundation of that order of the Church, that all Christians shall receive the Sacrament at Easter, after they have, or ought to have, observed the preceding fast, or vow of Nazaritism; and make their offerings to God at that time especially.

22—27. The solemn blessing with which the priest dismissed the congregation after the daily sacrifice.

N.B. Here is a special charge, a special form, and a special blessing; which should make us very highly to value the blessing of the Priest. See Deut. xxi. 5; 1 Chron. xxiii. 13;

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Luke xxiv. 50; Gen. xiv. 18; St. Mark x. 16; Deut. xi. 8: see *Ainsworth* on Gen. xiv. 19, 20. CHAP. IX.

24. Lest any should despise this blessing, because pronounced by a poor mortal like themselves, it is added, "I the Lord will bless them." The blessing dependeth not on the Priest, but on God's ordinance.

24—26. *The Lord bless thee, &c.* In this blessing the mystery of the Trinity is expressed in repeating Jehovah three several times; answerable to which is St. Paul's prayer, 2 Cor. xiii. 14. (See *Ainsworth in loco* [ver. 24].) "Keep thee," viz. in grace, and free from evil. "The Lord" (viz. the Lord Christ, who is the Light of the world,) "make His face [to shine upon thee, and be gracious unto thee.] The Lord" (that is, Jehovah the Holy Ghost) "lift up, &c." communicate all His graces to thee. This form is the foundation of St. Paul's blessing, 2 Cor. xiii. 14.

CHAP. VIII. ver. 10. *And the children of Israel shall put their hands upon the Levites.* This text has been sometimes perverted by the Anabaptists to countenance the popular election of ministers, as if the people ordained the Levites by imposition of hands;—whereas this laying on of their hands was because the Levites were to be for the whole congregation in the place of a sin-offering. (See ver. 19.) The children of Israel therefore transferred their sin upon the Levites by laying their hands upon them, and then the Levites transferred their sin upon the beasts, by laying their hands upon them, (not sure to ordain them,) to be an atonement for them. See *Bp. Patrick in loco.*

24. N.B. Whereas it is said, chap. iv. 3, that the Levites shall enter into the work of the tabernacle from thirty years old and upward, and here from twenty-five; it is to be noted (*Maimon.*) that the Levites were obliged for five years to undergo a sort of probation, in order to learn, and to fit themselves for, the service they were to undertake. *Lamy*[a].

CHAP. IX. ver. 9, 10, et seq. This should teach Christians not to approach the Lord's Table while they are unclean, by

[a] [De Tabernaculo Fœderis, lib. iii. c. 9, sect. iv. pp. 511, 512, (Paris, 1720,) citing Maimonides de Apparatu Templi, cap. 3, n. 7.]

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CHAP. IX. reason of sin; as also not to continue in that state at their peril, but to repent, and take the first opportunity, lest they be cut off.

[13. Christians should carefully observe and remember what God has threatened to such as wilfully turned their backs upon the Passover of the Jews, which was but a representation of the Christian Passover, or Sacrament of the Lord's Supper:—"That soul shall be cut off from his people." The least of that punishment was excommunication.]

15—23. And have not we Christians the light of the Gospel to lead us through the wilderness of this life (of which this was a type?) And should not we follow the Providence of God, as they did, and be content to move, to stay, to suffer, &c., as He shall order for us?

CHAP. X. ver. 3. *At the door of the tabernacle.* As among earthly princes they were to come to the king's palace for orders, so here they were still to come to the tabernacle, which was God's palace, to know His will, and to receive His commands.

CHAP. XI. ver. 16. *Whom thou knowest to be the elders of the people.* It is plain from hence that there were these seventy elders before, only now they were inspired after an extraordinary manner.

17. *I will take of the spirit which is upon thee, &c.;* i. e. I will make them partakers of the spirit of government which I have given thee.

33. When men pray for things temporal, it should ever be with entire submission to God's good will, or else it is too likely they may meet with their punishment in the accomplishment of their desires.

CHAP. XII. ver. 1. *The Ethiopian woman whom he married;* viz. Zipporah, who was of Madian, a part of the eastern Ethiopia. *Usher.* [A.M. 2514, p. 18.]

3. *Moses was very meek.* Though Moses is persecuted even by those that should assist him, yet he bears it with meekness, and leaves revenge to God, to whom it belongs,

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and who will in His own good time call all persecutors to a strict account. CHAP. XIV.

8, 9. Moses was raised by God to be king in Jesurun over His people, and God most signally resents here all opposition made to his authority.

13. An instance of great charity, and fit to be imitated by all Christians.

CHAP. XIII. [In this and the following chapters may be seen the dreadful judgment those men met with who brought an evil report upon the Land of Canaan; as also those who were seduced by them.

You will therefore remember to avoid, as you would the most infectious plague, the conversation of people who speak contemptuously of religion, its promises and threatenings.]

16. *Moses called Oshea, the son of Nun, Jehoshua,* — no doubt by the Spirit of prophecy.

29. Thus wicked Christians, because they will not part with their ease and lusts, fancy and represent the duties of religion to be difficult, and those difficulties to be invincible.

33. *Giants, the sons of Anak;* or, cruel men; tyrants, who made others tremble either on account of their stature or power.

CHAP. XIV. ver. 4. *Let us make a captain, and return into Egypt.* This is but too lively a representation of Christians who are afraid of every difficulty, and had rather be slaves to sin than be at pains to conquer those difficulties which lie in their way to heaven—of which Canaan was a type.

14. St. Paul makes use of this passage as an argument to persuade Christians to believe and put their trust in God, lest they come short of heaven for want of faith, as these people did of the land of Canaan, which was a type of heaven.

37. *Those men that did bring up the evil report died by the plague.* And a much worse plague are they like to meet with who tempt men into infidelity, by wicked discourse and arguments.

42. *Go not up, for the Lord is not among you.* Nothing to be attempted without God's blessing and assistance.

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CHAP. XV.

CHAP. XV. ver. 22. Though sins of ignorance are not so offensive to God as wilful sins, yet sins they are, and to be atoned for by a solemn repentance: if under the Law, much more under the Gospel.

30. *Presumptuously.* As not being ashamed of his wickedness.

Cut off; i. e. excommunication.

It is plain that this excision was by excommunication, for we do not find that death was ever executed on these occasions, and such as are mentioned Levit. vii. 20, 25.

CHAP. XVI. [If at any time you hear people despising the ministry, marvel not at it; the infidels in this chapter did the same.

Take the warning which Moses gave to all that feared God: "Depart immediately from the tents" (the company) "of such men; they are devoted to destruction."]

It is very probable that this rebellion of the sons of Reuben was grounded on their being sprung from the eldest son of Jacob; and Korah, because he was the eldest son of Levi.

This history should teach us to submit to the order of Providence, and especially in things pertaining unto God: they that do otherwise will be sure to hear of it either here or hereafter. "Obey them that have the rule over you, and submit yourselves." Heb. xiii. 17.

3. *All the congregation are holy.* This is still the argument of the profane, i. e. the priesthood is not necessary, every man is holy enough to be his own priest, &c.; but they do not, they will not consider the determination of this point by God Himself.

5. *Even to-morrow the Lord will shew who are His.* The merciful God gives them time till the morrow to think of the sin they were about to commit.

Who is holy; i. e. whom God hath chosen to be His priest.

7. The burning of incense was for atoning God, and averting His judgments, which no man could expect would be the consequence, unless God appointed and commanded who should do it.

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9. *Separated you from the congregation, &c.* So the ministers of the Gospel are said to be separated to that work, Rom. i. 1; Gal. i. 15; Acts xiii. 2. CHAP. XVII.

11. *Against the Lord.* So that he who opposeth God's ministers is said to oppose God Himself. "He that despiseth you, despiseth Me." [Luke x. 16.] Exod. xvi. 7, 8; 1 Sam. viii. 7.

13. *Thou hast brought us up out of a land that floweth with milk and honey.* Thus they despised the redemption of God, as if it were no mercy; and thus Christians [despise the blessings of the Gospel [b]].

14. *We will not come up.* They that would not come up were forced to go down into the pit alive.

15. *Moses was very wroth;* or, very much grieved.

Respect not Thou their offering. Let not the part they have in the daily sacrifice be accepted.

16. *Before the Lord.* To whom he committed the judgment.

22. *And they fell upon their faces, &c.* By which intercession he prevailed with God to spare the rest of the people, who were but too ready to run into the rebellion; namely, all who would separate themselves from those wicked men.

38. *The censers of these sinners against their own souls, let them make, &c.* Or, The censers of these sinners, with their souls, are hallowed, i. e. forfeited, to God. The respect that in the sight of God is due to sacred things, dedicated to God and His service, and the judgment afterwards executed upon Belshazzar for profaning the holy vessels, (Dan. v.) confirm this.

40. *That he be not as Korah, &c.* In sin and punishment.

41. When people do not grow better by corrections, God will increase His punishments till they be destroyed—even whole nations, as well as particular men.

CHAP. XVII. ver. 8. *The rod of Aaron for the house of Levi was budded, &c.* To shew that the priesthood should continue in the family of Aaron, not only in his own days, but for future generations. So exact are all the works of God, though not always regarded!

[b] [This sentence is unfinished in the MS.]

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CHAP. XVII.

If this decision had not been known to all the people of Israel, and acknowledged to be the hand of God, it would have been impossible to have brought a whole nation to have given up all their first-fruits and offerings, &c., to the tribe of Levi.

CHAP. XVIII. ver. 1. *Bear the iniquity, &c.* They shall bear or carry them away by the sacrifices which they shall offer for them continually, particularly the sacrifices on the day of expiation.

21. *I have given the children of Levi all the tenth in Israel.* "I have given;" not, the children of Israel shall give. They were God's reserved portion before the Law.

CHAP. XX. ver. 1. N.B. This happened towards the end of the forty years; which is the more remarkable, because God had for so long been shewing His wonders among them.

2, 3. This was their twelfth rebellion after their coming out of Egypt—six before they came to Mount Sinai, and six afterwards.

10. *Must* WE *fetch you water out of this rock?* This hasty expression, attributing the miracle unto themselves, and not to God, provoked God not to suffer them to go into the Land of Promise: so jealous is God of His honour! Now, would the same jealous God have suffered our [Saviour] Jesus Christ to have said so many things of Himself, importing His being God, and this without a just resentment, if He had not been indeed the Son of God, and one with the Father!

12. Though God pardon the infirmities of His servants, yet He does not free them from temporal punishments.

CHAP. XXI. ver. 6. *Fiery serpents.* [Heb. הנחשים השרפים.] Seraphim, a kind of serpents.

And much of the people of Israel died. These were some of the last of those whose carcasses were to fall in the wilderness, and who were not to enter into the land of Canaan.

8, 9. The serpent of Moses was a type of Christ, which Jesus Christ applies to Himself, [John iii. 14:] "He that turned himself towards it was not saved by the thing that he saw, but by Thee that art the Saviour of all." Wisd. xvi. 7.

We see in this a lively figure of the Christian sacraments;

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and how God has and can shew His power, and sanctify water to the washing away of sin, and make bread and wine instruments of our salvation.

[This brazen serpent (so the Providence of God ordered it) was preserved amongst the people of Israel seven hundred years, until the reign of Hezekiah. This was a standing proof and memorial of the rebellion of their forefathers, of God's goodness, and of the truth of this history of Moses.]

CHAP. XXII. [In this history the reader will observe that the knowledge of the true God was not confined to the Israelites only:—Balaam was not ignorant of God, His justice and power.

And being a stranger, God makes use of him as an unexceptionable witness of His having chosen the people of Israel. So that Balak was left without excuse, and his destruction was from himself; since, by his own acknowledgment, Balaam was a prophet whose word was to be relied on.]

5. *River.* Euphrates.

10. That Balaam (though a very wicked man, and who for the sake of gain wished and endeavoured to have the people of God cursed) was no false prophet, proved by *Jurieu*, Crit. Hist., vol. i. p. 48. But let *Baily*, of Inspiration, p. 313[c], be considered, before we come to that conclusion.

12. *Thou shalt not go with them; thou shalt not curse the people.* Here was fair warning:—if he would after this set his heart upon covetousness, God will not think fit to hinder him.

20. *Rise up, and go with them.* God permits him to follow his evil and covetous desires, but restrains him from doing the thing he wished.

This conduct of Balaam shews that covetous men are capable of anything to gratify their avarice.

34. *I will get me back again.* This being a forced obedience, could not be acceptable to God.

CHAP. XXIII. ver. 1. The number seven was sacred amongst the people of God, 1 Chron. xv. 26; 2 Chron. xxix. 21; Job xlii. 8, as the number three was among the Pagans.

[c] [Benjamin Bayly, Essay on Inspiration, ed. 2, 1708.]

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CHAP. XXIII. 8. *How shall I curse, whom God hath not cursed? &c.* This should teach us that God overrules the designs of wicked men, and turns all to the good of His servants that trust in Him.

10. *Let me die the death of the righteous, and let my last end be like his.* As if nothing in their present state were desirable.—N.B. Balaam does here suppose a future reward, and the soul's immortality.

21. *He hath not beheld iniquity in Jacob, &c.* He doth not approve of afflictions or outrages against the posterity of Jacob, nor of vexation against the posterity of Israel.

CHAP. XXIV. ver. 17. *Destroy;* or rather, shall bear rule over.

24. *Ships shall come from the coast of Chittim, &c.* Which seems to be accomplished in Alexander's expedition. 1 Mac. i. 1, and viii. 5.

CHAP. XXV. ver. 1. This should convince us that we should be more upon our guard against our own passions than against our enemies: God, we see, secured these people against their enemies, while they brought destruction upon themselves by their wickedness.

N.B. This was brought about by the advice which Balaam gave to Balak, (ch. xxxi. 16); namely, to draw the people to sin against God, and then God would punish them Himself.

4. *Against the sun.* That all the people might see and take warning.

5. *Slay ye every one* [*every judge*] *his men.* The people under his peculiar authority.

9. Thus the providence of God destroyed all above twenty years old, who murmured against Him, and whom He sware should not enter into the land of Canaan,—some by the sword, some by serpents, &c.

CHAP. XXVII. ver. 1—11. This shews the great sin of depriving men of their inheritances, as is the sin of those who squander and alienate them by their prodigality.

20. *Thou shalt put some of thine honour upon him.* Let him share with thee in the government whilst thou livest.

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21. N.B. The great difference between Moses and Joshua: —Moses was never to make use of the priest to know the will of God, for God spake to him Himself. CHAP. XXXV.

CHAP. XXVIII. ver. 7. *Strong wine.* Shecor. The best of wines, with which God was to be honoured.

11. *In the beginnings of your months, &c.* The new moons; i. e. monthly returns of praising God for the blessings of the last month, and of begging His blessing upon that which was begun.

CHAP. XXIX. 7. Archbishop Usher seems to think this day of expiation was the day on which Adam fell. *Chron.* p. 2.

CHAP. XXXI. ver. 8. *Balaam.* He is here mentioned, because it was he that advised Balak to tempt Israel to sin; he is therefore amongst those that suffer for it. See ver. 16.

16. Josephus, Antiq., lib. iv.[4], tells us that Balaam returned from Euphrates after he had left Balak, and advised them to send their young women amongst the Israelites, who tempted them to wickedness and idolatry.

CHAP. XXXIII. ver. 52. *And quite pluck down all their high places.* God in His providence designing to establish the true worship at Jerusalem, and to confine it to that only place, He strictly forbids the worshipping even of the true God in the high places. And though this was winked at till the temple was built, yet afterwards it was forbidden; and such kings of Judah as countenanced it were branded with impiety. And the reasons were,—Jesus Christ was there to suffer, and to put an end to all the legal sacrifices, which could not take away sin; and then the Jews, when that temple was destroyed, would have no longer a place to sacrifice, and, consequently, no sacrifice for sin.

High place. See 2 Chron. xxxiii. 17.

CHAP. XXXIV. ver. 6. *Great sea;* i. e. the Mediterranean.

CHAP. XXXV. ver. 4, 5. This thousand cubits were for

[4] [See c. vi. § 6, p. 152; but this statement is not made by Josephus.]

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CHAP. XXXV. their barns, hay, stables, &c., and the two thousand cubits for grass, vineyards, &c., for themselves and cattle for food.

16, 18. It was the opinion of a very learned judge, that if a man killed his neighbour with a weapon or instrument likely to kill him, it was malice prepense in the eye of the law. So that rencounters, as they are called, and chance medley, &c., where the instrument was proper to kill a man, were murder.

[MAGISTRATES. While justice on public offenders is duly executed, public calamities will not be sent. Unless magistrates are upon their guard, they will be made the instruments of wicked men, or of their revenge.]

25. *And he shall abide, &c.* This is a most lively representation of what Jesus Christ was to do for us, until whose death all mankind were liable to death eternal.

[They are banished for their sins from their own city, Paradise; they are made prisoners, and incapable of returning, until by the death of the great High-Priest an atonement is made for them[e].]

[It appears by this, and infinite more instances, that if we read the Old Testament without an eye to the New, we shall understand little of its true meaning.]

28. *Until the death of the high-priest.* To shew that the Israelites, after they had obtained the pardon of their sins, could not enter into heaven till after the death of Jesus Christ, the true High-Priest.

CHAP. XXXVI. ver. 6. *Let them marry to whom they think best.* So that children, it should seem, should not be over rigorously forced to marry against their will. Gen. xxiv. 57, 58.

[e] [This passage is inserted from the printed text with some hesitation, as there is no trace of it in the MS.]

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THE

FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

THE care which God has taken to cut off all pretences of infidelity is wonderful. All the people who came out of Egypt are now dead, but their children, who had conversed with them forty years, were well acquainted with everything that had passed, and all the wonders God had wrought for them. To these Moses now speaks, and his appeal to their knowledge and consciences is recorded in this book, that not one person (who could have told if he had advanced anything beside the truth) should have any pretence to say that he had been imposed upon.

CHAP. I. [That this new generation might take warning by the miscarriages and punishments of their forefathers, Moses here represents to them how their fathers had provoked God, and exhorts them to be obedient to the Lord, as ever they expect His favour.] CHAP. I.

3. *Fortieth year.* God made them to continue forty years in the wilderness, that He might accustom them to depend wholly on His providence.

CHAP. II. ver. 5, 9, 12, 19. It is plain from these texts that God disposeth of all kingdoms of the earth; He putteth down one and setteth up another people, either in justice or mercy, as He sees meet.

20. *Zamzummims;* i. e. thundering people.

25. *Will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven.* So

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CHAP. II. that all nations had occasion given them to enquire after and to come to the true God, the God of Israel.

CHAP. III. ver. 23—29. N.B. Though God never deny His faithful servants spiritual graces and blessings, yet temporal good things He often does; and He often punishes those sins in this life which He designs to pardon in the next.

CHAP. IV. ver. 6. *A wise and understanding people.* And it appears plainly that all nations of old took the best of their laws and learning from the Jews, though they would not acknowledge it.

17. These were the idols of the Egyptians, viz. of all sorts of beasts, birds, fishes, and insects, which they consecrated to their gods.

19. The heathens, considering how much the increase of the fruits of the earth depended upon the influence of these instruments of God, were led to worship these second causes, and at last forgot the first and great Cause of all blessings.

Driven; i. e. driven by Satan.

Divided unto all nations; i. e. for their use, not to worship.

From this expression some of the ancients concluded that the sun, &c., were given the heathens to be worshipped: a very unreasonable supposition, that God would destroy one nation for that which He allowed in another.

22. Canaan being a type of heaven; Joshua a type of Jesus Christ; and His Gospel, not the Law of Moses, was to bring men to heaven.

28. *There ye shall serve gods.* Not religiously, but as they should be slaves to those that worshipped these gods.

34, 35. In all God's transactions with this people, as His power evidently appeared, so did *His superiority over all other powers;* by which He convinced them, and all that saw His wonders, "that the Lord is God, and there is none else besides Him." ver. 35. And indeed these proofs were necessary to convince men that the Lord was God, if we consider how the whole world were under the power of demons, which did wonders to keep them in vassalage, until the power of God over them appeared.

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37. *Brought thee out in His sight, &c.;* or, brought thee out by His Presence; i. e. by the Angel of His presence, viz. by the Logos. 1 Cor. x. 9.

CHAP. V. ver. 1. *Hear, O Israel, the statutes, &c.* Hence it is that the Jewish law hath no obligation upon Christians, unless so much of it as was given or commanded by Jesus Christ; for whatever in this law is conformable to the laws of nature, obliges us not as given by Moses, but by virtue of an antecedent law common to all rational beings.

2. *A covenant with us;* i. e. He gave us a law, founded upon a gracious promise, on God's part, of many blessings; on condition that, on our part, we obey His commands; not that men had any right to propose or to refuse the conditions which God thought fit to propose.

15. *Therefore the Lord thy God commanded thee to keep the Sabbath-day.* For till this deliverance the Jews and all other nations had observed the first day, or our Sunday, being the seventh of the creation, and the first of Adam's life.

CHAP. VI. ver. 4—8. This was the third and most esteemed phylactery, and is so esteemed to this day by the Jews; see Exod. xiii. 9, &c.: for they understood the eighth verse literally, which occasioned the superstitious use of these phylacteries.

4. The only God; for the idols of the heathens are no gods.

To be thus translated, (Mr. Bedford,)—"The Lord thy God, and the Lord, is one." Temple Music, 252.

7. *Thou shalt talk of them, &c.* They shall be the general subject of your conversation.

13. Thou shalt swear by His name only, and not by the name of any of the gods of the nations; for so it is expressed Joshua xxiii. 7, 8.

CHAP. VII. ver. 2. *Utterly destroy them.* Or, make them tributaries. See chap. xx. 10, 11.

The iniquities of these nations being at their full height,

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CHAP. VII. God makes the Israelites His instruments to punish them, by rooting them out.

12. N.B. Whenever God promiseth us any favours, it is that He may oblige us to obey Him.

26. *Abomination;* i. e. an idol. *Cursed thing;* i. e. devoted to destruction.

CHAP. VIII. ver. 3. *By every word;* or, by everything which God has ordained for his nourishment.

11. The ill use men are apt to make of God's blessings, ought to make Christians cautious of begging that prosperity which may too likely ruin them.

19. From hence it is plain that the Jews were to be treated as strangers, if they sinned and forgat God; and that being born of Abraham would not secure them against God's displeasure.

CHAP. IX. 4, &c. [You will here observe the great reason why God took such a distinguishing care of, and pains with, this people; *not for their righteousness*, or merits, but to make His own name, His power, and mercy to be known through the earth.

In order to this, He kept them under discipline forty years; He gave them laws proper to cure and keep them from idolatry; He bore long with their perverseness, and at last brought them to Canaan,—a land situate in the midst of the nations; that "as a city upon an hill," all well-disposed people might have an opportunity of coming to the knowledge of the true God, and of His glorious attributes.

To manifest His justice, He spared them not when they notoriously transgressed His laws.

To shew His goodness, He had pity on them when they repented.

And, to shew His faithfulness to His promises, He preserved them many and many a time from ruin; and they continue a people to this day.]

So it is to God's mercy we stand obliged, not to anything we have done; the consideration of which is necessary to make us humble and thankful.

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CHAP. X. ver. 10. We see in this and many other instances of this kind, how very powerful and prevailing with God are the prayers of good men; and for this reason they are recorded.

16. *Circumcise the foreskin of your heart.* This plainly shews that the Law had a spiritual, as well as a literal and carnal [meaning].

17. *Regardeth not persons.* Not even Abraham himself, so as for his sake to spare you, if ye transgress His laws.

CHAP. XI. ver. 1, 2. The deliverance which Jesus Christ hath wrought for us, the hopes of heaven, and the fears of hell, ought to have a greater effect on us, to oblige us to obey God and serve Him.

8. *Be strong;* i. e. be able by the assistance of God to go in, &c.

11. *Drinketh water of the rain of heaven;* which Egypt did not, it raining seldom there.

14. *The first rain and the latter rain;* i. e. the spring rain and the autumn rain.

24. *Uttermost sea.* The Mediterranean.

CHAP. XII. ver. 2. The greatest part of the heathen world worshipped their gods on such mountains, as believing them to be nearer their gods, and better heard by them.

12. *Rejoice before the Lord your God;* viz. Who has blessed you, and enabled you to bring such valuable offerings in acknowledgment of His favours.

13. *Offer not thy burnt-offerings in every place.* The providence of God so ordered this, that when the Gospel was to be introduced, the only place which God did choose whereto they should bring and offer their sacrifices was destroyed, and the Jews not suffered to set a foot there, to convince them that there was an end of the legal sacrifices. And the obliging them till that time to offer their sacrifices in one place was, that they might be more strictly united with one another.

[Jesus Christ suffered and gave His life a ransom for the Jews, and for all mankind, in Jerusalem; so that when that city and temple were destroyed, "there could be no more

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CHAP. XII. sacrifice for sin," as the apostle observes; which consideration led all well-disposed people among the Jews to embrace the Gospel.]

It was not for their sakes only that this is so often repeated, but for ours, no doubt, as well as theirs; the Gospel ministry being as dear to God, as was that of the Law.

21. Every beast that was killed for eating being a sacrifice, here is a dispensation of that law given in the wilderness, that he that killed a beast should bring it to the door of the tabernacle. *Lev.* xvii.

CHAP. XIII. [God in this case does not tempt the people; that the devil does, following his proper work, and using his power with and over wicked men; and God makes use of this to prove His people's sincerity. They were before confirmed in the knowledge of the true God by miracles upon miracles, both in Egypt and for forty years in the wilderness. They had seen, by what the magicians had done, that the devil can do wonders to seduce or to harden men. Here they are cautioned against being tempted to idolatry, even though a miracle should be wrought to seduce them. Here they are told that it would be a proof of their love very acceptable to God, if they should resist such temptations; and, consequently, they were inexcusable before God and man, if they should suffer themselves to be drawn away from the worship of the true God even by a miracle. Isa. viii. 19, 20; Deut. xviii. 20.]

1. *Prophet.* Assisted by an evil spirit, [Zech. xiii. 2,] which shall enable him to work wonders.

2. *Come to pass.* God so permitting it, to prove their sincerity. Vid. Isaiah viii. 19, 20.

Whosoever considers the mighty works that God had wrought before all this people, to convince them of His superiority over all other powers whatever, (even when there was a competition for mastery,) will not think this a hard trial of their obedience; for if "the Lord is God, and none else besides Him," it is reasonable that no wonders of inferior powers should afterwards stagger them. For if a man be once convinced of a truth by undeniable arguments, all the signs in the world ought not to shake his faith. And it

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could not be pleaded by a Jew, that he was deceived by false miracles, which he took for true; or by devils working wonders, which he mistook for God,—for this was their security: the true God has given us this testimony of Himself, and this caution.

The worship of the true God is an eternal law of reason, and cannot be dispensed with; nor was ever a true miracle wrought to establish the contrary. But it is not so of positive laws, which are in the power of Him that gave them to alter when He pleases; and He makes known His pleasure after such a way as may convince His subjects that it is His pleasure they should be altered: thus Elias did, and thus did Christ;—He first proved by miracles that He was sent from God, and then He had a right to interpret Scripture, to abolish the positive ceremonial law, to make new laws, &c.

9. *Thine hand shall be first upon him, &c.;* i. e. to confirm the truth of thine accusation and evidence.

13. *Children of Belial;* i. e. men that will not be subject to any law.

CHAP. XIV. ver. 22. *Truly tithe all the increase of thy seed.* This was the second tithing for their own and their friends' entertainment; the first tithing being for the Levites' and priests' use alone.

25. *Bind up the money.* Not so much as mingling it with other monies.

27. The frequent repetition of this injunction to the Jews, of taking care of the Levites, shews what a sin it is to neglect giving a part of a man's substance to God's service.

CHAP. XV. ver. 11. From these laws given to the Israelites, Christians may learn not to be severe in exacting debts from poor people, to treat servants with compassion, and to take care of the poor.

CHAP. XVI. It is God's express pleasure, that the Jews should at certain times every year call to remembrance the great mercies He had shewed their nation. Have Christians received fewer blessings, or are they less apt to forget the favours of God, that they need none of these helps?

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CHAP. XVI.

3. *Unleavened.* Called the bread of affliction, it being harder of digestion, and lying heavy upon the stomach.

5. *Thou mayest not;* i. e. it is not lawful for thee to, &c.

6. *At the place which the Lord thy God shall choose, &c.* There it was that Jesus Christ, our true Passover, was to be sacrificed; and it was on that very day and hour when they began to kill the passover, that He expired on the cross.

9. *Beginnest to put the sickle in the corn.* This, in the Eastern countries, was in the beginning of our spring; and this and the other feasts fixed the Jewish year to one certain time, as our Easter is fixed to be within certain limits of the vernal equinox.

16. *Empty;* i. e. without a sacrifice.

CHAP. XXII. ver. 15. *Thou mayest not set a stranger over thee.* But this did not forbid them to pay obedience and tribute to a king which the providence of God for their sins should set over them; though not one of their brethren. "Shall we give tribute to Cæsar?"

17. *Silver and gold.* These being great temptations to pride and an arbitrary government.

CHAP. XVIII. ver. 2. *Therefore they should have no inheritance, &c.* This is here said to shew that they had as good a right to the tithes and offerings as any of the other tribes had to the land, being both God's gift.

10. *Any one that maketh his son or his daughter to pass through the fire.* A mock baptism, or charm, to preserve their children from a violent death. See *Poole in loco.*

Or that useth divination, &c. This must be such a divination as is abominable in the sight of God; v. 12. And so is what is meant by all the rest of these words, which all signify such dealings with evil spirits as are an abomination in the sight of God. Even the word here rendered "an observer of times" may be rendered *one that fascinates the eyes of bystanders,* or by wicked arts pretends to tell fortunate and unfortunate days.

15. *Prophet, from the midst of thee.* Or, rather, the Messiah: see v. 19.

"A succession of prophets; which succession was fully completed in our Saviour and His apostles: the context,

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and what follows, v. 20, seems to confirm this exposition, and that the Israelites thus understood this promise is probable, because they did not dispute the prophets' authority when they spoke to them from God." [Stillingfleet], *Orig* [*ines*] *Sacr*[*æ*], lib. ii. ch. 4. [sect. i.]

But if we consider that the text speaks of one prophet only, and guards against other prophets that should pretend to be that one prophet; that no one prophet besides Jesus Christ ever was like Moses in signs and miracles, &c., with whom God spake, not in dreams and visions, but face to face; that the Jews themselves own that no prophet has yet risen like unto Moses, &c.,—it cannot sure be said that a succession of prophets is here meant. See this admirably explained in *Bullock's Eighth Serm.*[a]

[It appears from hence with what justice our Saviour charged the Jews with infidelity. (John v. 46.)]

18. N.B. This promise of a prophet like unto Moses (which none ever was, except Jesus Christ) was given at the same time that the law was given and established, and by the same person; viz., that another Lawgiver should be sent, to whom all should hearken and obey, on pain of excision.

20. Whoever takes upon himself to be that prophet, i. e. the Messiah, the Christ, that prophet shall die. Matt. xxvi. 63—66; John xix. 7.

22. *Follow, &c.;* i. e. if he do no miracles.

CHAP. XIX. ver. 12. N.B. That wilful murder is a crime that ought never to go unpunished, on pain of Divine vengeance.

CHAP. XX. ver. 4. Therefore such as expect the blessing of God must take care that the war be just.

11. *Tributaries unto thee.* This justified the agreement which Joshua made with the Gibeonites; chap. vii. 2, but see ver. 15, 16.

19. This law, notwithstanding the contrary practice, seems to be of eternal obligation. The reason holds good to us as well as to the Jews.

CHAP. XXI. ver. 1—3. This expiation of murder, where

[a] [Jesus Christ the Prophet whom Moses foretold: a Sermon, by Thomas Bullock, 1724; reprinted at the end of his Seven Sermons, ed. 3, 1730.]

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CHAP. XXI. the author could not be found, shews us how strict judges should be in punishing this crime; and that both they and the land itself may expect the vengeance of God, if they neglect their duty.

4. *Shall strike off the heifer's neck.* Intimating that the murderer, were he known, ought thus to be used.

N.B. An heifer, very probably, was ordered by God in contempt of the sacredness of that animal in the opinion of the Egyptians, who worshipped Isis under that creature, and made it death for anybody to kill it wilfully.

17. *The right of the first-born.* So that is plain there is such a right.

CHAP. XXII. ver. 5. The reason of this law seems to be of perpetual obligation; by which that wicked diversion of masquerading is expressly condemned. This is of perpetual equity. *Ainsworth in loco.* 1 Cor. xi. 4, &c.

7. *Thou shalt let . . . . the dam go.* This command was designed to teach men pity and compassion to one another, and not to birds only. For our sakes these things are written.

9. *Thou shalt not sow thy vineyard with divers seeds.* That the strength of the ground may not be worn out.

10. *Thou shalt not plough with an ox and an ass together.* Lest beasts of unequal strength should wrong one another.

29. *Fifty shekels.* About five pounds fifteen shillings, which in those days was a large sum.

CHAP. XXIII. ver. 2, 3. *A bastard—an Ammonite or Moabite—shall not enter into the congregation;* or, shall not enter into the magistracy. H. R.

15. *Servant;* i. e. an heathen servant, who, for the sake of serving the true God, has fled into the land of the Jews; not, say the Jews, that his master is to be wronged of his proper goods, but such fugitive servant was to give security to pay for his ransom as he became able.

18. It is but too common, even among Christians, when they have gotten great riches by suspicious or unrighteous ways, to think of making satisfaction and appeasiug God by some pious work, &c. This may indeed stupify their con-

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sciences, and delude them with hopes that this will bring a blessing upon the remainder of their ill-gotten wealth, but God will not be mocked. See *Isaiah* lxi. 8, "I hate robbery for burnt-offering." CHAP. XXVI.

CHAP. XXIV. ver. 19. N.B. Whoever expects God's blessing upon his labours must remember the poor in time of harvest.

CHAP. XXV. ver. 5. This was only a law revived: Gen. xxxviii. 8.

CHAP. XXVI. [The manner in which this people were to offer their first-fruits and tithes, &c., was to keep them from forgetting God's past favours, and from forfeiting those which He had promised.—An excellent pattern for our imitation and advantage!

The Jews call tithes the *fence of riches;* and many Christians who have made the experiment have declared that they have found the conscientious payment of tithes and offerings to God the most effectual way of securing His blessing upon their labours.]

3. *Thou shalt go unto the priest, &c.* This shews that all communication betwixt God and man was ever to be by the mediation of one appointed by God, &c.

12. *Tithing;* i. e. of the second tithing for the poor, the stranger, &c.

Here is a most excellent pattern of serving God, and of drawing down His blessing upon us; namely, by acknowledging our own unworthiness, ver. 5; God's goodness and bounty, ver. 7, 8; our gratitude and remembrance of His mercies, in restoring part back to Him again, ver. 12, 13, 14, &c. This was ordered by God in opposition to the vile practice of idolaters, who gave their first-fruits to their gods or dead men deified; and spent part of them in rioting, whoredom, and drunkenness, in honour of their dead heroes.

13. *I have brought away the hallowed things.* What care is here taken that men may not confound the things that belong to God with what they may lawfully convert to their

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CHAP. XXVI. own use. A great deal more depends on this (see ver. 15) than men are aware of.

14. This, it is plain, was a necessary qualification for the acceptance of their prayers; i. e. of all religious acts.

17. *Avouched.* Public[ly] declared and acknowledged.

18. *Avouched.* Has owned and received.

CHAP. XXVII. ver. 5. *Shall not lift up any iron tool upon them.* N.B. It was the custom of the heathens (as appears by all the Roman altars now found) to carve the images of their tutelary gods on the sides of their altars.

16. *Amen;* i. e. so be it; desiring that it may be, and firmly believing that it would be.

[Here is a specimen of God's own way of bringing sinners to a sense of their danger. The Church has followed this pattern on Ash-Wednesday. And] Christians should consider that we are as much subjected to the curses of God by the Gospel, as the Jews were by this law. And as they submitted themselves to these curses by saying Amen, so have we done by our baptismal covenant; and as sure as the Jews felt the effect of these curses when they deserved them, so shall Christians.

CHAP. XXVIII. We have in this chapter an exact prophecy of what should, and did afterwards, happen to the Jews, in the Babylonish siege and captivity, in their destruction by the Romans, and now in their last and long dispersion.

This shews that God knows infallibly everything that shall come to pass in time.

The threats of the Gospel are not less certain, not less plain or severe, [and not less to be feared: and a time will come when God's patience with the Gentile Churches will be fulfilled.]

36. *There shalt thou serve other gods, wood and stone.* Ye shall be slaves to those that worship these idols. [See ver. 64.]

49. *As swift as the eagle flieth.* This expression seems to denote the siege of Jerusalem and the other cities by the Romans, whose ensigns were eagles.

50. *A nation whose tongue thou shalt not understand.* And

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therefore shalt not be able to move him to compassion with good words.

If these temporal evils threatened to their disobedience ought to have deterred these people from sinning against God, how much more ought the vengeance of eternal fire [to] scare Christians from breaking God's laws?

68. *And no man shall buy you.* Which was literally fulfilled after Adrian had quelled the rebellion of the Jews under Barcochab; for they were sold into Egypt, and many of them nobody would buy, all which were sure to be killed. For the vast numbers, see Dion, &c. [b]

CHAP. XXIX. ver. 4. *Yet the Lord hath not, &c.* Or, hath not God given you a heart to perceive, and eyes to see, and ears to hear, unto this day?

12. And have not all Christians entered into covenant with God, even they and their children? And will not He require it at their hands, as sure as He did it of the Jews, if they break that covenant, and despise the greater mercies made over to them?

19. *A root that beareth gall and wormwood;* i. e. a person who in his heart, as a root under ground, is an idolater.

19. *To add drunkenness to thirst;* or, to consume my lands when they are watered with rain, or when they are parched with drought; so that neither the mercies nor judgments of God could reclaim him. H. R.

29. These things were secrets, known only to God; but now they are revealed unto us, and to our children for ever, that we may do all the words of this law. H. R.

For ever. Exod. xii. 17.

CHAP. XXX. ver. 6. *To love the Lord thy God with all thine heart and with all thy soul.* This was the end of the Law, as well as it is now of the Gospel; so that in the spiritual meaning they were both the same religion. See ver. 19, 20.

15, 16. So that the law of God is a transcript of the law of nature, before it was blurred by the fall. And though it can hardly be found out now by reason (as appeared by the

[b] [Dio Cassius, Hist. Rom. lib. lxix. c. 14, p. 794, B.]

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CHAP. XXX. many blunders the wisest heathen fell into), yet as soon as God publishes it, reason immediately sees it to be holy, just, and good.

19. From hence it is plain that men's destruction is from themselves, and not from any decree of God.

20. *That thou mayest love the Lord thy God, &c.* This was the very end of the Law, as it is of the Gospel.

CHAP. XXXII. N.B. This song is a prophecy, as well as a history of what was past.

[Here is set in a fine light God's peculiar concern for them; their great ingratitude; their sin, the cause of all their calamities; God's mercy upon their repentance, &c.

This song was to be got by heart, and often repeated, that it might be a witness against them, when they should fall into sin, that God had done all that was proper for keeping rational creatures from ruining themselves.]

It is probable that, in imitation of this, most other nations took up this way of preserving the memory of their original and noble actions in songs.

8. *According to the number, &c.* According to the number of the angels of God.

9. John i. 11, it is said of Jesus Christ, that He came unto "His own," i. e. His own portion, inheritance; therefore the Lord God here spoken of is Jesus Christ.

21. *Those which are not a people.* A prophecy of the calling of the Gentiles to the same privileges with the Jews.

22. Vid. Is. xiii. 10, &c.

43. This verse runs thus according to the Septuagint,—"Rejoice, O ye heavens, with Him, and let all the angels of God worship Him." Which words are quoted by St. Paul, Heb. i. 6, and applied to Christ; which shews that He, together with the Father, is the God of Israel.

CHAP. XXXIII. ver. 2. *With ten thousands of saints;* or, with His holy myriads, viz. of angels. Jude v. 14.

8. *Thy holy one;* i. e. the person dedicated to God's service.

9. *Who said, &c.;* i. e. he regarded neither father nor friend, when God commanded him to do His will.

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11. A prophetical declaration of the dreadful judgment of such as oppose the priesthood.

23. *Possess thou the west and the south.* N.B. Though in this prophecy the limits of the twelve tribes are settled, yet their divisions were appointed by lots.

25. Or; thy bolts shall be of iron and brass, and thou shalt have peace all thy days. H. R.

29. Though God designs the greatest blessings for a nation, yet they may defeat His purposes by their sins, as these people did.

CHAP. XXXIV. It is probable this chapter, at least the latter part of it, was added by Ezra, the last of the prophets; who confesses that till his time none of the prophets equalled Moses [ver. 10], so that it must be Christ.

Let it be here observed, saith an author of [repute] that since both Moses, the giver of the Levitical law, and Aaron of the priesthood, both died before they entered into the land of promise, this is to shew that neither could conduct the people to heaven, but only Joshua or Jesus, &c.

2. *Utmost sea;* i. e. Mediterranean.

10. And, consequently, Jesus Christ must be the Prophet spoken of, Deut. xviii. 18.

[Moses having, by the direction of God, appointed Joshua to bring them into the promised land, and having blessed the twelve tribes by the spirit of prophecy, he submits to God's good pleasure in not permitting him to go into the land of Canaan, and gives up the ghost on Mount Nebo.

And here end the five books of Moses, preserved by the providence of God to this day, and approved by Jesus Christ and His apostles.]

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THE

BOOK OF JOSHUA.

CHAP. I. CHAP. I. ver. 1, 2. Here is an instance of God's care for His Church. If He takes to Himself a worthy champion and leader, He supplies his place with another as wise and great, unless where His Church does not deserve such a favour.

17. *Only the Lord . . . be with thee.* May the Lord.

18. *Only . . . be strong.* "Therefore:" so ought the Hebrew word, chap. xiii. 6, to be translated, as here in the margin.

CHAP. II. ver. 1. This was April 3, A.M. 2553. [Bedford, book v. c. 2, pp. 482, 3.]

2. *Rahab.* One who kept a house of entertainment for strangers.

9. *I know that the Lord hath given you the land.* Having reasons for this knowledge and persuasion which we know not of, she might act innocently in this affair; but her conduct is not to be imitated in betraying her country upon a bare persuasion that it is the best.

14. *Our business.* Heb. our word; i. e. this promise: lest if others should come to know it, they might use the token, and by the number of tokens she might come to be destroyed: ver. 20.

20. *Our business.* v. 14.

CHAP. III. ver. 1. *Joshua rose up early in the morning.* Sunday, April 10th, [9th, Bedford, ibid., p. 485,] A.M. 2553.

7. By this miraculous passage God confirms the authority of Joshua, as He had forty years before done that of Moses. He gives us to understand that it is His presence alone that

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renders us secure, and able to do what of ourselves we are not able.

9, &c. This was to convince them, and may convince us, that it is the presence, the power, the protection of God, on which we must depend for success.

13. N.B. Although it was the Levites' duty to carry the ark at all times, yet here the priests do it. Some extraordinary reason must be for it: why not this? The land of Canaan was a type of heaven; the priests are therefore ordered to conduct them thither; and, consequently, are the properest to lead them to heaven, whether under the Law or the Gospel.

15. Mr. Maundrel, chaplain to the English factory at Aleppo, was lately at Jordan. The river, he says, within its usual banks is about twenty yards broad and two yards deep to the water, and more than his depth was the water then, and ran too swift for a man to swim against the stream. [Maundrel's Journey, pp. 82, 83.]

CHAP. IV. ver. 7. *For a memorial unto the children of Israel.* If the remembrance of this work of God was fit to be kept up, much more the great work of our redemption! So that Christmas, Easter, &c., are observed with reason as well as precedent.

9. *They are there unto this day.* Those that object against the received opinion that Joshua was the author of this book, do not consider that St. Matthew (chap. xxvii. 8, and xxviii. 15,) uses the same expression, a few years after our Saviour's death, with propriety enough. [Patrick], *Bp. of Ely, [in loc.]*

19. *Tenth day of the first month.* On the fifteenth day of which month they came out of Egypt, just forty years within five days, before they entered the promised land.

22. *Ye shall let your children know.* It is therefore the duty of parents to instruct their children in the works of God, that they may learn to love and fear Him.

24. *That all the people of the earth might know.* And it is probable that most of the then known world might hear of this amazing work of God, and ought to have come to the knowledge of the God who did it.

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CHAP. V. CHAP. V. ver. 1. *Sea;* viz. Mediterranean.

[1] by commanding, MS.

1—3. At the same time that God [commands [1]] a general circumcision, (by which they were rendered utterly incapable of defending themselves,) He takes care to strike their enemies with fear; by the one He tries their faith, and by this other He fortifies it.

2. *Circumcise again.* This was done at God's express command; and all the people must know it to be so, otherwise, at this nice juncture, they would not have obeyed Joshua himself. Now this was the most public and solemn renewal of the institution that could possibly be made.

7. *Had not circumcised them by the way.* And therefore this rite was not of eternal obligation.

9. *I have rolled away the reproach of Egypt from off you.* Of Egypt, where they were slaves; and made them free unto this day. See ch. iv. 9.

12. After this people had enjoyed manna forty years, they were convinced that denying them now was not for want of power to continue it. This is a sure proof that when God withholds His favours, it is because it is best for His servants, and that carnal and perishable enjoyments are not necessary; and therefore we should wean ourselves from them betimes, since we shall lose them when we come into the promised land.

14. *Did worship.* Had this been an angel, he would not have suffered him; but this was the WORD of the LORD, the SON of GOD, x. 42, as appears from the following ["Loose thy shoe from off thy foot, for the place whereon thou standest is holy"].

CHAP. VI. ver. 19. *All the silver and gold.* Except that of images, which was to be destroyed. Deut. vii. 25, 26.

Into the treasury of the Lord. Therefore Achan was guilty of sacrilege in taking what was devoted to the Lord.

20. *The wall fell down flat.* This shews how needless was the suggestion of the spies, Deut. i. 28, "that their cities were walled up to heaven."

25. "God is no respecter of persons;" He gives this early instance of one day receiving the Gentiles. *Unto this day.* Chap. iv. 9.

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Rahab was afterwards married to Salmon, and was the mother of Booz, and one of the ancestors of Jesus Christ according to the flesh, Matt. i. 5; which shews us that the greatest strangers to the faith, and even sinners, are not excluded from the covenant of grace, provided, &c. CHAP. VIII.

26. *Buildeth this city Jericho.* Although it was more than five hundred and thirty years before this was fulfilled, yet this shews that sooner or later all things which God saith will come to pass.

Shall he set up; i. e. every child of his shall die betwixt laying the foundation and finishing the city.

CHAP. VII. ver. 1. *The children of Israel;* i. e. one among them; as Gen. viii. 4, xix. 29, and xxiii. 6; Judges xii. 7; Matt. xxvi. 8.

The anger of the Lord was kindled against the children of Israel. What the apostle 1 Cor. xii. 26 saith, is true of bodies politic as well as natural.

12. To break the commands of God a sure way to forfeit His protection.

19. *My son, give, I pray thee, glory to the Lord, &c.;* i. e. confess your own fault, and be your own judge. For the Jews believed that a criminal who of his own will confessed his crime, would have his pardon, and a share of the life to come; and therefore they earnestly pressed offenders not to draw down the wrath of God upon themselves by obstinately concealing their offences.

20. See Achan's sin, chap. vi. 19.

21. *Fifty shekels;* i. e. twelve ounces and a half.

I coveted them. Hence it appears that the most sacred things are not a bar against a covetous mind; so great is that sin.

24, 25. We see in this instance that ill-gotten goods will never prosper, but sooner or later they will destroy those that got them.

26. When justice is executed in a land, we may expect the favour of God, and not before.

CHAP. VIII. ver. 1. No sooner is the sin repented of, and satisfaction made, but God is pacified, and His protection granted again.

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CHAP. VIII.

16. Thus God makes use of the faults of some to be serviceable to others.

35. Here ended this year's campaign.

CHAP. IX. ver. 8. *We are thy servants;* i. e. we are so far convinced of thy power, that we are desirous to make a league with thee: ver. 11.

These Gibeonites were by a wise providence preserved, that they might be to future ages a witness of the wonderful miracles which were wrought for Israel, when He gave them possession of the promised land.

13. *Bottles.* Bottles in these days were made of leather.

14. *Took of their victuals. Per modum fœderis,* Gen. xxxi. 46, as some suppose.

19. From this whole history we learn, that promises, though got by deceit, yet when confirmed by oath, are to be kept, (so great a regard ought believers to have for the name of God!), when they do not oblige us to anything that is sinful.

21. *Hewers of wood, and drawers of water unto all the congregation;* i. e. for the benefit of the whole congregation; who being bound to find wood and water for the service of God in the tabernacle, laid this burthen upon them: ver. 23.

27. *For the congregation;* i. e. in the place of the whole congregation, which was bound to do these services.

These were called by the name of Nethinims, (i. e. given,) after the building of the temple.

CHAP. X. Here are two miracles recorded in this chapter: to teach us in the first place to do our duty, as Joshua did in fighting the Canaanites; and then to depend upon God, who alone can give success to our endeavours for success. If this were applied to our spiritual enemies, we should find that God would work even miracles for our conquest over them.

12. See Mr. Bedford's Scrip. Chron. [Book V. c. ii. § 12,] p. 489. This wonderful day is recorded in the Chinese history, and agrees exactly with the time of this miracle.

See Owen, 36, 37.[a]

40. *As the Lord God of Israel commanded.* For their

[a] [The Intent and Propriety of the Old Testament Miracles, &c., by Henry Owen, D.D., pp. 36, 37, 1755.]

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abominable wickedness; which takes off all imputation of cruelty from the Israelites. CHAP. XXIV.

42. *At one time;* in one expedition.

CHAP. XI. ver. 12. *Burned Hazor.* Because Jabin the king had been the head of this confederacy.

14. *Neither left they any to breathe.* This will not justify such cruelty and inhumanity in war now: for this was done by the express command of God, for their most abominable wickedness; and Joshua was only the executioner of His will and judgment.

CHAP. XXIII. ver. 4. *By lot.* Though this was done by lot, yet God so overruled the lots, that they fell as Moses and Jacob had prophesied.

Great sea. Mediterranean.

CHAP. XXIV. ver. 2. *The flood;* i. e. the river Euphrates.

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THE

BOOK OF JUDGES.

CHAP. I. THIS book containeth the history of the Israelites from the death of Joshua to Samuel, about three hundred years. Now the Judges were such as God raised up extraordinarily to govern or deliver His people.

After the death of Joshua, the Israelites were long without any king or sovereign, but every tribe was governed by their own elders, except when God raised up extraordinary persons to judge and govern them for a time.

5. *Adoni-bezek;* i. e. the lord of Bezek.

7. *Kings.* Petty princes, who had successively opposed his tyranny.

As I have done, so God hath requited me. And thus it comes to pass much oftener than men take notice of: God will return upon wicked and cruel men their sins.

32. The providence of God so ordered it, that the remnant of these nations should not be utterly cut off, but that such of them as would, might come to the knowledge of the true God, and that they might be scourges in His hands to chastise His own people when at any time they should forget God.

CHAP. II. This chapter is an epitome of the whole book of Judges, shewing the manner of God's dealing with this people, and the reason He did not entirely destroy the Canaanites, &c.

1. *Angel of the Lord.* This was the Logos, or Son of God. It was He that made the covenant, brought them out of Egypt, &c.

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7. This shews the great blessing of pious magistrates, and what a judgment of God it is, when in their stead others are sent, who know not or forget God. This shews, too, how natural it is, and has ever been, to be corrupted by prosperity. CHAP. III.

13. *Baal and Ashtaroth.* The he and she gods of the heathens. Nimrod was Belus, or Baal, the father of Ninus, the husband of Semiramis. Ashtaroth was the goddess of the Zidonians, in the figure of a sheep.

14. And this every nation may expect when they follow this example.

15. So necessary are temporal afflictions to bring men back from destruction: and great is the mercy of God when they receive them as they ought to do.

CHAP. III. ver. 1. *To prove Israel.* The state of the people of Israel is[1] in this, as in most other things, an image of human life, in which we are exposed to frequent trials, to keep us awake, to punish us when we forget God, and to bring us back to our duty.

[1] are, MS.

10. A.M. 2626.

11. *Forty years;* viz. during the time that Othniel judged them.

12. These instances shew that all the mighty revolutions, empires, tyrannies, &c., are from God, to punish or to favour nations, as they deserve for their sins or virtues.

It was about this time, as learned men compute, that the two stories happened which are set down in the 17th, 18th, and 19th chapters of this book; viz. of Micah and the teraphims, and the idolatry that followed; as also the Levite's wife abused, and what followed.

20, 21, &c. This action of Ehud's is by no means to be justified, or imitated, whatever good use God made of it.

20. *And he arose out of his seat.* Observe the reverence even of an heathen, who durst not sit when he heard a message from God.

30. *The land had rest.* Which rest was always attended with degeneracy, and that with new punishments and new oppressions.

Fourscore years. This is the longest time that nations

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CHAP. III. and people have enjoyed peace without being corrupted by it, and bringing judgments upon themselves.

31. *Ox-goad;* or, plough-share. Mr. Maundrel, in his late travels to Jerusalem and Judea, describes the ox-goads which are used at this day through that country, viz. that they are clubs of eight feet long, six inches in circumference, armed with a spike at one end and a paddle at the other, fitter to kill a man than any sword; pag. 110.

CHAP. IV. ver. 4. *Deborah, a prophetess.* God made choice of a woman, to shew this people that their deliverance was to be from Him only.

18, &c. This action of Jael is by no means to be imitated. And indeed, there might be several parts of this history omitted, which if known might not only excuse, but shew the justice of this action: for just, most surely, it was, or else the Spirit would not have commended it and her.

CHAP. V. ver. 6. *The highways were unoccupied.* Robberies were so common, none durst travel.

7. *Villages ceased.* They fled to the walled towns.

20. *The stars in their courses fought against Sisera;* i. e. by the bright shining of the stars they had time to, &c.

21. *The river of Kishon swept them away* By an extraordinary flood, which God sent when they fled from Barak, and were drowned in the river.

CHAP. VI. ver. 24—26. Gideon having this command from God, (thoughonly on this solemn occasion,) afterwards continued it as a place of public worship, contrary to God's appointment: and resolving to have priests of his own, he (chap. viii. 27,) made an ephod, i. e. a breast-plate, in imitation of that appointed by God, by which He would make His will known unto men; which became a snare and a sin, and ruin to him and his family:—1*st*, by introducing a worship of his own head; 2*nd*, in making an ephod, and ordering it to be worn by another besides the high-priest; 3*rdly*, by multiplying of altars; and 4*thly*, by causing a schism, and leading men into superstition and idolatry. [*Collier,*] *Sacred Interpret.*, p. 220.

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25. *Baal.* They sacrificed their children to this idol: Jerem. xix. 5. He was the same with Moloch, the idol of Ammon. They cut themselves with knives, pouring out their own blood to it.

CHAP. VII. ver. 20, &c. Thus God brings to pass His purposes by means seemingly weak. He makes the enemies of His people to destroy themselves; and having chastened His servants, He always comes to their deliverance.

CHAP. VIII. ver. 27. *Ephod.* This is supposed to be a priest's garment; others think it to be a monument of the victory devoted to God, by whose power alone that victory was gained.

Israel went a-whoring after it, &c. This accounts for the great evils that befel his house and family afterwards.

31. *Abimelech;* i. e. my father is king.

CHAP. IX. ver. 9. Intimating that Gideon and his sons refused to reign, and that Abimelech, a vile person, and a son of a concubine, was chosen.

9, 13. *God and man;* or, sovereigns and nobles, or men of quality. H. R.

23. It appears by this and other Scriptures, that God makes use of evil spirits as instruments of His justice; and that it is these evil spirits that put men upon actions, which are by the world looked upon to be from themselves only.

46. *Berith.* At Berytus.

53, 54. Thus it comes to pass that God makes use of wicked men, and gives them good success while they are instruments in His hands to punish others: afterwards He brings upon them the due reward of their own wickedness. This plainly shews that the world is not governed by chance.

CHAP. X. ver. 1. N.B. It was in Tola's time that the famous siege of Troy happened, A.M. 2824.

6. N.B. That rest and prosperity corrupt men, and (ver. 10,) that the first steps to repentance being not sincere, God refuses the prayers of such as are only moved by the present affliction: however, when men are truly humbled and converted, (ver. 15,) He will hear them.

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CHAP. X. Dr. *Hammond*, in his tract of a Death-bed Repentance[a], proposes this history as a pattern how to deal with habitual sinners; viz. the children of Israel (ver. 6,) did evil again: God brings them into distress, upon which they cry unto Him, ver. 10; God shews them their ingratitude, and refuses to hear and deliver them, ver. 14. But they, having none else to fly to for help, submit to Him, resolving to put themselves into His hands; which had this good effect,—that when God saw their repentance sincere, by putting away their strange gods, ver. 16, He gave them victory, as it follows in chap. xi.

CHAP. XI. See *Howel's* History of the Bible, vol. i. p. 325.

31. *Shall surely be the Lord's.* I will consecrate it to the Lord; as Nazarenes were.

39. *According to his vow which he had vowed;* i. e. he dedicated her a virgin to the service of God, and so deprived himself of all hopes of posterity.—*And she knew no man;* which words plainly shew the meaning of the whole history.

40. *Lament;* to talk with, i. e. to visit her in her retirement.

34—40. The poets have this history as well as name in their Iphigenia, who was designed for a sacrifice by her father Agamemnon,—Ἰεφθιγένεια, the daughter of Jephthah; and the chronologers make Jephthah and Agamemnon contemporaries. Mr. Jurieu is of opinion that he did really sacrifice her, (*Crit. Hist.*, vol. i. p. 566,) but without reason.

CHAP. XIV. Though God does not approve of such things as are here done by Samson, yet He makes use of them for serving His own glory and purposes.

14. *Strong;* or, fierce. Naz. (עז) so translated Isa. xix. 4.

CHAP. XV. ver. 4. A late writer in the *Works of the Learned*, for April, 1710[b], saith that the word *shualim* ought to be read *shoalim*, which signifies *sheaves;* and that the word which we translate *tail* signifies the extremity of anything. That Samson set three hundred shocks of corn [on

[a] [Sect. 43, Works, vol. i. p. 287.]

[b] [The work referred to is the Memoirs of Literature. See vol. i. p. 110, ed. 2, 1722.]

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fire] by laying two sheaves betwixt every two shocks to communicate the fire. CHAP. XVII.

19. *In the jaw*; or, the rock[2] called Mactes, which was in Lehi. Zeph. i. 11. [2] in the rock, MS.

CHAP. XVI. ver. 30. *Let me die, &c.* Thus he became a type of Christ, who by His death vanquished the devil.

Though God makes use of all sorts of instruments to bring about His righteous purposes, yet we are not to imitate or approve of their actions. Samson did many very criminal things, though he was inspired by God for certain purposes of His providence.

N.B. Samson in this action was no more a self-murderer than a soldier, who for the service of his prince and country exposes himself in battle, though he knows he must certainly die in the attempt. So Samson, &c.

CHAP. XVII. These two stories, according to the computation of learned men, contained in chaps. xvii.—xix., happened about the time of Othniel's death, or soon after.

2. *Eleven hundred shekels of silver:* sixty-eight pounds fifteen shillings, common shekels; or one hundred and thirty-seven pounds ten shillings, shekels of the sanctuary.

About which thou cursedst; that is, the sacrilegious thief; or, about which thou obligedst people to clear themselves by an oath or curse.—Which terrified him so that he confessed he had it.

4. *A graven image, and a molten image.* In order to worship after an idolatrous manner. These teraphims were tutelar gods, consecrated by magical arts—to engage evil spirits to take possession of them, and to give answers by them.

Though, by a mistaken zeal, others, as well as this woman, did look upon them and their answers to be from the Lord: as some among Christians (witness Dr. *Dee*) have thought for certain that they conversed with the angels of God, when in truth it was with the devil and his angels they had to do.

5. *Ephod.* A priestly garment, to be worn in performing sacred offices.

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CHAP. XVIII.

CHAP. XVIII. ver. 7. *Laish.* A city at the foot of Mount Lebanon, near the head of Jordan.

14. *What ye have to do;* i. e. whether to consult these oracles about your expedition, or to take them with you to be consulted upon all emergencies?

27. *A people that were at quiet.* These were part of the Canaanites which God had given the children of Israel, and which to this day had not been driven out.

30, 31. Thus idolatry began in this tribe, and continued in it until the taking of the ark by the Philistines; and from hence spread through all the other tribes.

N.B. The tribe of Dan, probably for this reason, were not sealed among the servants of God: Rev. vii.

CHAP. XIX. See this whole history set in a plain light by Mr. Leland, in his answer to an infidel writer, (one Morgan,) his book the Moral Philosopher, p. 221[c].

1. *Concubine;* i. e. a wife, but who had no dowry.

2. The Septuagint translate it—She forsook him, or went away from him; i. e. they parted on some quarrel. See *Grotius in loco.*

11. *Jebus.* This was that part of Jerusalem that belonged unto Benjamin, but was at this time inhabited by the Jebusites.

12. *Gibeah;*—called also Ramah.

22. The Israelites fall first into idolatry, and then into all other lewdness and sin.

CHAP. XX. We learn from this history that the sins of private people become the sins of a nation, and bring down general judgments, when the guilty remain unpunished and are countenanced by those that should have done justice upon them.

8. This they did without asking counsel of God, as they used to do on such great occasions, and it fared with them accordingly.

18. They did this to prevent any jealousy among the

[c] [The Divine Authority of the Old and New Testament Vindicated, p. 221, ed. 2, 1739.]

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tribes; but even yet they had not consulted God whether they were to make war upon their brethren.

21. Thus God made use of Benjamin, (who in this instance ravens like a wolf, as it was prophesied of him, Gen. xlix. 27,) to punish the idolatry of the Israelites, and then of these to punish the sin of Benjamin.

23. *And wept.* Without offering sacrifices, as afterwards (ver. 26) they did, and were heard, &c.

28. *Phineas.* This shews this happened earlier than at the time in which this account is placed; namely, soon after Othniel's death, chap. iii.

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THE

BOOK OF RUTH.

RUTH. This history was committed to writing, (so the Providence of God ordered it,) that the genealogy of Jesus Christ might be preserved among the sacred writings; for Boaz was the great-grandfather of king David. Besides, this stranger being one of the ancestors of our Lord, it is a matter of instruction as well as comfort, viz. that Jesus Christ is the Saviour of all, Jews and Gentiles, that come unto Him, since He would be born of the race even of a Moabite. This was a type or prophecy that Jesus Christ should one day join the Gentiles with the Jews in His reign.

CHAP. I. CHAP. I. ver. 4. *They took them wives of the women of Moab.* In this they did not observe the law of God, for which perhaps they died childless.

CHAP. IV. ver. 7. *Plucked off his shoe, &c.* To intimate that he never designed to tread upon that land again as his own inheritance.

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THE

FIRST BOOK OF SAMUEL;

OTHERWISE CALLED

THE FIRST BOOK OF THE KINGS.

THE FIRST BOOK OF SAMUEL. This book contains the history of about thirty years.

CHAP. I. ver. 1. *An Ephrathite*—of the tribe of Levi: 1 Chron. vi. 27, 34. CHAP. I.

3. Eli was the thirteenth judge of the Israelites.

17. By this and several other instances, it appears that God, to preserve the authority of His own ordinances, would not grant the petitions of His servants until they came presented unto Him by His own priests; for though Eli was under the displeasure of God, for his remissness in correcting his sons, yet still he was God's priest, and His blessings were to come through his hands. See chap. ii. 20.

22. *For ever*; i. e. as long as he should live.

The phrase "for ever" does not always signify a real perpetuity, but a limited indefinite time, according as the subject requires: this instance shews it. See Psalm lxi. 4.

CHAP. II. N.B. The great agreement between this song and the *Magnificat*.

This song was spoken by a spirit of prophecy, and relates not only to things past, but to come.

The whole song is an encouragement to the helpless to trust in God, and to call upon Him in time of trouble.

Ver. 1. *Mine horn is exalted, &c.*; i. e. I am powerfully delivered from the reproach of barrenness; I can now lift up my head with comfort.

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CHAP. II. *My mouth is enlarged;* viz., I can now answer such as before upbraided me with barrenness.

Salvation. Deliverance.

2. *None holy as the Lord.* No god, none on whom man may depend besides Thee.

3. *Talk no more so exceeding proudly.* As if ye were the only favourites of God.

4. *The bows of the mighty men are broken.* Now ye see that God can humble the proud, and lift up those that were down.

6—8. It is God who ordereth all things in wisdom and goodness.

17. *Men abhorred the offering of the Lord.* But though the sin of the priests was very grievous indeed, yet this was no reason why the people should neglect the service of the Lord; and they at last found it so to their cost, as we see in the following chapters. Ch. iv.

20. *Blessed Elkanah.* See ch. i. 17.

24. *Nay, my sons.* This was not to reprehend them, as he ought to have done; and therefore God punisheth Eli by his sons, because he neglected to punish them.

25. *Because.* Wherefore. H. R.

26, &c. This was in a great measure fulfilled when Saul cut off no less than eighty-five persons of his family, upon the information of Doeg the Edomite. Chap. xxii. 19.

36. *Every one that is left in thine house shall come and crouch, &c.* The sad poverty his posterity should come to from so high a station, which parents and magistrates should take notice of.

That I may eat a piece of bread; viz. they that would not be content but with the choicest part of the sacrifice which belonged to God.

CHAP. III. ver. 18. *It is the Lord;* i. e. His judgments are righteous, and I ought to be resigned.

19. All Israel knew Samuel to be established a prophet, when they saw that none of his *prophetic* words fell to the ground. Chap. ix. 6; Ezek. xxxiii. 33.

21. *Word of the Lord.* Even by that *Word* which (as St. John saith) was with God from the beginning.

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CHAP. IV. ver. 3. Hoping for God's help, without forsaking their sins.

11. *The ark of God was taken.* This may convince us, that when men provoke God by their sins, the best religion cannot save them from His wrath.

CHAP. V. Here are all the attributes of God displayed. His *justice* in punishing His own people for their sins. His *goodness,* in this way manifesting Himself to them that knew Him not. His *power,* making the idols fall before Him. His *truth,* in vindicating Himself upon the Israelites for their sins, and upon the Philistines for their idolatry and false gods.

1. *Unto Ashdod.* As a captive to his conqueror.

2. *Dagon.* He was the god of all the sea-coasts; a human shape from the navel upward, with a fish's tail downward.

6. The controversy now is no longer between the Israelites and the Philistines, but betwixt God and Dagon, which the Philistines find to their cost.

11, 12. Though God suffers wicked men to triumph over His Church, yet in His own good time, and when He has humbled His servants, He takes revenge upon His enemies.

CHAP. VI. ver. 5, 6. Text for a fast-day.

13. *Beth-shemesh.* This was one of the cities which belonged to the Levites: Josh. xxi. 16.

19. *Looked into the ark of the Lord.* Contrary to the command of God, [Numb. iv. 5, 15, 20].

He smote of the people fifty thousand and threescore and ten men;—or, He smote threescore and ten men; viz. fifty of a thousand. H. R. To convince the world that God will not wink at irreverence, whether in His own people or in strangers.

That the translation ought to be as in the margin, see *Howel's* History of the Bible on this text. [Vol. i. p. 343, note.]

CHAP. VII. ver. 12. *Stone;* or, pillar.

CHAP. VIII. ver. 7. *But.* But also.

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CHAP. VIII.

9. Thus God often permits that which He does not approve; He warns men, but afterwards leaves them to the effects of their own choices.

18. *Will not hear you.* He will not change the form of government which ye have chosen, though it be never so grievous to you, for ye have rejected God, who hitherto has appointed His viceroys to govern you.

20. They had a mind to be more independent of God.

22. *Go ye every man unto his city.* N.B. In this whole affair, the people had nothing to do in the choice of a king, but to submit to him whom God should set over them. Samuel does not order them to stay and choose a king, but he sends them home till God shall appoint one.

CHAP. IX. This history shews that God directs all events, how inconsiderable they may seem; that kings are His appointment, and therefore to be obeyed, though sent in His displeasure.

7. Mr. Maundrel says, [Journey, pp. 26, 27,] it is a custom of the East, and continues so to this day, to visit none without a present; it being a mark of disrespect to do otherwise. This present, therefore, was a token of respect, and not a reward of divination.

25, &c. This was to convince Saul that this choice was the choice of God, and that when afterwards they came to cast lots, it might convince him that he was not chosen by chance, but that God governed the lot.

CHAP. X. ver. 1. *A vial of oil.* Denoting that his kingdom should be in his family a short time.

And poured it upon his head. Saul was the first king of Israel that was anointed. Judges ix. 8.

And kissed him. Signifying God's favour towards him.

9. Whenever God calls any man to an office, He gives him an heart and spirit to discharge it.

27. *Brought him no presents.* This was and still is the manner in the East of approaching and recognising their kings, and owning their subjection. [See chap. xvi. 20.]

CHAP. XI. ver. 1. This was about a year after Saul had

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been chosen king by God;—though some are of opinion that this insolent demand of Nahash was the occasion of their being so pressing for a king, like others.

13. An instance of great moderation, and fit to be imitated by all that have their enemies in their power.

CHAP. XII. ver. 11. *Jerubbaal.* Gideon.

Bedan; i. e. Samson: being Ben-dan, the son [of] Dan; he being a Danite.

17. *Is it not wheat-harvest?* When, (as St. Jerom[a] [says], who lived there many years,) viz. in June and July, it never rained in Judea.

CHAP. XIII. ver. 1. *One year;* i. e. one year from the tim he was anointed till the battle and victory over Nahash; and then *two years* in peace, till Jonathan had smitten a garrison of the Philistines.

5. *Thirty thousand chariots;* or, rather, thirty thousand carriages for their baggage, &c.,—they were so great an army. Howel [vol. ii. p. 3, note] reads three thousand.

13. This action of Saul's was more criminal than appears at first sight. This invasion was a trial of his obedience, and his infidelity lost him the favour of God. So that such as think they are most in His graces ought to be most fearful of falling.

CHAP. XV. ver. 2. Although this evil treatment of Amalek was four hundred and twelve years ago, yet God remembers it; and it is here set down to put us in mind that all ages and a thousand years are but as yesterday in God's account, and that nations as well as particular persons are accountable to God, and must one time or other hear of their injustice, even in this world.

3. *Infant and suckling;* for they were an incorrigible breed.

Ox and sheep, &c. Lest it should be said that it was not the command of God, but an eye upon their goods and riches.

2—4. The sins of Amalek were come to the full, and now

[a] [S. Hieron. Comment. in Osee, lib. iii. c. xiii. 9—11; in Amos, lib. ii. c. iv. 7—9; tom. vi. col. 150, 272.]

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CHAP. XV. ripe for vengeance; and God makes Saul the executioner of His justice. This God foresaw would be the case four hundred years before. See ver. 18.

11. *It repenteth Me that I have set up Saul to be king.* That is, this disobedience of Saul hath determined Me to change My purpose relating to My making him king; for I am now resolved to set up another, &c., his rebellion against My commands deserving this punishment.

12. *He set him up a place.* Very probably a triumphal pillar, in memory of what he had done, and of his victory.

13. *I have performed the commandment of the Lord.* This is to explain the commandments of God according to our own fancies. See ver. 15, 20.

20. *I have obeyed, &c.* Vid. ver. 13.

24. *I feared the people.* And is not this, or some such reason as this, the true cause of men's acting against God and conscience? We fear want, we fear contempt, &c., more than God.

CHAP. XVI. ver. 5. *Sanctify yourselves.* Preparation for solemn acts of religion always deemed necessary.

13. *Samuel took the horn of oil, and anointed him, &c.* Notwithstanding this designation, David never did attempt during the life of Saul, to be king, no not in his own defence, and to save his life. Chap. xxiv. 4; xxvi. 10, 11.

Spirit of the Lord; viz. the spirit of courage and wisdom.

14. This shews, that governed we must be, either by the Spirit of God, or by an evil spirit, if we render ourselves unworthy of God's Holy Spirit.

20. It is a custom in the East to this day never to wait upon a superior without a present; the doing otherwise is a mark of disrespect. *Mr. Maundrel.* [pp. 26, 27.]

CHAP. XVII. ver. 1. *Ephes-dammim;* i. e. the coast of blood, called so probably from this bloody victory and slaughter of the Philistines.

4. *Six cubits and a span;* eleven feet nine inches.

5. *Five thousand shekels.* Seventy-eight pounds two ounces; others reckon this double, viz. one hundred and fifty-six pounds.

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7. *Six hundred shekels.* Nine pounds six ounces; others reckon it seventeen pounds.

18. *Take their pledge;* i. e. bring word how they fare.

50. Thus God makes use of means seemingly weak, and little thought of, to subdue His enemies, and to serve the ends of His providence.

54. *Put his armour in his tent.* Being a soldier, a tent was prepared for him after this battle.

55. *Whose son is this youth?* Because he had promised to make his father's house free in Israel. And perhaps Saul had never seen him but once, when he was disordered in his senses; and now, seeing him [in] a plain shepherd's dress, might not call to mind who he was. As for Abner, he might perhaps never have seen David when at court, being a man of business, &c.

David was at this time twenty-two years of age. Mr. Bedford, [Book v. c. 4, § 21, p. 536].

CHAP. XIX. ver. 6. *And Saul sware, As the Lord liveth, he shall not be slain.* N.B. Saul, after this, added perjury to his other crimes, in so often seeking to slay David.

10. N.B. Spears, or javelins, were in those days the ensigns of government, as sceptres are now; and which princes always carried in their hands.

20. *Prophesied;* i. e. praised God in psalms and hymns.

24. *Naked;* almost naked; viz. without his upper garment. H. R. For nobody will imagine that they could be guilty of so much indecency as to be wholly naked.

CHAP. XX. ver. 29. *My brother,* viz. the eldest brother; who, when Jesse was dead, had the authority of a father over the rest of the family.

CHAP. XXI. ver. 9. *The sword of Goliath;* which very probably he had dedicated to God, when he had slain the giant.

13. This action of David's proceeded from want of faith in God's promises and providence, and as such is not to be imitated by Christians, who are not to do anything unbecoming their profession, not even to avoid dangers.

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CHAP. XXII.

CHAP. XXII. ver. 16, &c. Now was fulfilled the prophecies (mentioned chap. ii. 31, and chap. iii. 11) against Eli and his house, for the great crimes his sons had been guilty of, for which he too gently reproved them; and therefore, although this was a most unjust and abominably cruel act in Saul, yet it was a most righteous act in God to punish the house of Eli, as He had before pronounced sentence upon him, for suffering Him to be dishonoured.

It was upon this occasion that the fifty-second Psalm was composed.

17. *The servants of the king would not put forth their hand, &c.* A good example for the guards and servants of princes, not to do a wicked unjust thing, though a king command it.

Saul having slain the priests, God answered him no more by Urim.

18, 19. The sad effect of slander.

CHAP. XXIII. ver. 12. *They will deliver thee up.* So that God's foreknowledge did not at all affect the men of Keilah; they would ungratefully have delivered David up, had he not made his escape, by the answer of God, who knows the thoughts and designs of men, even before they come into their hearts.

14. It is supposed that the sixty-second Psalm was composed when David was in this place.

27. Infinite are the ways which God can make use of to deliver His servants.

CHAP. XXV. ver. 1. *Samuel died.* This is supposed to be about two years before the death of Saul.

18. *Bottles;* i. e. leather bags, which to this day in many places they carry on horses, filled with wine or water.

22. This, compared with the 34th and 39th verses, shews us that rash oaths, and such as are made in anger, and are not founded upon equity, are not to be kept.

Any that pisseth against the wall; i. e. any of the men of his house. H. R.

33, 34. When God hinders us from having our own wills, and from putting in execution our evil purposes, we ought to give Him thanks, and not repine at it.

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CHAP. XXVI. ver. 12. *A deep sleep from the Lord;* or, a very deep sleep. CHAP. XXVIII.

19. *If the Lord have stirred thee, &c.* If it is the will of God that I have deserved to be thus persecuted by you, here I offer myself a sacrifice to your resentment, &c., but—

CHAP. XXVIII. ver. 3. *Saul had put away, &c.*, i. e. he had put the law (Lev. xix. 31) in execution against all that he could discover.

When states make laws relating to witches and witchcraft, they should, one would think, consult God's word upon a matter which can only be truly judged of by God, who is the Father of spirits, and who only can tell what power, and for what ends He has given power to evil spirits, as well as to good ones; otherwise they may pass laws very displeasing to God, and leading to infidelity. A.D. 1736.

5, &c. See 1 Chron. x. 13.

6. *The Lord answered him not.* As a most just punishment for his having slain the family of the priests at Nob. Chap. xxii. 19.

7. Thus "God sends men strong delusions, that they may believe a lie." 2 Thess. ii. 11.

13. *I saw gods ascending, &c.* Meaning, no doubt, a blessed spirit, which she had not been accustomed to see upon her wicked practices. And that this was from God's permission is plain from the prediction, ver. 19, which none but God could foretel.

14. Though it is a vain as well as wicked thing for people to pretend to call up the spirits of departed men, yet it is plain from this and other histories, that God may permit spirits to appear, not as a favour, but as a punishment, to those that are sinfully curious, or seek help from any but from Him. And that God sent the spirit of Samuel is not at all improbable, when we consider that He sent Elijah to meet the messengers of Ahaziah, 2 Kings chap. i., who were upon as wicked an errand, and in as wicked a way.

16. The gravity and suitableness of this answer shews very plainly that it was the spirit of Samuel; and the event shews that it was from God. He is called five times Samuel by that Holy Spirit which indited this history.

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CHAP. XXVIII.

19. *To-morrow;* i. e. in a few days, in a short while. *Shalt thou and thy sons be with me;* which none but God could foretel.

CHAP. XXIX. N.B. What peculiar providence it was that David was delivered out of so great a strait, viz. either to be false to his patron, or to fight against Saul and his own nation!

CHAP. XXX. ver. 8. *David enquired at the Lord.* He that expects a good issue to his undertakings, ought always to ask counsel of God, as David did.

CHAP. XXXI. ver. 10. *Beth-shan.* Now called Scythopolis.

11, &c. In a grateful remembrance of the great deliverance Saul had wrought for them. 1 Sam. chap. xi.

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THE

SECOND BOOK OF SAMUEL;

OTHERWISE CALLED

THE SECOND BOOK OF THE KINGS.

THE SECOND BOOK OF SAMUEL. Containing the history of David for about the space of forty years.

CHAP. I. ver. 15. Saul having no power over his own life, could not, in justice, give another power to take it away. The Amalekite therefore suffered justly, for he ought to have used all possible ways to have saved his life. CHAP. I.

18. *Teach the children of Israel the use of the bow.* Because it should seem as if the Philistines had got this victory by their skill in archery. See 1 Sam. xxxi. 3.

CHAP. II. ver. 27. *Unless thou hadst spoken;* i. e. you yourself was the cause of all this bloodshed, ver. 14, otherwise we had parted without this engagement, even after we met.

CHAP. III. ver. 8. *Am I a dog's head?* Why do you charge me with intemperate lust like a dog, whereas I am innocent of this crime?

12. Thus God makes use of very wicked men, (as Abner was,) to bring about His decrees.

CHAP. IV. ver. 10, 11. This instance should teach princes never to encourage treachery and bloodshed, whatever advantage they might propose to themselves, or get by it.

12. Here is a worthy example for all in power, never to encourage wickedness and treachery, how much soever we may get by it.

CHAP. V. ver. 3. *David made a league with them.* Not

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CHAP. V. that they made him their king, for God Himself, without either their consent or knowledge, had long before anointed him; but now they recognised him, as they had done Saul before, whom God had chosen, and not the people.

6. *Except thou take away the blind and the lame, &c.*, i. e. though there were none but lame and blind left to defend the place, they defied David to take it with all his forces.

11. *Hiram.* This was Abibalus.

19. *David enquired of the Lord.* This excellent example of David ought ever to be imitated, who never undertook anything of moment without God's approbation.

23. To convince David that it was the Lord, and not his own arm, that got him this victory.

CHAP. VI. ver. 3. *Set the ark of God upon a new cart.* This was contrary to the law, (Numb. vii. 9,) which ordered that it should be carried on men's shoulders.

6, 7. This, no doubt of it, was to let David know that God would not depart from the orders He had appointed. Uzzah's error was punished (and his zeal might be rewarded in another state) to inspire people with an holy fear.

12. *The Lord hath blessed the house of Obed-edom, because of the ark of God.* The presence of God, the fountain of all happiness.

CHAP. VII. ver. 9. *Whithersoever thou wentest.* Even in all his trials and afflictions God was with him[a].

12—17. In this promise to David is contained the great promise of the Messiah; from this time forward all future prophets spoke of Him as the Son of David, even to our Saviour's time. Nay, Solomon himself, who was his son and heir, did so understand it. The 132nd Psalm was made upon occasion of removing the ark into the temple: "Turn not [away the face of Thine Anointed];" i. e. forget not Thy promise to David concerning the Messiah.

18. *Sat;* or, abode; for so the word is read, 1 Sam. i. 22.

23. *Nations and their gods.* For the whole world were overrun with idolatry.

CHAP. XI. How naturally do men forget themselves and

[a] [There are traces of a note on verse 11, which has been cut out.]

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their God, and His favours, when they are in prosperity as David was: we know not what we wish and pray for, when we seek to be free from trouble, and care, and danger. We see that the sins of uncleanness are the parents of many other crimes.

8. *Hittite.* A proselyte to the Jewish religion.

27. *The thing that David had done displeased the Lord.* N.B. Let us here take notice of the blinding quality of wilful sin: that David, so good and wise a man, should continue secure and insensible of danger so very long, and would have done so till death, had not God, by a special message, and a special grace upon his attending to that message, awakened him into a sense and knowledge of his danger.

CHAP. XII. ver. 5. There is no way so likely to convince a man of his error, as to make him judge of his own case; but then he must not know it to be so, for self-love would spoil his judgment.

11. *I will raise up evil against thee;* or, I will suffer an affliction to rise up against thee, &c. H. R.

Take thy wives; or, suffer them to be taken.

13. *I have sinned against the Lord.* No man after this example ought to be ashamed to confess his sin in public, if it be necessary. This frank acknowledgment obtained a speedy pardon.

Thou shalt not die. For he was guilty of death by the law of Moses.

14. *Surely die.* Heb. Die the death; i. e. God transfers the sentence of death from David to the child.

22. *Solomon;* i. e. peaceable. He gave him this name by God's command. 1 Chron. xxii. 9.

27. *Have taken, &c.* Or, have possessed myself of the waters which supply the city, so that they cannot hold out.

30. *Their king's crown.* Their idols were crowned; and this might be a crown of their idol, for it was too heavy for a man, a talent of gold being in weight one hundred and fourteen pounds: of this a crown was made for David, or hanged in a canopy over his head.

CHAP. XIII. ver. 1. Amnon was David's eldest son by Ahinoam.

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CHAP. XIII. Here David's sin is most exemplarily punished by afflictions out of his own house: his adultery by the incest of his son; his murder by the murder of Amnon; &c. Divine vengeance pursues uncleanness. See chap. xii. 11.

13. Sins of this kind have ever been accounted shameful in women, and the greatest follies in men.

37. *Talmai.* Absalom's mother's father.

CHAP. XIV. ver. 21. *Bring the young man Absalom again.* God permitted this, that He might chastise David for his great transgressions by this rebellious son: according to the word of the Lord by Nathan, "that God would raise up evil to him out of his own family."

26. *Two hundred shekels;* i. e. it was of the value of twenty-two pounds sixteen shillings and sixpence; or in weight four pounds and two ounces.

CHAP. XV. This being the sorest trial that ever David had met with, shews us the exceeding great guilt of those sins for which they were sent to chastise him.

7. *Let me go and pay my vow.* Thus impious princes make religion a pretext to cover their evil designs.

18. The Cherethites were that part of the army which were armed with bows and arrows. *Bedford.* [Book II. c. 6. § 124, p. 246.]

The *Cherethites, Pelethites,* and *Gittites,* supposed to be David's council, and judges, and chief courtiers.

26. With what wonderful submission to the justice and pleasure of God, in bringing this chastisement upon him! This shews the sincerity of his repentance, and the great piety of David. After this example we ought to adore the righteous judgments of God.

31. Although David knew his own sins had brought this judgment upon him, yet he still had recourse to and trusted in God.

CHAP. XVI. ver. 8. *The Lord hath delivered the kingdom into the hand of Absalom.* This wicked man would insinuate that this was all God's doing and providence, and for that reason to be submitted to as lawful; and yet it was as lawful

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to curse him, for David himself saith, God hath bidden him, ver. 11. CHAP. XVIII.

10. A noble example of resignation to the will of God.

11. *For the Lord hath bidden him,* i. e. the Lord, by justly bringing me into adversity, has given him an opportunity of doing this wicked thing.

21. This most abominable act of Absalom shews us plainly to what a height of wickedness every man living may come who has provoked God to leave him to himself, and the devil to govern him; and the next step, we see in the following chapter, was to consent and approve the murder of the kindest of fathers.

Wicked counsels, sooner or later, do always fall upon the head of him that gives, and of him that follows them.

CHAP. XVII. ver. 4. *The saying pleased Absalom.* When men are engaged in rebellion, there is no wickedness they will stop at, or which they will not approve of, though to murder a father and a king.

14. Thus God sets bounds to the malice of men, and defeats their contrivances and counsels, though never so well laid.

23. *Hanged himself;* or, died of grief.

27. Mahanaim was a city in the tribe of Gad, built in the place where Jacob was met by the angels of God in his return from Laban. Gen. xxxii. 1, 2.

CHAP. XVIII. ver. 14. Notwithstanding all the king's care and precautions to save his [Absalom's] life, the judgments of God overtake him; and this will be the consequence of sin, let what care will be taken to prevent it.

18. *Pillar.* This pillar is still standing and entire; and the Turks when they pass by it fling a stone to it, by which it is half covered, in abhorrence of his unnatural rebellion. *Sandys' Travels,* [p. 189, ed. 1627.]

I have no son. Chald. Par. [ap. Walton.] "Nullus est mihi filius superstes;" i. e. I have no son left; for he had once three sons:—chap. xiv. 27.

24. *Two gates*—of the city Mahanaim.

25. *If he be alone, there is tidings in his mouth.* For had his army been routed, they would have come in crowds.

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CHAP. XVIII. 33. *O my son Absalom, my son, my son Absalom! would God, &c.* This excessive lamentation, in all probability, proceeded from a sense of his son's dying in his sin.

CHAP. XIX. ver. 13. *Art thou not of my bone, and of my flesh?* For the king was his uncle; and indeed Joab had by many base actions disobliged the king: by the murder of Abner, by the killing of Absalom when he could have taken him alive, &c.

29. *Thou and Ziba divide the land.* We are ready to blame David for this determination; but *Mr Lightfoot,* [Works,] vol. ii. p. 1241, [Lond. 1684,] has set it in a better light; and shewn that, in all probability, this is the same order that David gave, chap. ix.; namely, let Ziba still take care of thy estate, as he was formerly ordered to do, &c. See also *Willet*[b] in loco, and *Mr. Bedford,* [Book V. c. iv. § 66, p. 557.]

43. Here was a foundation laid for the defection which afterwards the ten tribes made from the house of David: all things being present with God, He disposeth them long before they come to pass.

CHAP. XX. If it be seriously considered what a series of troubles David's adultery brought upon him, it will be a warning to men how they offend God:—

1st, The death of his child by Bathsheba. 2ndly, His daughter Tamar ravished by her brother. 3dly, That brother murdered by another. 4thly, Absalom rebels against his father. 5thly, Most of his subjects desert him. 6thly, One of them curses him to his face. 7thly, His wives defiled in the face of the sun. 8thly, His son slain in his sin and rebellion. 9thly, No sooner is this rebellion over, but this of Sheba begins.

After all, this is for our comfort and instruction, that as God designed all this in mercy toward David, to make him a sincere penitent, that He might forgive and reward him at last; so will He turn all the afflictions which He brings on His children to their advantage, if they improve by their afflictions as David did. We also learn from all this, that

[b] [Harmony upon the Second Book of Samuel, p. 115, Lond. 1614.]

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afflictions are absolutely necessary to keep us awake, and to make us look up to God. CHAP. XXIII.

8. So that though the king was so kind as to pardon his unnatural rebellion, yet the vengeance of God followed the sin close at the heels.

CHAP. XXI. ver. 1. *Year after year.* Or the year after the year of Sheba's rebellion.

It is for Saul, &c. So that wicked parents entail miseries upon their children by their ungodly deeds. These Gibeonites Saul slew when he slew the priests at Nob. 1 Sam. xxii.

2. *Sworn.* God requires oaths to be kept, though obtained by surprise.

8. *Five sons of Michal.* For though they were her sister Merab's children, yet Michal brought them up, and according to the language of the Jews they are called hers.

9. Thus God visited the sin of Saul upon his children; which should prevail with parents to serve and fear God, lest they leave such mournful legacies to their children.

10. *Until water dropped upon them out of heaven;* i. e. until God sent rain, the want of which occasioned the famine. Deut. xxi. 23; 2 Chron. xxx. 18.

CHAP. XXII. As David was a type of Christ in many particulars, and as Christ was, according to the flesh, to be the son of David; this Psalm seems to be a prophetic thanksgiving of Christ and His Church for the deliverance given by God to both over their enemies. For when David speaks of himself purely, and of the favours God had vouchsafed him, he usually brings in an acknowledgment of his sins, which had provoked God to punish him, as well as his repentance, which had moved God to pardon and deliver him. In this Psalm there is nothing of this, but the contrary, (ver. 21 to 25) which cannot properly be spoken of David.

CHAP. XXIII. ver. 1. *The anointed, &c.* To be instead of the Messiah in the book of Psalms: i. e. David in spirit owned himself to be a type of the Messiah in that book, and not the person chiefly intended; and indeed it would have been very odd that the actions of one man or his family

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CHAP. XXIII. should be the subject of the daily devotions of God's Church for ever, if a much greater than David had not been intended, viz. the Messiah, His kingdom, His victory over His enemies, &c. And David, ver. 5, in effect owns this; he does not think his house so considerable, but what his only desire, joy, hope, is, the covenant God had made with him, that the Messiah, (of whom he was a type only,) should spring from him, although that promise is not made good immediately; for which reason the Psalms are read to keep up the memory of the promise.

16. *Poured it out unto the Lord.* As the blood of the sacrifices was to be poured out.

CHAP. XXIV. ver. 1. *Castalio,* according to the original transposed[c]:—The anger of the Lord continued to burn against Israel; for David was moved (namely, by Satan) to say, Go, number Israel and Judah.

He moved David—David was moved; see John xii. 40; that is, he was moved by Satan. See margin, [i. e. 1 Chron. xxi. 1].

Moses numbered the people by God's authority to shew that they were all His subjects. David seems to have numbered them with the same respect, to shew his sovereignty, and that they were his people; which provoked God.

12. *Choose thee one of them.* By the choice being left to him, it shewed him that he was the cause of all the evil that his people were like to suffer.

14. *Let us fall now into the hand of the Lord.* Into the hand of the *Word* of the Lord. *Targum,* [ap. Walton.] The ancient Church believed the Word to be their king.

15. *So the Lord sent a pestilence, &c.* Which taught David for the future to rely upon God's protection, and not upon the number of his people.

N.B. By sending the pestilence, God suits the punishment to the nature of his sin, to blast that arm of flesh in which he had so vainly put his trust.

17. *I have sinned, and I have done wickedly: but these*

[c] [Rursus autem irato Israelitis Jova, eo impulsus est rex David, ut juberet Israelitas Judæosque numerari. 2 Reg. xxiv. 1. Biblia, interprete Sebast. Castalione. Basil. 1556.]

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sheep, what have they done? A noble example of the tenderness which kings should have for their subjects.

David knew his own sin, and penitently owns it; but he did not know the sin of his people, who no doubt of it deserved this judgment, or a righteous and good God would not have brought it upon them.

18. *The threshing-floor of Araunah.* This floor was in the mountain Moriah, where Abraham offered his son Isaac. 2 Chron. iii. 1. *Josephus*, Antiq. lib. vii. c. 10, [al. c. xiii. § 4, p. 323.]

24. *David bought the threshing-floor, and the oxen, for fifty shekels of silver.* Afterward for the whole plot of ground he gave six hundred shekels of gold, or one thousand and ninety-five pounds, [1 Chron. xxi. 25;] on which place Solomon's temple afterwards stood. Ver. 18.

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THE

FIRST BOOK OF THE KINGS;

COMMONLY CALLED

THE THIRD BOOK OF THE KINGS.

CHAP. I. VER. 46. *Also Solomon sitteth on the throne;* i. e. as partner with David; for it does not appear that David resigned the crown during his life.

CHAP. II. ver. 3. It is plain from hence that the books of Moses were in the hands of every body, and that the book said to be found by Hilkiah was only the original book of Moses' own hand-writing, and no new thing.

8, 9. This order of David will not appear either severe or unjust. His cursing David was contrary to an express law of God; Exod. xxii. 28. David forgave him the sin and affront done to himself; but the sin against God he could not pardon.

12. *Then sat Solomon upon the throne.* Being about nineteen years of age.

17, 18. This was a treasonable contrivance (perhaps of Joab's and his party) to get the kingdom for Adonijah; for the former king's wives and servants all belonged to the successor of the crown.

22. *Ask for him the kingdom also, (for he is mine elder brother.)* And no doubt of it, as such, he had a right to it, had not God Himself otherwise ordered it, 1 Chron. xxii. 8, 9, 10, and xxviii. 4, 5, 6, 7: where in a solemn assembly

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David shews that it was not he that settled the succession in his younger son, but God. CHAP. VI.

26. *Get thee to Anathoth, unto thine own fields.* This was no more than a banishment into the possessions belonging to him as a priest; by which indeed he was hindered from executing the high-priest's office (which could only be performed at the temple) but it could not deprive him of the priesthood; and if he had forfeited his life for treason, it was a merciful kindness to change it into banishment, and shewed the great respect he [Solomon] had for God's priest. Anathoth belonged to him as a priest, which he could not have enjoyed if he had been deprived.

Thou art worthy of death; viz. for his being concerned in the rebellion with Adonijah. Chap. i.

37. *Thou shalt surely die;* i. e. thou shalt deserve to die most certainly; or, thou art a dead man.

This expression is the same which God useth to Adam, Gen. ii. 17. Shimei did that which deserved death, and Solomon put him to death, not the day he committed the offence, but afterwards; so Adam, when he had once committed the offence, was, as we speak, a dead man, though God did not immediately execute the sentence.

CHAP. III. ver. 1. *Pharaoh.* Vaphres.

4. *Gibeon.* It was here that the tabernacle and altar which was made in the wilderness still remained, and therefore called the Great High-Place.

CHAP. IV. ver. 21. *River;* i. e. Euphrates.

29. And yet all this wisdom and riches became a snare and a ruin to Solomon, as soon as he forgat God. So dangerous are riches and other favours when abused: and we ought to receive them with fear.

CHAP. V. ver. 4. Here is an example for all pious princes, to make it their first care to provide for the honour and service of that God who raised them; and from whom they can hope for protection and blessings upon themselves and people.

CHAP. VI. The temple was built on the very place where

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CHAP. VI. Abraham was directed to offer his son Isaac, a type of Christ; and where David, by God's direction, offered a sacrifice for staying the plague, and which he purchased of Araunah.

7. *There was neither hammer, nor ax, nor any tool of iron heard in the house, while it was in building.* Intimating that [neither] the house of God nor His service was to be disturbed with the noise of worldly business: that was the moral meaning of this.

CHAP. VII. ver. 1. *House of the forest of Lebanon.* An armoury in Jerusalem, called so from the trees about it. [So chap. x. 17.]

21. *Jachin and Boaz.* Establishment and strength.

26. *Two thousand baths;* i. e. two hundred and fifty hogsheads of our measure.

CHAP. VIII. Though God by so visible an acceptance of this dedication fixed His service to the temple; yet when He suffered the Chaldeans to destroy this very temple, and when He did not restore the marks of His presence to the second temple, this intimated, that a time was coming when in every place men should worship God.

From the dedication of the temple to the setting up of the golden calves by Jeroboam, was thirty years; from thence to the captivity, three hundred and ninety; in all four hundred and twenty years.

22. *Spread forth his hands toward heaven.* This was no invasion of the priest's office, which consisted in offering sacrifice to God: every holy man might offer his prayers for himself and others, but a priest only could sacrifice; at least the sacrifice of none else was accepted of God.

31, *&c.* By all these instances we are to learn, that all things are under the dispensation of the Divine Providence. That war, famine, pestilence, &c., are by His appointment or permission. That the only remedy for all evils is by prayer to God; and lastly, that God will hear their prayers, and will help them, when men repent truly of those sins for which the judgments of God are sent into the world.

32. *Justifying the righteous.* Appearing for him in judgment.

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54. See 2 Chron. vii., where God gives tokens of His presence and acceptance, by the fire that fell from heaven upon the sacrifices, &c., and assures Solomon of His protection, while he and his people were obedient, and threatens to destroy both them and this temple if they were otherwise. CHAP. XI.

CHAP. IX. ver. 1—10. From hence it appears that the safety, welfare, and happiness of kings and people, depend entirely upon their obedience to the laws of God.

11. *Twenty cities in the land of Galilee.* These were not belonging to the Land of Promise, which was God's gift to His people, and could not be alienated, but were cities conquered by David, and not yet inhabited by Israel.

CHAP. X. ver. 1. *Sheba.* So called from one of Abraham's sons by Keturah; it was the most southern province of Arabia Felix, and bordering upon the sea. It is very properly said by Christ, that "she came from the uttermost parts of the earth;" her business no doubt was to be informed concerning the worship of the true God. This was the wisdom of Solomon which she came to hear, and so is very appositely used by the Lord, who, being a greater than Solomon, could [not] gain their attention or admiration. *Bedford,* [Book VI. c. ii. § 13,] p. 608.

14, &c. It has pleased God, in these instances of Solomon's greatness, honour, riches, &c., to give us the most sensible instructions—of the danger of riches, that they are very great temptations to luxury, to pride;—that they very naturally lead men to forget God, to forsake Him, &c.;—that, therefore, they are not to be asked for as a blessing, but received with fear, used with great caution, and to good purposes, or else the effect will be the destruction of those that have them, as it really happened to Solomon and to his family.

17. *House of the forest, &c.* An armoury in [the] city of Jerusalem, called so from the grove of cedars, &c.

CHAP. XI. ver. 5. *Ashtoreth.* Venus, or Astarte, the wife of Ham.

7. *Chemosh.* Bacchus; or, rather, the same with Baal-Peor, or Baal-Phegor; i. e. Priapus of the Romans, a beastly

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CHAP. XI. image shewing his nakedness. See *Sacred Interpret.*, vol. i. p. 278. [?]

Molech. An image with an ox's head, and stretched-out arms, with which he received the children sacrificed to him; by which the parents expected a blessing upon the rest of their family. *Ibid.*, [part i. c. 2, § 7,] p. 180.

11. *I will surely rend the kingdom from thee, and will give it to thy servant.* How art thou fallen, thou brightest star of the morning! Thou that hadst wisdom for thy spouse, whose prayer for wisdom was answered, &c. How ought all great men, and especially men of light and knowledge above others, [to] take warning by this example, lest they also fall when they think they stand!

31. This is no more than a prophecy of what should come to pass by God's just permission, for the sin of Solomon; for God made him an executor of His decrees only, but gave him no more right than He gave Absalom, when He declared to David, 2 Sam. xii. 11, "I will raise up evil against thee, &c." See also 1 Kings xvi. 12, and 2 Kings xv. 10—12. All these were undoubted rebels. See 2 Chron. xiii.

40. N.B. This Shishak was not of the family of that king of Egypt whose daughter Solomon had married, but of another race, which were enemies to the Israelites, and [to the] house of David.

The mother of Rehoboam was an Ammonitess and an idolater, and too likely impressed notions of latitude upon her son, as if all religions were alike; this might make him go to Shechem instead of staying at Jerusalem, where he might have consulted God rather than such counsellors.

CHAP. XII. ver. 1. *To make.* To recognise.

15. *The cause was from the Lord;* i. e. by a judicial infatuation for the sins of Solomon. See chap. xi. 12.

20. *There was none that followed the house of David;* i. e. no entire tribe.

27. This piece of false policy was the ruin of Jeroboam and his family, which, had he trusted in God, and not in his own wisdom, would have been established in the kingdom.

28. This will ever be the consequence of forsaking the Lord, and acting by reasons of state.

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CHAP. XIII. N.B. God gave the ten tribes timely notice, that the worship lately set up was not pleasing to Him; which they ought to have taken notice of, and not to have joined in this schism on account of worldly policy, or fear of persecution from their new king; to whom, though God gave him the temporal power, He did not give him power to alter the religion established by God Himself; and the doing of this was the ruin of his family, and for which he is signally branded in Scripture.

2. *A child shall be born unto the house of David, Josiah by name.* This happened about three hundred years after this prediction. 2 Kings xxiii.

9. *Eat no bread, &c.* To shew them that the place was defiled by the false worship now established.

18. *He lied unto him.* Moved with envy, very probably, to see a prophet of Judah sent upon a message to the king of Israel. And permitted by God, for the greater confirmation of the prophecy.

28. *The lion had not eaten the carcase.* Which still shewed that the thing was from God, and not an accident.

32.[a] Here his prophecy is confirmed by two prophets,—one of Judah and one of Israel.

33. *Jeroboam returned not from his evil way.* It is probable, that the priests of the Lord refused to serve before these idols, and were retired to Judea and Jerusalem.

Josephus (Antiq. lib. 8, [c. ix. p. 367,]) saith, that Jeroboam, hearing of the untimely death of the prophet, was persuaded by the old prophet to believe all that the other had foretold to be an imposture, and so look not up. But though Jeroboam might conclude this of himself, it could not well be by the advice of the old prophet, who himself did believe him to be a true prophet, ver. 32, and was buried by him in the same sepulchre at his own desire.

CHAP. XIV. ver. 10. *Him that pisseth against the wall,* i. e. all the men of his family. H. R.

Him that is shut up, &c. In whatever condition they shall be found.

14. *But what? even now.* But what is this in comparison

[a] [This note is written by the side of v. 22, but it appears to belong to v. 32.]

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CHAP. XIV. of what shall be hereafter, when God shall smite all Israel for these sins of the calves.

15. *The River.* Euphrates.

17. *The child.* The youth.

31. *An Ammonitess.* Who very probably seduced both his father and him.

Abijam his son reigned in his stead. Though Rehoboam had three sons, 2 Chron. xi. 19, yet as the Scripture does not say that any of these were living at the time of this succession, we have reason to believe they were now dead, or we should most likely have heard of their pretensions.

CHAP. XV. ver. 14. *The high places were not removed.* The sacrificing in the high places is so often mentioned as a sin, and a defect in the best reformations, (1 Kings xxii. 43; 2 Kings xii. 3; xv. 4, 35; xviii. 4, &c.,) that there must be some great reason for it; and no doubt it was because Christ being to be sacrificed at Jerusalem, all the typical sacrifices were to be there only, (Deut. xii. 11, 13, 14). And forasmuch as when that great sacrifice was once offered, the place itself was to be destroyed, that the Jews having no place to sacrifice in, and consequently no more sacrifice for sin, without which there was no pardon, they might turn back their eyes upon Jesus Christ, whom if they rejected, they would die in their sins. John viii. 21, &c.

17. *Ramah.* In the tribe of Benjamin.

34. *He walked in the ways of Jeroboam.* The state policy still prevailing, the judgments of God follow.

CHAP. XVI. ver. 2. By My providence I hindered not thy designs upon the king thy master.

31. *Jezebel the daughter of Ethbaal.* Who enticed him to follow the religion of her father, who worshipped Baal, &c.

33. *Grove.* These groves were most abominable meetings, invented and encouraged by Satan and his agents, to bring by degrees loose people to such a religion as was agreeable to their lusts.

In which places all manner of impurities were committed, and therefore expressly forbidden by God.

34. *Build Jericho.* This presumptuous act of Hiel should

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teach us to be afraid of God's threatenings, which will be fulfilled, though wicked men disbelieve them. It is said that all his children died while it was building, from the eldest to the youngest. Hiel lived in Bethel, the very seat of idolatry; and in all probability did it in order to falsify the prophecy.

CHAP. XVII. ver. 1. *There shall not be dew nor rain these years, but according to my word,* i. e. until I pray for it. See Jer. i. 10.

Ahab and his people were to be punished, and they were to be convinced that their punishment was from God; this was the most proper way of doing both.

Menander (as Josephus, Antiq. lib. 8, [c. 13, § 2, p. 378[b],] saith) mentions this drought in the life of Ethbaal king of Tyre and father of Jezebel.

3. *Before Jordan.* Which runs into Jordan.

12. *And die.* We having no other prospect, the famine is so great and grievous for want of rain.

16. Which was to convince those of Israel that heard of this miracle, that they had made themselves more unworthy of the favours of God by their idolatry than the very heathen.

CHAP. XVIII. ver. 4. *The prophets of the Lord.* Such as had been bred up in the schools of the prophets, which had not all been put down by the idolatrous kings of Israel.

5. *To save the horses, &c.* To save the horses and mules that be yet alive, that we lose not all the beasts.

10. *No nation or kingdom.* No part or government of his kingdom.

12. *He shall slay me;* viz. for not securing thee.

15. *To-day.* At this time.

17. *Art thou he that troubleth Israel?* By being the cause of so great a dearth for want of rain.

19. *Gather to me all Israel, &c.* This was about a month in doing. The people no doubt were willing to come in a time of so great necessity.

Baal. See Judges vi.

[b] [Menander speaks of it as lasting at Tyre for twelve months.]

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CHAP. XVIII.

Which eat at Jezebel's table. At her expense.

25. There is no question to be made but that the devil could have sent down fire from heaven (as he did in Job's case) in favour of his worshippers, had not God restrained his power when there was a competition betwixt the true and false gods.

28. *Cut themselves.* This was the way which idolaters expressed their sorrow and concern, when their gods, they thought, were displeased with them; which God forbad His people. Lev. xix. 28.

29. *Prophesied until the time of the offering, &c.* Performed all their rites as such prophets used to do.

37. *Thou hast turned their hearts back again*—Shalt have given them sufficient proof to convince them that Thou only art to be feared.

40. This was in pursuance of the law of God, which commanded that such should be put to death who drew men from the true God to idols. The astonishing miracle convinced all the people that Baal's priests were all impostors and hated of God; so that Ahab could not hinder this execution.

CHAP. XIX. ver. 2. We see here the sad condition of the wicked, who are the more hardened by those very means which should convince them of their sin.

3. *Beer-sheba.* Though this belonged to Judah, yet he did not think himself safe, because that king had married his son to the daughter of Ahab.

8. i. e. He was forty days wandering out of all public ways for fear of Jezebel, till he came to Horeb; for it was not more than five or six days' journey.

9. *Came thither unto a cave, and lodged there.* Intending, very probably, to spend the remainder of his days there, in a retired life.

12. *Fire.* Thunder and lightning.

13. *He wrapped his face in his mantle.* Not being able to look on the Shechinah.

14. *I, even I only, am left.*—To stand up in defence of the true religion.

17. These in their several ways execute My judgments upon Israel.

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18, &c. God in the worst of times takes care of those that fear Him, and raises up prophets in the room of those He takes away. CHAP. XXI.

CHAP. XX. ver. 4. *I am thine.* I acknowledge myself to be thy vassal.

10. *For handfuls.* For every one to have a handful.

N.B. It was this haughty message, and an unjust war, that moved God to grant Ahab, though a very wicked prince, the victory over his enemies; God being an enemy to injustice as well as idolatry.

14. *Order the battle?* Begin the fight?

35. *Smite me.* So as to wound me; that he might appear as having been in the battle.

42. *Thy life shall go for his life, and thy people for his people.* Which was exactly fulfilled, when soon after both Ahab and his people were slain by Hazael, king of Syria. Chap. xxiii.

43. *And the king of Israel went to his house heavy and displeased.* That is, he did not repent of his sins, but was sullen and angry, not with himself and for his sins, but with God, for not suffering him to rebel against Him without reproof.

CHAP. XXI. ver. 1. That Naboth the Jezreelite, who dwelt in Jezreel, had a vineyard in Samaria, hard by the palace of King Ahab. See ver. 18. H. R.

7. *Dost thou now govern, &c.?* Dost thou act like a king?

3. They stoned both Naboth and his sons, that none might be left to lay claim to the land. See 2 Kings ix. 26.

18. The judgment and vengeance of God follows great sins close at the heels.

21. i. e. All the men of his house. H. R.

27. After all, Ahab was no true penitent; we do not find that he either reproved his wicked wife for what she had done, nor that he restored to Naboth's family the vineyard he had wronged them of; but followed his false prophets, and persecuted the prophets of God, as in the next chapter.

29. Notwithstanding his repentance was feigned, yet it so far prevailed with God as to suspend His judgments. How

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CHAP. XXI.

much more will a sincere penitence prevail for pardon! And what judgment must they expect, who will neither repent in appearance, nor at all, but go on in their sin, and avow it?

CHAP. XXII. ver. 2. *Came down to the king of Israel.* He having married his son to Ahab's daughter.

8. *Let not the king say so.* Be not angry with him for telling the truth.

15. *Go and prosper.* By all means go, as your prophets have bid you.

17. *These have no master.* Intimating, that the king only should be killed. Ver. 31.

22. *Go forth, and do so;* i. e. thou art permitted to go forth.

23. *The Lord hath put a lying spirit in the mouth of all these thy prophets;* i. e. He hath permitted a lying spirit to enter into the mouth of all, &c.

25. *Hide thyself.* For fear of being put to death for a false prophet, and bringing the king to his ruin.

28. *Hearken, O people.* And you will see who is the true prophet, and which are the false.

32. *Jehoshaphat cried out.* Cried to God for His help in that peril, who delivered him out of it.

36. *A proclamation.* Very probably by the command of Jehoshaphat, the other being dead.

39. *Ivory house which he made.* Embellished with works of ivory.

48, 49. *They went not.—Jehoshaphat would not.* Being forbidden by a prophet. 2 Chron. xx. [37.]

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THE

SECOND BOOK OF THE KINGS;

COMMONLY CALLED

THE FOURTH BOOK OF THE KINGS.

CHAP. I. ver. 8. *Hairy;* or, Clad with a coarse garment of hair-cloth.

10, 12. This was not done out of a spirit of revenge, but to convince a wicked prince and his idolatrous people that Jehovah was the true God, and only to be applied to in time of trouble.

17. *Jehoram,* viz. his brother, *reigned in his stead, &c.*

CHAP. II. ver. 3. *From thy head;* i. e. from sitting above thee and us, and instructing thee.

9. *Double portion.* The portion belonging to the first-born, who had double to any of the rest of the children. "When thy spirit is divided among the sons of the prophets, let me have two shares."

10. *If thou see me when I am taken from thee, it shall be so unto thee.* Signifying the care and watchfulness that is necessary, when we expect any spiritual blessings or graces.

12. *Rent them in two pieces.* In token of his great loss, and sorrow for it.

15. *Bowed themselves.* In token that they owned him to be now the head of the prophets of God.

23. *Beth-el.* The seat of idolatry, where the worship of the true God was ridiculed.

Go up, thou bald head, &c.; viz. ascend into heaven after your master.

It is most probable that these children were set on by

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CHAP. II. idolatrous parents, (Bethel being the seat of idolatry,) to affront the God of heaven in His prophet, so that the punishment was on them more than on their children.

CHAP. III. ver. 3. *Departed not therefrom.* As looking upon it to be as necessary as at first.

9. *The king of Edom.* He was but viceroy to Jehoshaphat, King David having made Edom tributary.

15. *A minstrel;* or, one who can play upon an instrument of music.

The hand of the Lord. The power of the Lord, a divine inspiration.

26, 27. It is probable that he took the king of Edom's son prisoner, when he made the desperate sally. Ver. 26.

27. *His eldest son;* viz. the king of Edom's eldest son. See contents of this chapter.

This instance shews plainly what infidel people are capable of.

There was great indignation against Israel; viz. amongst the Edomites, because this sad hap was occasioned through their being drawn into this war by the Israelites, therefore, &c.

CHAP. IV. ver. 1. *Thy servant did fear the Lord.* Was no worshipper of the calves, or of Baal.

13. *I dwell among mine own people;* i. e. I have no occasion to complain or seek redress, nor do I want anything.

16. *According to the time of life.* According to the time of child-bearing.

29. *If thou meet any man, salute him not.* Let nothing stop thee.

37. If God afflicts those that fear Him, it is that He may give them greater tokens of His love, both to increase their faith, and confirm them in His fear.

CHAP. V. ver. 1. By this remarkable providence and history, the Syrians had an opportunity of coming to the knowledge of the true God.

3. It is probable from hence, that Elisha had cured many, not set down in this history, of such distempers, or else how should this maid think of this to tell her mistress?

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5. *Ten talents of silver;* or, one thousand seven hundred and ten pounds, eighteen shillings and ninepence.

11. How weak soever the means are which God ordains, they are not to be despised; they shew the power of God more plainly.

15. *A blessing of thy servant.* A token of my gratitude to thee and to God.

17. *Of earth.* Of his own land.

18. Naaman was well apprised that it was a sin to bow down before an idol; all he wanted was to be instructed and encouraged, to declare openly that the God of Israel was the only true God, and to be adored: by this means he would propagate his faith to others.

Mr. Richard Brown, in a sermon before the University, hath proved what follows to be the true translation:—"In this thing the Lord pardon thy servant, that when my master went into the house of Rimmon to worship there, and he leaned on my hand, and I worshipped in the house of Rimmon: in that I have worshipped in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, Go in peace;" i. e. God accepts of your repentance.

19. *Go in peace.* Do as you have resolved; that is, declare publicly that when you go into the house of Rimmon, to wait in your place and bow there, that you do it not unto the idol, for that you will worship no other God but the Lord, and the Lord will pardon thee.

But these words do rather respect the offence past[a]. H. R.

23. *Two talents.* Seven hundred and fifty-two pounds.

26. Is it a time to think of purchasing and getting riches, &c., when this nation for its sins is going to be carried away captive? which it is probable Elisha had often told Gehazi.

The wickedness of men serves to promote the glory of God. This action of Gehazi did serve to confirm Naaman in the religion he had lately embraced.

27. *Unto thy seed for ever.* As long as it shall continue. So goods unjustly gotten carry down their curse along with them to late posterity.

[a] [And in the MS., the words "go into," and "bow there," have been altered into "went into," and "bowed there," but it is not clear that the alteration is made in Bp. Wilson's own hand.]

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CHAP. VI. CHAP. VI. ver. 8. There being no more mention of the general Naaman, and the king now acting in person, it is probable that Naaman was dismissed from that post, because he would serve his master in the idol-temple no longer.

10. The favours which God vouchsafed to the king of Israel were designed to preserve the knowledge of the true God amongst them, and to convince others that there was no other God besides Him; as also to render the Israelites inexcusable in follow[ing] idols.

13. *Dothan.* A little city near Samaria.

17. This is a standing instance of the care which God takes of His faithful servants, and of them that fear Him.

18. *Smote them with blindness.* Such a blindness as that they could see but a little way before them.

23. *No more;* i. e. for that year: for that is the meaning of the Hebrew word.

25. *Fourscore pieces of silver.* Nine pounds two shillings and sixpence.

A cab of dove's dung, &c.; or, three-quarters of a pint of pulse for eleven shillings and fivepence. Bochart[b] assures us that there is a sort of pulse, or lentiles, which to this day the Arabians' call pigeon's dung.

29. *We boiled my son, and did eat him.* This is what Moses expressly told the Israelites should befal them, if they should forsake God, and fall into idolatry.

31. *If the head of Elisha, &c.* Because he has not made use of his interest and prayers to God, to free us from this sad calamity.

[Or,] Perhaps, the king takes this resolution in great anger, because that Elisha had hindered him from killing the army when he had them in his power, in the streets of Samaria.

This shews that the favours of God, and the instances of His presence, do only serve to harden wicked men in their sins.

Elisha the son of Shaphat. This he calls him in contempt, as if he should have said, That worthless fellow of a mean family: for in another place he called him "My father;" ver. 21.

32. *Of a murderer;* that is, of Ahab, who had murdered, &c.

[b] [Hierozoicon; par. ii. lib. 1, c. vii.]

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33. *What should I wait for the Lord any longer?* i. e. I see it is in vain to worship the God of Elisha any longer, (for these are the king's words,) I will worship my idols.

CHAP. VII. ver. 2. *If the Lord would make windows in heaven, &c.* By way of derision.

3. N.B. That the leprosy was infectious to all but the priests, who were empowered to judge about it.

6. So that God has always in readiness the means of executing His purposes, though never so difficult in all human appearance.

19. *If the Lord, &c.;* viz. deriding his predictions.

20. Which will sooner or later be the portion of all that make light of God and His messages; they shall be convinced by sad experience of their error.

CHAP. VIII. ver. 1. An instance of God's care of those that fear Him.

Seven years—double to the last; as sins increase, so, &c.

2. *Sojourned in the land of the Philistines seven years.* So that God was more favourable to these heathens than to His own people who had fallen into idolatry.

5. *For her land.* Which had been confiscated.

7. Elisha came now to Damascus to put in execution the command of God to Elijah, 1 Kings xix. 15, to anoint Hazael, &c.

The man of God is come. Having before known what had been done to Naaman his general, he could not but hope for satisfaction from Elisha, the successor of Elijah.

10. One Mr. Richard Brown, of Trinity College, in a sermon before the University, shews that this verse ought to have been translated as followeth: "Go, say, Thou shalt certainly not recover; for the Lord hath shewed me that he shall surely die."

Recover—Of that distemper.

Shall surely die. Another way, though not of that distemper.

11. Elisha looked earnestly on Hazael, till Hazael was out of countenance, and at last Elisha wept.

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CHAP. VIII.

13. A sure sign we do not know ourselves, nor what time, success, and wickedness, may bring us to.

18. This was another piece of false policy in Jehoshaphat, to marry his son to a daughter of an idolatrous king; and it prospered accordingly, entailing troubles upon their family.

22. *Yet Edom revolted from under the hand of Judah.* Jehoram having revolted from God, Edom revolted from him: then was fulfilled the prophecy of Isaac, Gen. xxvii. 40.

29. *Ahaziah went down to see Joram.* Leaving the army with the general, Jehu.

CHAP. IX. ver. 5. *Were sitting.* In a council of war.

8. All the men. H. R.

12. *It is false.* We know neither the man nor his errand.

13. *Put it under him.* In token of respect.

16. *Ahaziah king of Judah was come down to see Joram.* Ahaziah being of the house of Ahab, God in His providence brought him hither at this time.

18. *What hast thou to do with peace?* Ask no questions: thou shalt carry back no answer.

21. *And met him in the portion of Naboth.* So exactly are all things ordered by God, in order to fulfil His word!

22. *What peace, &c.* What peace can you expect from God?

Her witchcrafts are so many. And countenanced by you.

26. *And the blood of his sons.* So that Jezebel did not only murder Naboth, but his sons, that nobody might hereafter lay claim to the vineyard.

27. *He fled by the way of the garden-house.* Which garden-house was built upon part of Naboth's vineyard.

Smite him also, &c. This should be a warning to princes, not only to be good themselves, but to be careful not to make alliances with wicked princes, lest they partake of the evils that befal them. This was another instance of the fulfilling the prophecy of Elijah against the family of Ahab, Ahaziah being his grandchild.

Gur. This is supposed to be the place where his brethren were slain.

CHAP. X. ver. 1. *Sons;* viz. sons, nephews, or grandsons; for under this name they are called.

10. *Fall unto the earth.* Be unfulfilled.

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13. *Brethren of Ahaziah;* i. e. his nephews and other relations.

15. *Jehonadab.* A man of strict piety, who blessed Jehu for what he had done, as Melchisedek did Abraham.

18. *Jehu shall serve him much.* God does not want a lie to bring to pass His purposes: this therefore was not right, however well intended.

28. *Thus Jehu destroyed Baal out of Israel.* And he was never after this worshipped in Israel.

This prince's zeal was not sincere. As far as it was agreeable to his own interest and passions, he was zealous for the Lord, but no farther. He would not, for political reasons, suffer the pure worship of God to be established in Israel, which cost him the ruin of his family. So far did worldly policy prevail against religion, that the golden calves were still suffered to stand.

30. *Thy children of the fourth generation shall sit on the throne.* And so it came to pass to a tittle. See chap. xv. 12.

32. *To cut Israel short.* To lessen the extent of the kingdom.

33. *Even Gilead and Bashan.* The whole country beyond Jordan.

CHAP. XI. ver. 1. *Athaliah the mother of Ahaziah.* And daughter of Ahab, king of Israel.

Destroyed all the seed royal. This she did, that she might secure to herself and her other children (for other children she had, as appears 2 Chron. xxiv. 7) the crown of Judah.

2. *The daughter of king Joram*—not by Athaliah, but another wife.

Sister of Ahaziah—and wife of Jehoiada the high-priest.

And they hid him—in the out-buildings about the temple.

3. *Athaliah did reign over the land.* Here was six years' possession, but this gave her no right.

6. *That it be not broken down.* That none enter by force, and for mischief.

12. *Gave him the testimony.* Put the book of the law of Moses into his hand.

CHAP. XII. ver. 1. The 24th of the 2nd of Chron. comes to be read in this place.

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CHAP. XII.

3. See 2 Chron. xxxiii. 17.

4. It is probable that the temple had been entirely neglected in the time of the idolatrous kings, his predecessors; he therefore, in gratitude to God, and to the place where his life was saved, set about this work of repairing the temple.

The money that every man is set at. At twenty years of age every man was to pay half a shekel; and every man who had vowed himself to God, was to be taxed by the priest for the repairs of the temple, &c.

17. Jehoash being now fallen into idolatry, *Hazael king of Syria went up, and fought against Gath.* Which was then in the hands of the kings of Judah.

This judgment brought upon Jehoash after he was seduced to idolatry (see 2 Chron. xxiv.), when Jehoiada was dead; i. e. when he was about thirty years of age: his nobles prevailing with him to let them worship God after their own way.

20. *His servants arose—and slew Jehoash.* This judgment befel him because of his great ingratitude to the memory of Jehoiada, and for the murder of his son for doing his duty, and this at the command of the king himself: see 2 Chron. xxiv. 22. The like judgment was brought upon all his princes, for seducing and assisting him in his wickedness. So righteous is God in all His ways!

CHAP. XIII. ver. 4. *The Lord hearkened unto him.* Not for his own sake, but for the sake of the pious ancestors of that people, and for His promise' sake to them.

Wicked men have recourse to God in their afflictions, which are no sooner over, but they forget God, and return to their sins, as this prince did.

16. *Elisha put his hands upon the king's hands.* To shew him that his success was to be from God alone.

CHAP. XIV. ver. 8. Being flushed with pride upon his late victory, and having fallen into the idolatry of the Edomites whom he had conquered, [Amaziah] drew the following calamity upon himself, being infatuated by a just judgment of God.

19. Being hated by his people for the great calamities and shame brought upon them through his folly.

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27. *The Lord said not that He would blot out, &c.* He had not yet decreed to root them out, as soon after He did.

CHAP. XV. ver. 5. *The Lord smote the king, so that he was a leper.* For invading the priests' office.

14. Josephus saith, he was then besieging Tirzah, by King Zachariah's order; and being general, set himself up for king, after the murder of the king by Shallum. [*Antiq.*, lib. ix. cap. 11, § 1, p. 421.]

25. *Pekah.* General of his army, most probably.

29. *Tiglath-pileser.* This was Arbaces, who, together with Belesis, headed the conspiracy against Sardanapalus, and afterwards divided the empire of Assyria betwixt them: Arbaces seating himself at Nineveh, and Belesis at Babylon. The first raised up by God to chastise Israel, the other Judah.

In the former part of this chapter we have an account of many princes, their wicked reigns, and the abounding of all sorts of sins; such as murder, rebellions, idolatry, &c., which were a sure presage, and should have been a warning, of the captivity which now ensued.

CHAP. XVI. ver. 6. Before A.D. 740. *Jews.* The Hebrews were called Jews from the tribe of Judah; from which tribe their king was chosen, the Messiah was to come, and which tribe returned from the Babylonish captivity in the most flourishing condition; the ten tribes being carried away captive never returning again.

7. N.B. Ahaz, instead of fleeing to God in the time of his trouble, applies to a prince who by this alliance came afterwards to ruin this people, and carry them away captive.

9. *Went up against Damascus, and took it.* This was foretold by Isaiah, chap. vii.; by Amos, i. 3, and iii. 12.

15, 16. This base compliance of a priest of God with an idolatrous king, to set up altar against altar, and even an altar of a false god against the altar of the Most High, ought to be detested by all Christians, and especially Christian bishops, who should from hence learn to withstand such impious actions, and by that avert the judgments of God.

CHAP. XVII. ver. 3. *Shalmaneser.* Who, Isaiah x. 5, is called the Rod of God's anger.

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CHAP. XVII.

4. *So;* or, Sabacon.

6. *In the ninth year of Hoshea;* viz. two hundred and fifty years after they were separated from Judah.

7—24. The justice of God in disinheriting the Israelites, and the cause of it, is here set down at large.

18. *Removed them out of his sight;* viz. out of Judea, the place of His more especial presence.

20. *And the Lord rejected all the seed of Israel.* N.B. Notwithstanding the covenant God made with their fathers, He rejects them, when they continue to break their part of the covenant.

23. *His servants the prophets.* Isaiah viii. 4; and ix. 9. Hosea viii. 5, 6, 7; and x. 5; and xiii. 16. Amos iii. 9, &c.; and v. 2, &c.; and vi. 1, 7; and vii. 17. Micah i. 5; and ii. 3, with many others.

28. *How they should fear the Lord;* i. e. how they should worship God in the representation of the calf, as the Israelites had done.

30. *Succoth-benoth.* A hen with her chickens;—or, rather, Venus, whose most abominable rites were such as would render their religion abhorred by every man of common sense, virtue, or modesty. Every woman being obliged once in her life to prostitute herself. *Sacred Interpret.*, vol. i. p. 200. [?]

Nergal. A continual fire. *Ashima.* A goat. *Godwin, Moses and Aaron,* lib. iv. ch. 7. 7[c].

31. *Nibhaz and Tartak.* A dog; an ass; a mule; an horse. *Adramelech;* i. e. the mighty Moloch.

33. This is too much an emblem of Christians at this day, who undertake to serve God, and at the same time worship every man the idols of his own heart.

CHAP. XVIII. ver. 4. *Nehushtan.* A mere piece of brass. Before A.D. 728.

4. Notwithstanding this, the priests in St. Ambrose Church at Milan have the assurance to shew the Brazen Serpent, which Moses set up; and an idolatrous worship is paid to it by the common people. Prideaux, vol. i. p. 17. [Ad ann. 726.]

[c] [Moses and Aaron, Civil and Ecclesiastical Rites used by the Ancient Hebrews, by Thomas Godwyn, B.D. Ed. 3. Lond. 1628.]

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7. *He rebelled against the king of Assyria, and served him not:* that is, he refused to submit to those dishonourable terms which his father had accepted from the king of Assyria. Chap. xvi. 7.

13. *And took them.* Which God permitted, that Hezekiah might be led thereby to have recourse to God; and that God might exalt more signally His own power and glory.

14. *Three hundred talents of silver, and thirty talents of gold.* One hundred and twelve thousand and five hundred pounds in silver, and one hundred and thirty-five thousand pounds in gold.

37. *With their clothes rent.* On account of the blasphemy of Rab-shakeh.

CHAP. XIX. ver. 1. Humility, prayer to God, and trust in Him, the sure way to obtain His favour.

9. *Ethiopia.* Arabia. H. R.

36. *Sennacherib king of Assyria departed.* This insolent prince escaped, that he might be made sensible of his sin in defying the true God, and that he might meet with a more ignominious punishment by the hands of his own children.

Before A.D. 706.

37. *Dr. Prideaux* saith [d], that this murder was occasioned by a resolution this prince had taken to sacrifice these two sons, in order to appease God.

CHAP. XX. ver. 1. Before A.D. 714.

3. *I have walked before thee in truth, &c.* This is the comfort of having lived an holy life.

12. Before A.D. 713. *Had heard that Hezekiah had been sick.* And most probably of the manner of his recovery, and the miracle wrought for confirmation thereof.

CHAP. XXI. ver. 1. Before A.D. 698.

3. *Made a grove.* Astarte.

13. *I will stretch over Jerusalem, &c.;* i. e. I will use the same measure and instruments of destruction, with which I have utterly destroyed, &c.

[d] [Ad ann. 709. Prideaux mentions this as the opinion of some commentators, with whom he does not agree.]

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CHAP. XXII.

CHAP. XXII. ver. 1. Ante Christum 640.

8. *The book of the law;* i. e. the very book left by Moses, and in his handwriting. *Vide locum in margine.* [1 Kings ii. 3; 2 Chron. xxxiv. 14.]

It is not to be imagined that the king had not before this seen the books of Moses; for then how could he have done what he had done before, pursuant to the law of Moses; but upon finding the very book, (which had been hidden by the care of some of the priests of the true God, to preserve it from the malice and rage of the idolatrous kings) the very handwriting of Moses being found, the king was moved with the sight of it to a greater zeal in his begun reformation.

11. The Jewish doctors say, the place then read to the king was Deut. xxviii., wherein are foretold the curses and judgments that should fall upon the king, (ver. 36,) as well as the people, for their disobedience.

CHAP. XXIII. ver. 4. For Baal, for Astarte; (not the grove) i. e. for the sun and moon, and all the host of heaven. See ver. 5.

13. *Mount of corruption.* The place where the people had been corrupted by idolatry.

17. *Proclaimed these things;* viz. about three hundred years before this happened, when Jeroboam first established his false worship in this place.

24. *The images and the idols, &c.* The teraphims at first were only *penates,* or the images of the ancestors of families; but afterwards they were made use of as magical instruments of divination, and as such opposed to the ephod. Hosea iii. [4.] *Jurieu.* [part ii. c. 3, 4; vol. ii. pp. 92, sqq.]

29. Before A.D. 610. From the time of the restoration of Manasseh, the kingdom of Judah were homagers to the kings of Babylon. It was on this account that this good king went to oppose the king of Egypt, who was going against Babylon and Assyria; namely, in pursuance of his oath of fidelity to the king of Babylon. And the destruction of Jerusalem approaching, God in mercy took him away, that he might not see it, in the way of his duty.

30. *The people took Jehoahaz.* The younger brother; and it prospered accordingly.

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34. *Eliakim.* His elder brother, and the right heir.
And died there. As Jeremiah had told him, vid. chap. xxii. 11, 12.

CHAP. XXIV. ver. 6. *Jehoiakim slept with his fathers.* It is not said he was buried with his fathers, for indeed he was not buried, as Jeremiah had foretold. [See 2 Chron. xxxvi. 6, and chap. xxii. 18.]

17. *Mattaniah.* He was the son of Josiah.

Zedekiah; i. e. the justice of the Lord: to put him in mind of the vengeance he might expect from God, if he should prove unfaithful to his oath.

CHAP. XXV. ver. 4. Before A.D. 606. From hence begins the seventy years' captivity.

7. *Carried him to Babylon.* Thus was fulfilled two remarkable prophecies: one of Jeremiah xxxii. 5, that he should be carried to Babylon; the other of Ezekiel xii. 13, that he should not see Babylon. See *Josephus, Ant.* lib. x. cap. 11. [al. c. 8. § 2. p. 449.]

9. Before A.D. 588. *And he burned the house of the Lord.* Josephus observes[e], that this was the very same day of the year on which the temple was afterwards destroyed and burned by Titus.

11. Before A.D. 584.

18. *The second priest*—i. e. one who officiated when the chief priest was sick, &c.

[e] [De Bello Jud., lib. vi. (al. vii.) c. 5, § 8, p. 1279.]

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THE FIRST BOOK

OF THE

CHRONICLES.

CHAP. III. CHAP. III. ver. 15. N.B. Zedekiah is called the son of Jeconiah in a political sense, because he succeeded him; for he was really his uncle. [2 Kings xxiv. 17.]

CHAP. V. ver. 2. *Came the chief ruler;* or, the Nagid; i. e. the prince, the Messiah shall come.

CHAP. VII. ver. 21. This happened soon after the death of Joseph in Egypt. It is probable that the children of Ephraim had been plundered by the Philistines, and they in their turn set upon those in the neighbourhood of Gath, so that they were slain by the men of Gath.

CHAP. IX. ver. 2. *Nethinims;* i. e. people given to God. These were the Gibeonites, who were given to God, to bring necessaries for the service of the altar; not slaves, but a sacred kind of servants, being the first-fruits of the Gentiles.

CHAP. X. ver. 13. *Saul died for his transgression—and also for asking counsel of one that had a familiar spirit.* This Scripture should deter all Christians from a curiosity which many are subject to, of consulting wizards, of desiring to know their future fortune, of seeking for relief from charms, &c. They often, if not always, bring upon themselves those evils which they might otherwise have escaped. And if God

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permits an evil spirit to be instrumental in curing a disease by words which have no relation to the effect produced, (as it is very probable He does) it is no more a blessing than [a] purse of gold taken by stealth, or by any other unlawful way.

Ver. 18. *Poured it out to the Lord,* i. e. he made a sacrifice of it; as they poured the blood upon the ground (Deut. xii. 16,) when they killed any beast.

CHAP. XX. ver. 2. *Took the crown of their king—and set upon David's head;* or, it may be, the crown that was upon his idol; for a talent of gold is in weight one hundred and fourteen pounds, too heavy for David's head; and therefore probably it was hung in the canopy over him.

CHAP. XXVIII. ver. 5. *He hath chosen Solomon.* So that the choice of Solomon before his elder brothers was solely the Lord's doing; it was neither David's nor the people's choice. (See chap. xxix. 1; 1 Kings vii. 20, and 2 Chron. i. 1.) David is forced to clear this point to his people, that they might see that the fundamental law of nature, the right of primogeniture, was not altered by him, but by God, who alone had power to do it.

CHAP. XXIX. ver. 1. *God hath chosen.* It was neither he [David] nor the people. See 1 Kings ii. 15; where Adonijah confesseth this himself.

4. *Three thousand talents of gold, and of silver, seven thousand talents.* Thirteen million five hundred thousand pounds in gold, and two million six hundred and twenty-five thousand pounds in silver.

7. *Of gold, five thousand talents, and ten thousand drams; and of silver, ten thousand talents.* Twenty-two million five hundred thousand pounds in gold, and three million seven hundred and fifty thousand pounds in silver[a].

18. i. e. Let these thoughts be ever present with them, that dwelling upon them, they may be preserved to serve Thee.

[a] [In the MS. "22,500,000lb.—7,500."]

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THE SECOND BOOK

OF THE

CHRONICLES.

CHAP. VI. CHAP. VI. ver. 32. *Moreover, concerning the stranger, &c.* Which perhaps was the reason that in after times heathen princes were permitted to bring their sacrifices to this temple.

CHAP. VIII. ver. 17. *At the sea-side;* i. e. upon the Red Sea, in the land of Edom, which King David conquered. 2 Sam. viii. 14.

18. *Four hundred and fifty talents of gold;* i. e. three million four hundred and forty thousand pounds sterling.

CHAP. XI. ver. 17. *Solomon;* viz. after he had repented in his old age.

CHAP. XII. ver. 1. *He forsook the law of the Lord, &c.* His mother being an Ammonitess gave him such an education as naturally led him to idolatry, or an indifference for the true religion.

CHAP. XV. ver. 2. *The Lord is with you, while ye be with Him, &c.* A prophecy fit to be taken notice of at all times, and by all nations and people.

3. *Israel hath been without the true God, &c.* N.B. Though they pretended to worship the same God that brought them out of Egypt, &c., yet for want of the true priesthood they are styled idolaters, and [are said] to have neither God, law, religion, nor priesthood.

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17. *The heart of Asa was perfect all his days.* This is to be understood only concerning his zeal against idolatry; for he is blamed for many things. See chap. xvi. 7, 12.

CHAP. XVI. ver. 1. *Of the reign;* or, of the kingdom; i. e. thirty-six years from the division of the two kingdoms of Judah and Israel.

3. This was another piece of false policy, to send to an infidel king, when God had so lately rescued him from a much greater army. And, which added to the sin, he gave him the treasure which he had devoted to God.

CHAP. XVII. ver. 9. When princes take care of religion, and the service of God in the first place, they may expect the favour of God, and His protection, as this prince had so signally.

CHAP. XVIII. ver. 1. *Joined affinity with Ahab.* Observe the evil consequences of making alliances with wicked princes, and such as are doomed to destruction.

31. *Cried out;* viz. to God for help.

God moved them to depart from him. This teacheth us, that the very least circumstances are under the government and care of God. "The very hairs of our head are numbered."

33. *At a venture.* What men do at a venture, i. e. without any certain design, God directs to certain ends, to serve His own glory.

CHAP. XIX. ver. 1, 2, 3. And this, no doubt of it, is still the cause of those many evils that befal kingdoms and private persons, for countenancing them that hate the Lord.

CHAP. XXI. ver. 2. *King of Israel.* So called because of his making an alliance with the wicked king of Israel, and taking so much care of that king.

6. *For he had the daughter of Ahab to wife.* So dangerous a thing it is to marry into wicked families, and such as fear not God, or are of a corrupt Church and worship.

15. *Thou shalt have great sickness by disease of thy*

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CHAP. XXI. *bowels, &c.* So that he who had no bowels of compassion for his own brethren, suffered in his own bowels, that he and others might see his sin in his punishment. *Bedford,* [Book VI. c. ii. § 64,] p. 634.

It has been observed, that this has been the fate and punishment of great persecutors and blood-shedders in all ages; Herod, &c., and of some in the memory of man.

18. So that he who had no bowels of compassion for his brethren, but murdered them, felt the wrath of God in his own bowels, which rotted away.

CHAP. XXII. ver. 1. *Made;* i. e. recognised; for as Grotius *in loco* saith, "Regnum ei debebatur, sine ullis populi suffragiis."

The band of men—had slain all the eldest. Plainly shewing that he could not have been capable, had any of the elder been alive.

CHAP. XXIII. ver. 12. *Athaliah.* N.B. The Scripture never calls her *queen,* though she reigned six years peaceably.

CHAP. XXIV. ver. 25. *Buried him not in the sepulchres of the kings.* Because he had been a notorious idolater.

CHAP. XXV. ver. 16. *Destroy.* See 1 Sam. ii. 25.

CHAP. XXVI. ver. 16. *His heart was lifted up, &c.* The danger of a prosperous condition.

20. Here is an evident proof both of the divine original of the law of Moses, Numb. xxv., and that this haughty prince was convinced of it, or he would hardly have submitted to resign his kingdom, &c.

CHAP. XXVIII. ver. 11. *The fierce wrath of God is upon you.* Though God punisheth one nation by another, yet He does not approve of the inhumanities committed by an enemy.

CHAP. XXX. ver. 1. The Passover being the sign of the covenant betwixt God and the Jews, it was necessary, and it

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was usual, for godly princes to observe that in the first place, whenever they designed to renew the covenant which they had broken.

N.B. The two golden calves which Jeroboam had set up were at this time taken away; that at Dan by Tiglath-pileser, and the other by Shalmaneser; so the Israelites were better disposed to go to Jerusalem, as it appears many did.

18. The ceremonial law not of perpetual obligation, or indispensable. Hosea vi. 6; 2 Sam. xxi. 9, 10. [?]

18—20. N.B. This was not invading the priest's office; that was to sacrifice: but any private man, or prince, might pray for others, as David, Solomon, &c., did.

20. *The Lord—healed the people.* Though God regards the heart chiefly, yet He will not have His own institutions despised presumptuously, but will punish those that do so.

27. *The priests the Levites.* Heb. the Levitical priests.

CHAP. XXXII. ver. 31. *To try him;* i. e. to shew him to himself, that he might see his own weakness, and so be more humbled.

33. *The chiefest of the sepulchres of the sons of David.* These sepulchres are remaining unto this day. They are a noble vault cut out of the solid marble rock, the square about one hundred and forty feet every way, in which are niches with doors of marble, &c. See *Prideaux* [ad ann. 699]. The only remaining monument of old Jerusalem!

CHAP. XXXIII. ver. 13. N.B. The people, though their king was a prisoner, did not dare to choose another.

17. It was not, it seems, sufficient to serve the same true God, while they continued a schism; for the high places were in effect separate meetings.

Jesus Christ being to suffer at Jerusalem, and there to put an end to all the legal sacrifices, it was therefore that the sacrificing in high places is always spoken of with a mark of God's displeasure.

CHAP. XXXIV. ver. 14. *Book of the law.* The original book, saith Abp. *Usher, An.* p. 81.

i. e. Very probably in Moses's own handwriting; for so

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CHAP. XXXIV. the literal translation, "in" or "by the hand of Moses," imports.

CHAP. XXXV. ver. 1. The Passover being a sign of the covenant between the tribes and God, pious princes began their reformation with the observation of this, as the likeliest way to appease God, and render Him propitious to them and to their subjects.

20. It was this Pharaoh-Necho, whose mariners (Herodotus[a]) set out through the Red Sea, and encompassed the whole coast of Africa, and returned through the Straits of Gibraltar to Egypt.

21. *God commanded me;* i. e. His oracles, for he knew nothing of the true God. *Prideaux,* [sub ann. 610,] p. 54.

22. *The mouth of God;* of his own false God; not from JEHOVAH.

CHAP. XXXVI. ver. 3. *An hundred talents of silver, and a talent of gold.* Fifty-two thousand two hundred pounds.

21. *As long as she lay desolate, she kept Sabbath, &c.* See *Prideaux,* vol. i. p. 138. [Sub ann. 535.]

[a] [Herod., lib. iv. c. 42.]

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E Z R A.

EZRA. The canon of Scripture was settled by Ezra with the assistance of the great Council, amongst which were three inspired prophets, viz. Haggai, Zechariah, and Malachi. This canon was received by Jesus Christ and His apostles. *Polyglot*, *Prolegom.*, no. iv.

Ezra contains the reformation made by him during the space of thirteen years, till Nehemiah came with a new commission.

This book contains a most instructive history.—Here we see God suffering His Church to be brought into bondage, in order to reform her, not to destroy her. Here is an exact accomplishment of the prophecy of Jeremiah, concerning the seventy years' captivity. Here is an account of an heathen prince, his performing God's will and decrees, which should make us evermore depend upon His goodness and promise to help those that seek to Him in their distress.

CHAP. I. ver. 1. Before A.D. 536. There were four decrees given by the kings of Persia in favour of the Jews. The first, chap i. 1, in the *Ann. ante Christum* 536; the second, Ezra vi. 8, *Ann. ante Christum* [518]; the third by Artaxerxes in the seventh year of his reign, Ezra vii. 11; the fourth by the same Artaxerxes to Nehemiah, chap. ii., in the twentieth year of his reign, *Ann. ante Christum* [445]. It is from the third decree, viz. from the seventh of Artaxerxes, that Daniel's four hundred and ninety weeks is to begin. See *Prideaux*, p. 269. [Sub ann. 458.] CHAP. I.

8. *Sheshbazzar;* i. e. Zerubbabel.

CHAP. II. N.B. This is the genealogy settled by Zerubbabel, when the people came first from Babylon; that in the seventh of Nehemiah is the same corrected, and such left out as were extinct.

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CHAP. II. 43. *Nethinims.*—See 1 Chron. ix. 2.

63. *A priest with Urim and with Thummim.* That is, the Messiah; for if a priest would have been sufficient, Haggai was one, and so was Zechariah, and prophets also.

CHAP. III. The zeal of the Jews to set up the worship of God may teach us, that although God suffers His people to be persecuted, it is not for their destruction, but for their amendment, and that He may re-establish them in His true worship.

CHAP. IV. ver. 1. *Adversaries of Judah and Benjamin;* i. e. the Samaritans.

5. *All the days of Cyrus,* viz. for the space of fifteen years.

8. From this place to the 27th of the seventh chapter, the original is Chaldee, and not Hebrew.

10. *The river;* i. e. Euphrates. So ver. 11, 16, 20. Chap. v. 6; vi. 8, 13; and vii. 21, 25[a].

11. N.B. This was Smerdis, the Magian impostor, who called himself Artaxerxes. See *Prideaux,* p. 268, [ubi supr.]

23. N.B. That God does sometimes permit the best undertakings to be opposed, and the best men to be slandered, so that this being no new thing, it ought to be borne with patience.

24. *It ceased unto the second year of Darius;* viz. for fifteen years.

CHAP. VI. ver. 7. See the happy issue which God gives to those that wait on Him with patience and resignation.

10. *That they may offer sacrifices.* It is plain from hence, that offering sacrifice was the usual way of supplicating God for any blessings we want; and indeed the Christian Sacrifice, the holy Sacrament, was ever used as such, being a part—a principal part—of all the public prayers.

Pray for the life of the king, &c. Even this heathen, to the scandal of too many Christian princes, could highly value the prayers which the Church puts up for them.

12. The curse upon sacrilege.

[a] [In Bp. Wilson's Bible, "Euphrates" is noted down in each of these places, where "river" occurs.]

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15. This work was twenty years in finishing, viz. from the second of Cyrus to the seventh of Darius, though with several stops and discouragements from their enemies the Samaritans.

17. *Twelve he-goats, according to the number of the tribes.* So that, it is probable, very many of all the twelve tribes returned to their land, as well as Judah and Benjamin; though Judah being chief and more numerous, they were all afterwards from this time called Jews.

20. *And killed the passover for all the children of the captivity, &c.* The passover being the sign of the covenant betwixt God and this people, it was ever observed upon every solemn occasion.

CHAP. VII. ver. 6. *The king granted him all his request.* Most probably at the instance of his queen, Esther.

14. These seven counsellors were established in the empire by Darius, who with the advice of the chief men slew the impostor Smerdis, and was himself advanced to the throne, and afterwards honoured these princes and their successors with great honours and privileges.

22. *An hundred talents of silver.* Thirty-seven thousand pounds.

24. *Nethinims.* These were under-officers for the service of the temple, in the place of the Gibeonites.

CHAP. VIII. 20. Nethinims (from *Nathan,* to give) were such as had given themselves up to serve the Levites with wood, water, &c., in the place of the Gibeonites. *Lamy* [*de Tabern. Fœderis,* lib. vii. c. 3, sect. 4].

22. A most instructive passage, to teach men to trust in God rather than in an arm of flesh.

26. Silver, 650 *Tal.* 243,750*lb.*
Silver vessels, 100 *Tal.* 037,500
Gold, 100 *Tal.* . . 450,000

731,250[b]

Besides gold basons, and copper as precious as gold, which made one million of our money.

[b] [In MS., 931,250.]

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CHAP. IX. CHAP. IX. N.B. All good men do lament and confess not only their own miscarriages, but also those of others; and implore God's pardon for them. And for this reason, all our public prayers are put up for the whole Church of Christ, all our confessions, &c.

CHAP. X. ver. 8. *Separated;* i. e. excommunicated.

13. N.B. Magistrates ought not to be discouraged, though offenders are never so many; they should do their duty, and God will be with them.

44. *Some of them had wives by whom they had children.* This must needs be a very great trial upon many of this people; but nothing is difficult when men are truly convinced that they are liable to the displeasure of an angry God.

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THE BOOK OF

NEHEMIAH.

CHAP. I. ver. 11. This instance of sorrow and concern for God's Church and people, and the consequences thereof, (namely, God's hearkening to his prayer,) ought to encourage us to follow the example of this good man. CHAP. I.

CHAP. II. ver. 1. *Artaxerxes.* Longimanus.

6. *The queen also sitting by him.* Which most probably was Queen Esther, by whose interest, it is very likely, he had been made the king's cup-bearer.

7. *River.* Euphrates. [So ver. 9, and chap. iii. 7[a].]

CHAP. V. ver. 11. *Hundredth part of the money:* i. e. as is generally understood, the hundredth part of the principal every month, or twelve per cent.

15, 16. Here is a noble example of justice, piety, and disinterestedness, worthy the imitation of magistrates.

CHAP. VI. ver. 11. This steadiness of mind should be imitated by all that are engaged in good works, since God is able to protect them, or will certainly reward their good intentions.

CHAP. VIII. ver. 7, 8. *The Levites caused the people to understand the law;—and gave the sense, &c.* So that is the minister's duty, not only to read the Word of God, but to give the sense thereof.

17. N.B. This captivity, and the afflictions that attended it, did more toward a reformation than all that the prophets or priests could do for so many years.

[a] [The word "Euphrates" is put by the side of "river," at each of the places where it occurs.]

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CHAP. XII.

CHAP. XII. This chapter to the 27th verse was inserted by those that received this book into the canon of Scripture, long after the death of Nehemiah.

27. They dedicated the walls of Jerusalem, acknowledging by this ceremony that in God was their hope and confidence, and not in the strength of their walls and bulwarks.

From the death of Nehemiah to the birth of Christ was about four hundred years, during which time the Church of God underwent very great changes, as we have an account of them in Josephus, &c.

One of the worst was soon after Nehemiah's death, occasioned by Manasses, the brother of Jaddus, the high-priest, who having married the daughter of Sanballat, and for that deprived of the priesthood, (she being of the seed of strangers,) Sanballat, in favour of his son-in-law, built a temple on mount Gerizim, which was the occasion of a schism to this day.

The templė of Gerizim began to [be] built in the year before Christ 408.

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THE BOOK OF

ESTHER.

ESTHER is the last book, viz. historical book, of the Old Testament. *Prideaux Conn.*[a]

CHAP. I. ver. 1. *Ahasuerus.* This was Artaxerxes Longimanus, *Prideaux's Conn.*[b], who celebrated this feast on occasion of the settled peace of his empire by his victory over his brother Hystaspes, and over the party of Artibanus, who had murdered his father. CHAP. I.

It was this prince who granted that favourable commission to Ezra (chap. vii.) to return to Judea, with all his nation that would accompany him, and to settle the government there both in Church and state; which he faithfully executed for the space of thirteen years, till Nehemiah came with a new commission from the Persian court.

N.B. This decree was granted (according to *Dr. Prideaux*[c]) the seventh year of this prince's reign, from which time to the death of Christ was just four hundred and ninety years, or seventy weeks of years, according to the prophecy of Daniel.

12. It is very observable, that the providence of God should make so inconsiderable a thing as the froward temper of Vashti a means of delivering and exalting His people.

15. N.B. How careful this mighty prince was to do an act, even with relation to his own family, but *according to law.*

CHAP. II. ver. 21. *Bigthan and Teresh—were wroth, and sought to lay hand on the king.* Very probably, on the account of Vashti's divorce, whose favourites they were. See

[a] [Ad ann. 464, sqq.] Book iv. ad fin., and Book v. ad ann. 458.]
[b] [See Prideaux, Connexion, Part I.
[c] [Ad ann. 458.]

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CHAP. II. the rest of this book in the Apocrypha, chap. xii. 6, the reason why Mordecai refused to honour Haman.

CHAP. III. ver. 1. This Haman was of the posterity of Agag, king of Amalek, in the days of Saul; who very likely carried his resentments higher on account of the enmity there had been betwixt his family and the nation of the Jews.

2. It is probable that he denied him this honour on account of the curse under which Haman lay, as he was an Amalekite. Exod. xvii. 14; 1 Sam. xv. 2, 3. And it is probable all the Jews did the same, otherwise there was no ground even in the greatest malice for such a decree; besides, the whole nation would have had reason to have blamed Mordecai's singularity, which brought them into so great peril.

7. They cast lots to see what day of the whole year was likely to be most fortunate to execute this wicked design; and the providence of God so ordered the lots, that there were eleven months betwixt the decree and the time in which it was to be executed, that so the mischief might be prevented by the ordinary methods of providence.

9. *The ten thousand talents of silver.*—Amounted to two million one hundred and nineteen thousand pounds of our money. *Dr. Prideaux.* [Ad ann. 453.]

11. *The silver is given to thee*—i. e. the ten thousand talents which he offered to pay.

CHAP. IV. ver. 16. *Fast ye, &c.* The usual way was to eat nothing till the evening of each day, and then sparingly.

CHAP. VI. ver. 1. What a strange concourse of providences:—That the king should not sleep just *that* night;—that he should think of no other way to divert his mind but by reading—by reading of chronicles;—that he should read the very history which concerned Mordecai, &c.;—that Haman and no other of the king's servants should be within call, &c.!

CHAP. VII. ver. 10. See the vanity of human grandeur,

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and that God makes the contrivances of the wicked serve His purposes of rewarding His own servants. CHAP. IX.

CHAP. VIII. ver. 8. *The writing—may no man reverse.* No, not the king himself; and this was the reason that the king was forced not to reverse, but to give a contradictory decree; that if the Jews were, pursuant to the first decree, assaulted, they might, by virtue of the second, defend themselves, and even slay their enemies.

CHAP. IX. ver. 28. *These days should be remembered and kept throughout every generation,* which the Jews observe to this very day.

Here end the historical books of the Old Testament.

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THE BOOK OF JOB.

CHAP. I. JOB was a type of Jesus Christ, both in his sufferings and innocency: it was therefore proper that he should defend his innocency with great concern, that men might be convinced a person might suffer though innocent.

He must be a person of a very profane spirit, who, reading this history, with the particular mention of the country, friends, substance, children, age, &c. of Job, can affirm it to be only a feigned story to support the Israelites under their afflictions, especially when it is considered how he is mentioned by the inspired writers, as in the margin. Ezek. xiv. 14, James v. 11.

That, in all probability, Job was cotemporary with Isaac, see *Jurieu's Critical History*, vol. i. chap. 2.

This being allowed to be the first book of God that was written, it seems chiefly designed to justify all God's proceedings with men in the history of the Bible. To justify His making His own Son the most *miserable*, though He was the most *innocent* Person. And though (as the friends of Job truly argue) punishment is the due reward of sin, yet it is not always so:—God can glorify Himself in supporting dust and ashes under the greatest trials, and against the most powerful enemies, to make them examples to others.

That Job was a prophet among the Gentiles is plain, from God's appearing to and speaking to him. Most sure it is, that God vouchsafed to teach the Gentile world, until they, by their idolatry and wickedness, became utterly unfit for the Holy Ghost to continue [with them].

See chap. xlii. 6, and notes upon it, which shew the great end and design of this book.

That the book of Job was written after the coming of the

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children of Israel out of Egypt, and seen by Moses, &c., see *Welles on Job*[a]. CHAP. I.

4. *His day.* Birth-day, chap. iii. 3, which were used to be celebrated with great jollity. Matth. xiv. 6.

5. *Sanctified them;* i. e. required them to prepare themselves for the sacrifice he was about to offer for them.

Have sinned and cursed God in their hearts. Let slip some irreverent words of God.

Thus did Job continually; upon every return of these feasts.

6. *Sons of God.* Angels. *Satan came;* to accuse, as also to receive God's commands. Zech. vi. 4.

7. *To and fro in the earth.* This lower world being his only province.

9. *Doth Job fear God for nought?* i. e. has he not a mercenary end in it?

11. *Put forth Thine hand—touch all that he hath.* Take part of his substance away; withdraw Thy favours from him.

He will curse Thee to Thy face;—and shew, that he only serves God for his interest.

13. *In their eldest brother's house;* viz. upon the return of his birth-day.

15. *The Sabeans;* i. e. the Arabs, at the instigation of Satan.

16. *The fire of God.* Lightning from heaven, caused also by Satan.

The devil so ordered it (having got liberty from God) that all these evils should befal Job in one day, that being overwhelmed with a deluge of misfortunes, and having no one thing left to comfort him, he might fall into despair, utter blasphemy against God, &c.

19. *There came a great wind.* Which, God permitting, Satan has the command of.

Fell upon the young men—and their sisters.

21. *The Lord gave and the Lord hath taken away; blessed, &c.* Here Job accuses not the Chaldeans, &c., but ascribes all to the first, not second causes, which are only God's instruments.

The Seventy add at the end of this verse, "As it pleased

[a] [Edward Wells, on the Holy Scriptures, Preface on Job, vol. iii. pp. 3, sqq. ed. 1727.]

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CHAP. I. the Lord, so things are come to pass[b];" i. e. N.B. he owns the property of life and goods to be entirely in God.

22. *Nor charged God foolishly.* Made not any complaint against His providence.

CHAP. II. ver. 4. *There was a day, &c.* The Chaldee Paraphrast says this was at the end of every year, when God called the angels to an account, &c., or to give an account of their several commissions and charges, and to receive new commissions.

3. i. e. He serves Me, and acknowledges My providence, as well under these afflictions as he did in prosperity.

4. *Skin for skin;* i. e. skin after skin: anything a man will part with to save himself unhurt, even his children.

5. *Put forth Thine hand;* i. e. enlarge my commission, and let me plague him in his own body.

6. *Behold, he is in thine hand.* Without God's leave, all the powers of hell cannot touch either our persons or our goods.

9. *Curse God, and die.* Provoke Him to cut thee off.—All that you get by acknowledging and serving God is to perish after all. Is this the Master you serve and bless?

10. We ought to take nothing ill which comes from God; we served Him when all things prospered with us, and shall we now despise Him?

11. *Friends.* Princes, allies and friends.

Eliphaz—Bildad—and Zophar. See Maimonides' opinion of the tenets of Job's friends, &c., and of the Leviathan, in the preface to Athenagoras, p. 96[c].

12. *Toward heaven.* By mixing of earth and air together they would express the greatest confusion.

13. *Seven days.* The usual time of mourning.

CHAP. III. ver. 1. *After this opened Job his mouth.* His friends not giving him one word of comfort, (chap. ii. 13,) he vented his grief as followeth.—*His day;* i. e. his birth-day.

[b] [Ὡς τῷ Κυρίῳ ἔδοξεν, οὕτως ἐγένετο.]

[c] [The Apologeticks of Athenagoras, translated by Humphreys. Prefatory Dissertation on the Notions of the Jews concerning the Resurrection, 1714.]

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1, 2, &c. These are infirmities proceeding from excess of grief, and not to be brought to excuse our repining against God's providence. CHAP. IV.

All that follows is expressed in the style of poetry.

3. *Let the day perish;* the mention of the day perish.

7. *Let no joyful voice come therein.* Let nobody keep a feast on that day.

9. *Be dark.* Appear not.

20. *Light given*—continued.

23. *Whose way is hid.* That he cannot see the way to get rid of his miseries.

24. *My sighing cometh before I eat.* So that I eat only to prolong my misery.

All these are no more than the natural ways of expressing great afflictions in the eastern countries, and would at this very day be so understood.

26. I never confided in my power, or wisdom, or holiness. The thoughts of his innocence was the only comfort which Job had; the devil had deprived him of all else, and his friends strive to deprive him of this.

CHAP. IV. ver. 1. Instead of comforting Job under the afflicting hand of God, Eliphaz charges him with hypocrisy, asserting that none suffer but sinners by a just God.

These three friends of Job maintain each man his opinion through the whole conversation:—

Chap. iv. *Eliphaz* maintains that this was a just judgment from God for Job's great sins.

Bildad's opinion, [chap. viii.] that a time may come when all these seeming hardships will be recompensed.

Zophar maintains [chap. xi.] that God being arbitrary, we are not to ask a reason for what He does.

3. *Instructed many*—i. e. to be patient under afflictions.

5. *It;* i. e. affliction.

6. *Or,* Where is thy fear of offending God, thy confidence in Him, &c.

10. *Lions.* Great oppressors.

11. Tyrants and their children soon perish.

18. The very angels that attended on Him, even some of these fell.

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CHAP. IV. 19. *Before the moth.* Like a garment that is the food of moths.

20. *From morning to evening.* In the compass of a day.

21. *Even without wisdom.*—i. e. Like beasts who never think of death, which will deprive them of all they[1] [possess].

[1] MS., &c.

We ought never to conclude that men are either wicked or hypocrites because they are afflicted.

CHAP. V. ver. 1. *To which of the saints wilt thou turn?* Canst thou give any instance of holy men afflicted as thou art?

3. *I cursed his habitation;* i. e. I knew it would not prosper.

4. *In the gate.* In the place of judgment, justice took hold of them.

5. *Thorns.* Being overrun with briars, it is not worth reaping. The plunderer took the remainder.

7. *As the sparks fly upward.* As the vulture's chickens soar aloft. *Septuagint.*

8. I would advise you therefore to apply to God.

13. *Headlong.* They run to their own ruin.

14. *They meet with darkness in the day-time, &c.* They see not their interest when it is most plain, because God hath blinded them.

15. *The poor;* i. e. such as depend upon Him for light and help.

From their mouth. From the effects of their slanders.

16. *The poor hath hope;*—and ought not to despair.—*Stoppeth her mouth.* Is silenced.

17. *Despise not thou the chastening of the Almighty.* As a wise surgeon, He wounds indeed, but it is only that He may make the cure more effectual.

19. There are no troubles too many or great.

22. *At destruction and famine thou shalt laugh;* i. e. be cheerful under these afflictions.

24. *Sin.* Fall into dangerous mistakes.

CHAP. VI. ver. 5. You that are at ease apprehend not what I suffer. Would I complain if I were easy, or had no cause for it?

11. *That I should hope*—ever to see an end of my sorrow.

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19. *The troops of Tema looked*—for refreshment from the rivers which they had seen so plentifully full in winter.

21. *Ye are nothing;* [the marginal reading is[d]] *like to them;* i. e. like to decayed streams.

26. Will ye take advantage of one that is desperate through pain?

27. *Fatherless;* i. e. helpless.

CHAP. VII. ver. 1. *Is there not an appointed time*—Limited by the providence of God?

Are not his days like the days of an hireling? i. e. Full of labour.

2. *Shadow*—of the evening, that he may rest.

7. *O remember.* My God! [remember, &c.]

16. *Let me alone.*—That I may die.

17. *What is man that Thou shouldest magnify him, &c.?* i. e. Do him the honour to contend with him.

20. *What shall I do unto Thee?* How shall I obtain Thy pardon?

CHAP. VIII. Bildad's opinion, that all these seeming hardships may be recompensed.

1. *Shuhite.*—Descended from Shuah, one of Abraham's sons by Keturah.

2. *Like a strong wind.* Strong and passionate.

12. *Before.* Sooner than.

13. Though this be true, yet it was wrong applied to Job. Without God's blessing no man can prosper, no more than the rush or the flag can grow without moisture; and which for want of water will die even sooner than other herbs.

14. *Whose hope, &c.,* i. e. He may flatter himself with hopes of prosperity, but, &c.

A spider's web. Easily broken.

15. *Lean upon his house.* He may depend upon riches, possessions, powers, children, &c., but these shall stand him in no stead when God withdraws His favour.

18. *If He destroy, &c.,* i. e. If God shall put forth His hand and touch him, he shall be forgotten.

20, 21. i. e. If you are what you pretend to be, God will certainly restore you to your former happy state.

[d] [The note is on the marginal reading.]

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CHAP. IX. CHAP. IX. ver. 2. *How should man be just with God?* Justify himself before God: no, not in one thing of a thousand that may be objected against him.

4. *He is wise in heart, and mighty, &c.* I acknowledge also His infinite wisdom and power, and that all things in heaven and earth are subject to His will.

7. Causeth that neither the one nor the other can be seen by us.

11. He is everywhere present, though we mind it not.

13. *The proud helpers do stoop under Him.* The stoutest on earth cannot resist His power.

14. *How much less, &c.?* How then must I pretend to strive or argue with Him?

15. So that my business is only to intreat Him to pity me.

17. *Without cause;* i. e. known to me.

18. One calamity came at the heels of another.

19. *If of judgment, &c.* If I insist upon my innocency, what judge is there to set me a day to plead my cause?

22. I still insist upon it, that God punishes and afflicts good as well as evil men.

23. Thus in time of plague or famine, all suffer.

24. Is not the government of the world given often into the hands of wicked men, who bribe and pervert justice, and injure thereby the innocent?

25. My happy days are gone in a moment.

CHAP. X. ver. 2. *Do not condemn me*—unheard. Discover to me the cause of all these afflictions.

3. *And shine upon the counsel of the wicked.* And seem to countenance the reasonings of evil men.

4. Thou seest the heart as well as the outward actions: and needest not thus to try me, as with the rack, to prove what is in me.

10. *Cruddled me like cheese;* i. e. brought me into shape.

12. *Visitation.* Providence.

17. *Renewest Thy witnesses.* Fresh instances of Thy displeasure.

18. Therefore I cannot forbear wishing again that I had never been born.

22. *Without any order.* Where no order is seen.

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CHAP. XI. ver. 1. *Zophar.* Zophar's reasoning is, that God being arbitrary, men are not to ask a reason for what He doth. CHAP. XIII.

6. That they have another meaning than thou art aware of.

11. He seeth wickedness and hypocrisy, which we see not.

12. *Like a wild ass's colt.* Stupid and unruly.

13. What have you to do but to confess your sin, and pray to God, and He will restore you?

15. *Stedfast.* Full of confidence in God's favour.

18. *Thou shalt dig*—wells of water for thy flocks, &c., and no enemy shall after that plunder thy flocks and goods as they have lately done.

20. *The wicked shall fail*—of getting what they vainly hope for, while they continue in their sin and hypocrisy in justifying themselves.

CHAP. XII. ver. 4. You treat me without compassion, but I am not the first who have been mocked.

5. He that is in affliction is despised by them that are in full prosperity.

6, &c. Are not all these instances that God permits sinners to prosper?—Do not all these teach us that God governs the world? and (ver. 10) [that it is He] who disposeth all His creatures as to Him seems best?

16. *The deceived and the deceiver are His;* i. e. Under His government.

17, &c. He defeats the counsel of the wisest: and their forces are not able to save them from captivity.

20. He maketh the eloquence and wisdom of the counsellers useless.

21. So that neither their family, nor authority, nor power, is valued.

22. *He discovereth deep things out of darkness.* No plots are hid from Him.

23. It is He that increaseth one nation and diminisheth another.

24. He infatuateth their leaders, so that they are at the greatest loss how to act.

CHAP. XIII. ver. 4. *Ye are forgers of lies*—making my affliction the effect of wickedness.

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CHAP. XIII.

7. Will ye justify God's severity against me by unjust arguments?

20. *I will not hide myself from Thee;* i. e. I will appear and take my trial before Thee.

21. *Thine hand.* This chastisement.—*Thy dread.* The dread of Thy majesty.

22. *Call.* Summon me.

23. *My transgression.* What it is that I am punished for.

26. *To possess the iniquities of my youth.* To be punished for them; before I did well consider what I did.

27. I am treated as a malefactor in irons, where I shall rot in pain.

Settest a print upon the heels of my feet. The very prints of the irons are in my feet; so long have I been, as it were, in chains, like a condemned malefactor.

CHAP. XIV. ver. 1. At the best we are encompassed with troubles, and our lives are short.

3. Let not such a poor creature be the object of Thy wrath.

5. *Seeing his days are,* i. e. the term of human life is *determined.*

6. *Accomplish—his day.* Come to the desired end of his life.

10. *Where is he?* i. e. he is no more to be found among the living.

11. As they [the waters] cease running into the sea for want of rain, so the flood, &c.

13. That I were free from pain as one that is dead, till Thine anger is over; that Thou wouldest set a time for putting an end to my sorrows, that I might wait for it with patience.

16. *Thou numberest my steps.* Thou seemest to call me to an account for every step of my past life.

17. *Thou sewest up mine iniquity.* Thou addest my sins one to another, as men do cloth to make a garment.

CHAP. XV. *Eliphaz.* His opinion, that all afflictions are the just punishment for sin; and applies this to the case of Job.

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13. *Thy spirit.* Thy resentments.

14, 15. *That he should be clean, &c.;* i. e. that he should pretend to be free from sin, and not to deserve punishment; when the angels themselves are not free from defects.

20. *The wicked man travaileth with pain all his days.* He is never free from dreadful fears.

21. He is afraid of being murdered in his bed.

22. *Darkness.* Adversity.

23. *That the day of darkness is ready at hand.* That afflictions are his portion, having prepared them for himself by his wickedness.

25. He defied God in his pride, nor feared what He could do to him.

27. *He covereth his face with fatness.* He lives in luxury.

28. He possesseth places which he has made desolate, and driven out the inhabitant.

30. *The flame shall dry up his branches.* His children and posterity shall be rooted out.

32. Afflictions shall come when he least thinks of [it], like fruit withered before it is ripe.

34. Let sinners be never so numerous, they will be destroyed at the last.

CHAP. XVI. ver. 7. Thou, O God, hast deprived me of everything that might comfort me.

10, 11. How exact a type of Christ was Job! In this, and many other things, the Jews, who received this book as writ by the Spirit of God, might have seen that the best of men might suffer wrongfully, and suffer by the malice of men and devils. So God will have it. Ver. 17, as a type of Christ, he was to justify himself and his integrity.

14. *With breach upon breach.* With one calamity and wound after another.

19—22. I call God to witness my integrity. I see that I must appeal to Him alone for justice, nor hope for justice in this world.

CHAP. XVII. ver. 2. My friends, instead of comforting, only reproach me.

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CHAP. XVII.

3. Would God but order some one to plead with me, I would shew my integrity.

4. Not these pretended friends of mine, for the ways of God are hid from them.

6. *As a tabret.* A sport and pastime, when young people are met together.

7. *All my members are as a shadow.* I am but the shadow of a man.

8. *Astonied at this,* viz. at my great afflictions, or at the sentence my friends now pass upon me.

9. *Shall hold on his way.* Shall not leave the ways of piety, notwithstanding his crosses, or your wrong censures.

10. *I cannot find one wise man among you*—who judges truly of my case, or of God's dealings with me.

15, 16. You see me dying, and yet you bid me hope for better days; instead of comforting me with a prospect and hope of a reward hereafter, of mine integrity here.

CHAP. XVIII. Bildad in this whole chapter grounds his reasoning upon this wrong supposition, that Job suffers for his sins, and that wicked men only are punished; that this is, and always has and will be God's way with men.

2. Why should we spend our breath in vain?

3. *Wherefore are we counted as beasts*—as if we understood nothing.

4. O thou that tearest thyself in thine anger. Shall the course of nature be changed for thee?

5. *The light of the wicked shall be put out.* Intimating that Job was really a wicked man, and punished as such.

6. *The light shall be dark in his tabernacle;* i. e. the glory of his house shall fall.

7. His power shall be weakened, and he shall be ruined by his own devices.

8. *By his own feet.* By his own folly.

12—14. Nothing but mischief shall attend the wicked. All that he trusted in, his wealth, &c., shall fail him as long as he lives.

15. Mischief shall stick to an house which the owner has got by evil ways.

16. He shall have no children to inherit.

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18. *From light unto darkness.* From splendour to poverty. CHAP. XX.
20. *At his day;* viz. of punishment.
21. *Dwellings—place.* Condition.

Though all this is true of the wicked, yet it must not be applied to all that are thus dealt with; for afflictions are sometimes the portion of God's children, as here with Job.

CHAP. XIX. ver. 3. You reproach me, as if my manner of life had been unknown to you.

4. *Mine error remaineth with myself.* Concerns me only. Ye know nothing of it.

5. If ye will insult over me, because of my sad condition.

6. I own it is God's doing; and ye ought to pity me.

7. *There is no judgment*—to clear and vindicate me.

8. *He hath set darkness in my paths*—so that I cannot see how to extricate myself.

10. *Mine hope hath he removed like a tree*—that is going to be rooted up.

12. *His troops*—of affliction.

14. *My kinsfolk—and my familiar friends*—treat me as if they had never known me.

17. *My breath is strange to my wife.* She will not endure to come near me.

20. I am become a very skeleton; I have nothing left but a mouth to complain with.

My flesh. The present sufferings of it.

22.[3] Ye have not surely the same right that God hath to afflict me. Ye know no ill by me, whatever He doth. Ye ought to be satisfied with the outward afflictions ye see I suffer. [3] 21., MS.

25. *I know that my Redeemer liveth;* or, the living one, that is, God, is my Redeemer.

25—27. *Or,* I verily believe, that God is both able, and will deliver me out of this calamitous condition, as deplorable as it is; and that I myself shall live to see it with these eyes.—One would think it very strange, that the Jews would never quote this text for a proof [of] the resurrection, if they understood it any other wise than as above.

29. *Judgment.* One that sees and judges more righteously than you have done of me.

CHAP. XX. Zophar, in some passion, continues to assert

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CHAP. XX. that Job must be a bad man, because of his sufferings;—as if God could not afflict any but wicked men; because He often does it.

7. *Where is he?* i. e. what is become of that great but wicked man?

9. *The eye also which saw him.* They which gazed upon [him] with admiration.

10. *To please the poor.* To pacify the poor, whom he hath oppressed.

12. *Though he hide it under his tongue*—as gluttons do meat which they are fond of.

14. As meat mixed with poison, his sin will at last be his ruin.

15. He shall be forced to restore with sorrow his ill-gotten riches. God, by His providence, shall take them away.

16. With plagues that will attend the loss of them.

17. *He shall not see*—the plenty and happiness which he proposed to himself.

18. He shall have no satisfaction in what he gets by his industry.

19. This being the certain fruit of injustice and oppression;

22. He has neither security nor satisfaction in his great riches.

23. God so ordering in His justice.

24. One danger after another shall overtake him.

26. Unforeseen dangers shall arise, which he never suspected; and none of his house shall prosper.

27. Judgments from thence [from heaven], and from the creatures below, "shall reveal his iniquity."

28. *His wrath.* God's indignation.

29. This is a most admirable account of great wicked men; the only fault in Zophar was, in misapplying it to Job: as if God could not in justice afflict any but wicked men.

CHAP. XXI. In this chapter Job shews, and appeals to their own observation, that God does not always punish wicked men in this world, but suffers them to go on and prosper: so that that is no sure sign of God's anger or favour.

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2. Only hear me patiently, which is all the comfort I will ask of you. CHAP. XXII.

4. My complaint has not been to you, but unto God, who knows my integrity, and from Him alone I look for satisfaction.

7. So that no certain conclusion can be made from men's outward estate.

8. They [,the wicked,] live to see their children settled in the world.

9, &c. God extends His care and providence to their very goods.

13. *They in a moment go down to the grave*—without any tormenting sickness.

14. And yet these very men are they which live without God in the world.

16. After all, their prosperity is not in their own power. God forbid that I should think as they do. But this I say is not always God's way—to punish men in this world.

19. *He shall know it.* When it comes, he shall acknowledge the hand of God.

22. Shall we pretend to say, that God should punish this or that wicked man?

23. We must not pretend to tie Him to our rules, for one man dieth, &c.

26. We see no difference between them, both are gone to the same grave.

27. I know what you say in your hearts, viz. that there is no distinction made by God betwixt that great man Job and the wicked; and therefore he is no better than an hypocrite.

31, 32. Though a man be so great, nobody dare tell him his faults, or call him to account; "yet shall he be brought to the grave," &c.

34. Why will you insist upon it, that prosperity is inseparable from piety? when it is plain to even the wayfaring man, that wicked men prosper, and that calamities are common to all mankind.

CHAP. XXII. ver. 5—9. These are all groundless suppositions.

6. *For thou hast.* Hast thou not? &c.

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CHAP. XXII.

6, &c. i. e. Some of these sins you must be guilty of, for God could not, &c.

8. By Thy help.

9. *The arms of the fatherless.* All the means of defending their rights.

12. You see that you cannot escape the justice of the Most High God.

13, 14. It may be, you are so wicked as to imagine that God cannot, or that He will not, see the wickedness done upon earth: but consider how He drowned the world for their wickedness.

15, 16. This was the way of reasoning in the old world, till God convinced them of their error, by destroying them with a deluge of water. Let me advise you therefore, ver. 21, not to follow these men's steps, but make your peace with God by a timely repentance.

18. Yet you say, "The counsel of the wicked is far from me."

20. *Or,* Is not he cut down, that rose up against us?

23. *Built up*—restored to thy prosperity again.

26. *Shalt lift up thy face*—with cheerfulness.

28. Thy designs shall all prosper.

29. *When men are cast down.* In times of distress.

30. The righteous shall deliver himself and others.

CHAP. XXIII. *Bitter*—embittered by your reproaches; *my stroke is heavier than my groaning*—[than] any expressions of grief can discover.

3. *Seat.* Judgment-seat.

4. *I would fill my mouth with arguments*—to prove my innocence, as to the crimes you charge me with.

5. *I would know*—why He thus afflicts me.

10. *I shall come forth as gold,* and be justified from the reproaches cast upon me by you.

11. *My foot hath held His steps.* I have gone the way of His commandments.

13. *In one mind.* Unchangeable.

14. Unsearchable ways of His providence.

15. *His presence.* His majesty, power, &c.

16. *Soft.* Afraid.

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17. Released me by death, before these afflictions overwhelmed me. CHAP. XXVII.

CHAP. XXIV. ver. 1. If wickedness, as you say, never goes unpunished, why are not good men, such as know and fear God, always apprized of this: ver. 2, instead of that, they see, &c.

4. *The poor hide themselves*—i. e. for fear.

5. As do the wild Arabs, who make robbing and violence their trade.

6. They reap a field which is not their own.

8. *They are wet*—viz. the naked and poor.

11. *Suffer thirst*—while they are robbed of the fruit of their labours.

12. *God layeth not folly to them.* Does not immediately punish these oppressors, or make them examples of His wrath.

13. *Rebel against the light.* Hate the light both of the sun and of their own consciences.

14. *With the light.* By break of day.

19. They go on in sin till they die without affliction, or any exemplary punishment, as silently as the snow dissolves.

22. *He draweth, &c.* He influenceth even magistrates themselves.

24. They live in prosperity, and die without any visible judgment.

25. If this be not the case of many wicked men, let, &c.

CHAP. XXV. ver. 2. Take heed how you speak of God, whose power is infinite.

4. Talk not of righteousness before Him.

CHAP. XXVI. ver. 6. *Destruction.* The place of the dead.

10. He hath set bounds to the seas.

11. When He thunders from heaven.

14. *Ways.* Works.—*Thunder.* Greatness.

CHAP. XXVII. ver. 5. *I will not remove mine integrity from me.* I will maintain my innocency as to your charge.

10. *Will he always call upon God?*—Both in prosperity and adversity.

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CHAP. XXVII.

11. *By the hand of God;* i. e. by the wisdom of God in the dispensations of His providence.

12. *Why are ye thus vain?*—in thinking that afflictions are a sure sign and effect of sin.

13. *This is the portion of a wicked man*—though not of all wicked men, as you maintain.

18. *As a booth that the keeper maketh*—for summer only, and pulleth it down in winter.

19. *Gathered;* i. e. buried. Gathered unto his fathers.

He openeth his eyes and he is not—He is taken away on a sudden.

20. *As waters.* Like a torrent.

22. *God shall cast upon him,* viz. punishments.

23. Men shall rejoice at his destruction, and bless the providence of God for His righteous judgments.

CHAP. XXVIII. Job intimates, that though men by industry and observation may discover the secrets of nature, yet the methods of His providence, viz. in punishing some, and sparing others, are unsearchable.

5. This may be done by industry, improvements of land, &c.

12. *Where shall wisdom be found?* The knowledge of natural things is not wisdom.

13. *In the land of the living*—upon earth.

14. *The depth;* viz. of learning.

Saith, It is not in me: those that trade on the seas cannot find it.

15. Rich men cannot purchase it; noble men cannot [obtain it] by their power.

18. *Wisdom;* i. e. true wisdom, mentioned ver. 28.

19. All the riches of the earth cannot purchase it.

21. *From the fowls of the air*—from men of the highest flights in other matters.

22. i. e. When men think of death, or are ready to die, then they begin to value true wisdom, viz. the fear of God.

23. *God;* i. e. God alone.

25. To order where they shall blow, and when it shall rain.

28. *And unto man,*—whose well-being to all eternity depends upon spending his time well here,—to him the greatest wisdom is [the fear of the Lord].

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CHAP. XXIX. vers. 2—7. Were I in the condition I was formerly, you would hear me with more respect and attention than you now do. CHAP. XXX.

4. When His providence protected and prospered me.

5. *Was yet with me*—favoured me.

6. *The rock*—jars of stone.

7. *Went out to the gate*—i. e. to sit in judgment.

8. *The young men—hid themselves*, out of reverence.

9. *The princes refrained talking*, in expectation of hearing me speak.

11. *It gave witness to me*—to my happy condition.

14. With my clothes I put on a resolution of acting justly. *My judgment was as a robe and a diadem.* Just administration.

15. I shewed the justice of their cause to those that did not see it; and I gave assistance to those that were not able to defend their cause.

16. *I searched out*—that I might be able to give a right judgment.

17. *The jaws of the wicked;* viz. the powerful oppressor.

14—18. All this is finely set forth and explained in two or three sermons of *Bp. Sanderson, ad magistratum* [f].

20. *Bow.* Power.

22. *They spake not again.* They did not contradict me.

23. *They waited for me*—i. e. for my words.

25. I was treated with respect.

This was my former happy condition; this my upright way of dealing with mankind, however you have wrongfully judged me: but that you may pity, rather than despise me, you shall hear me tell you what I am now fallen to.

CHAP. XXX. ver. 1. Beggarly fellows now scorn me.

11. *He hath loosed my cord*—the string of my bow; i. e. God hath taken away my power. They have therefore thrown off all respect.

13. *They have no helper;* or, I had no helper.

15. *My welfare* impetuously melted within me.

18. *Changed.* Spoiled by my sores.

[f] [Sanderson's Works, vol. ii. pp. 171, sqq. Oxon. 1854.]

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CHAP. XXX.

20. *I stand up, and thou regardest me not.* Thou seest my misery, without relieving me.

22. *Thou liftest me up,* as the stubble before the wind.

23. *The house appointed for all living.* The grave.

26. *Darkness.* The saddest afflictions.

27. *Prevented me.* Surprised me.

29. *A companion to owls*—which with their fearful screeches terrify others.

CHAP. XXXI. Here is an amazing instance and example of a very great prince, who, when he had no superior to control him, gave such instances of his chastity, temperance, justice, charity, compassion, devotion, &c., as few of his quality have imitated, though worthy of imitation.

1. You may, perhaps, think that these afflictions are the due reward of my sins. I will lay open my soul, and you shall judge. I never made any attempt against the chastity of women.

3. Does not the divine vengeance punish the unclean?

5. If I have broke my word, or cheated my neighbour.

7. *Way*—of God's law, given to the sons of Noah.

If any blot hath cleaved to my hands. If I have taken any bribe.

9. *A woman*—another man's wife; *or if I have laid wait at my neighbour's door,* with a design to debauch his.

10. *Grind.* Become a whore or slave.

11. This I always judged to be a crime of the highest nature, worthy to be punished with severity.

12. It is the beginning of ruin of families and kingdoms.

14. I thought with myself, what will become of me, when God will call me to account.

When God riseth up; viz. to judge me.

15. I considered also with myself, that we had both one Maker and Master.

16. If I have refused to relieve the poor when it was in my power.

Have caused the eyes of the widow to fail—with looking for help in vain.

18. *Or,* I have been compassionate from my very youth.

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20. *If his loins have not blessed me,* viz. for the clothes I put on him.

21. If I have taken advantage of orphans when the judge was my friend.

23. I was ever afraid of God's judgments; it was what I dreaded above all things.

26. If ever I was guilty of idolatry.

29. If I was pleased with the calamities that befel my enemy, or ever wished that evil might befal him.

31. Though my servants would have torn my enemy in pieces.

33. Think not that I have taken pains to make myself better than indeed I am.

34. *That I kept silence*—and refused to do justice, for fear of what people would say.

35. *A book*—of accusations against me.

37. I would then see my errors, and own them.

38. If I possess land that is not my own.

40. *The words of Job are ended.* His answer to his friends.

CHAP. XXXII. ver. 1. *Because he was righteous in his own eyes.* Because he too pertinaciously, as they thought, insisted upon his innocence.

2. *Justified himself rather than God.* Complained against God for afflicting him.

3. *No answer.* No convincing reply, such as could silence Job.

6. *I was afraid.* I forbore.

8. *And the inspiration, &c.* If God's Spirit doth not give knowledge.

9. *Great men are not always wise.* Old men are not always in the right.

13. *We have found out wisdom.* We have hit the point. —*God thrusteth him down, not man.* God shall confute him by continuing his troubles, not we by our arguments.

15. *They;* i. e. Job's three friends.

15—17. These words seem to intimate as if Elihu were the penman of this book.

20. *That I may be refreshed.* That I may ease my mind.

21. Pardon me, if I cannot compliment you with the truth.

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CHAP. XXXIII.

CHAP. XXXIII. ver. 4. *The Spirit of God hath made me.* Creation being proper to the true God, the Holy Ghost, or Spirit of God, is therefore the true God. When, therefore, God said, "Let *Us* make man," He spake to the Son and Holy Ghost. Such a wonderful harmony is there betwixt all parts of Holy Scripture!

6. I am a man like yourself, and so am an equal match for thee, such as you desired.

10. He taketh pleasure in afflicting me without cause.

12. *God is greater than man.* He is too great to be withstood; too just to do wrong; too good to delight in any man's misery: we ought therefore quietly to submit to His dispensations as the very best.

13. *He giveth not account, &c.* He is not bound to account to us for what He does, as you desire.

14. And yet He has many ways of instructing us.

God speaketh once, &c. Cause us, O God, to profit by all the visitations of Thy grace and mercy.

16. *He openeth the ears of men, and* imprinteth instruction on their minds.

17. *Hide pride from man;* i. e. keep him humble.

Want of true humility was Job's great fault. Elihu takes all this pains to convince him of this, but all in vain, till God awakened him, chap. xlii. 6; then he saw his fault and was humbled.

19. Any whom God would reclaim, is either laid upon a bed of sickness, or visited with some sore affliction.

23. *To shew*—the way to make the best use of his afflictions, and God's righteous dealings with him.

26. *He will render unto man his righteousness;* i. e. He will accept of such a penitent as righteous, and reward Him accordingly.

27. When God by afflictions hath humbled him. To do this is the aim of Elihu's whole discourse.

32. *I desire to justify thee.* I should be glad to hear a just defence of thyself.

33. *If not.* As I am sure you have not.

CHAP. XXXIV. ver. 3. For we can judge of truth as well as of meat.

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4. Let us endeavour to find out the truth in this controversy.

5. *My judgment.* The means of making my innocency appear.

6. *Should I lie against my right?* Should I say I am guilty, when I am not?

7, 8. Who speaks of God as scornfully, unworthily, and profanely, as the vilest rakes, and of His dealings with men, especially with himself.

8. Who talks as profanely as they.

9. For he would insinuate, as if it were no advantage to a man to serve God.

13. What superior hath God, that He should be tempted either to fear or please him, by doing what is fit or otherwise?

14. If He deal with him in strict justice.

17. Can the Governor of the world be unjust?

24. *Without number*—or, without any formal inquisition; for He knows all things.

30. *Lest the people be ensnared*—by his example.

33. *Should it be according to thy mind?* Is it fit that God should be directed by you?

37. Or else he will triumph, as if he were in the right in complaining against God.

CHAP. XXXV. ver. 1. *Thou saidst,*—your words implying so much.

10. Few of those that are oppressed think of God, who giveth comfort in the night of affliction. This being Job's case.—*My maker. Dr. Knight*[s]; My makers.

11. Who has given us reason, by which, if it is not our own fault, we may benefit ourselves by afflictions.

12. *Evil men.* Their oppressors.

CHAP. XXXVI. ver. 3. *From afar.* From sublime arguments.—*Ascribe.* Assert.

5. *Despiseth not any.* Denieth justice to no man.

6. *He preserveth not the life of the wicked*—when there is no hope of their amendment; but waits to be gracious to the humble.

[s] [James Knight, Moyer Lectures, p. 25, 1721.]

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CHAP. XXXVI.

7. *His eyes.* His care and protection.

9. Then He makes them sensible of their failings.

12. *They shall die without knowledge;* viz. of the ways of God, who takes this method to reclaim them.

13. *They cry not, &c.* They pray not to Him when He afflicts them.

14. They run into sins, which will cut them off in the flower of their age.

15. *Openeth their ears.* Instructs them effectually.

17. Thou hast maintained the cause of the wicked.

18. *There is wrath.* God is offended.

21. *Iniquity.* Sinful impatience under your afflictions.

26. *Know Him not*—so as to understand all His ways.

29. *Noise of His tabernacle.* That thunder of the skies.

30. *Light.* Lightnings.

31. *Judgeth.* Punisheth some by them, and supplies others with His blessings.

33. The very beasts are sensible both of the mercies and judgments of God.

CHAP. XXXVII. Elihu proceeds to shew the mighty works of God, that Job, considering how little he knows of *these*, may see how unreasonable it is to expect to know all the reasons of His providence, particularly the reasons of God's thus dealing with him.

2. It is probable it thundered at this very time, when God was about to speak to Job out of heaven.

7. *That all men may know His work.* That men may be sensible they depend on God.

20. Can I speak of God anything worthy of His notice?

21. We cannot look upon the sun, when the winds clear it of clouds; much less can we see God's majesty.

23. *He will not afflict*—viz. without cause.

24. *He respecteth not, &c.* And such as do not fear Him, He regardeth not.

CHAP. XXXVIII. ver. 2. i. e. Who would reduce the laws of Providence within the narrow compass of men's understanding?

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7. *Morning stars. Gr.* Angels. *Chald.* All the troops of angels. CHAP. XLI.

13. *That it might, &c.* Till it take hold, &c.—*Might be shaken out of it.* Might be detected by the light.

17. Dost thou know the place of souls separated from the body.

18. *The breadth of the earth.* What is upon all the surface of it.

21. Wast thou born and present, when I first created all these things?

24. *By what way is the light parted?* So as in one moment to enlighten the whole hemisphere?

31. Canst thou change the seasons of the year?

41. *Cry unto God.* Signify their wants, after a way which God very well understands.

CHAP. XXXIX. ver. 1. Is it you that orders all these things?

3. *They bring forth their young ones.* Without any assistance, besides that of God's providence.

16. *Her labour is vain without fear;* i. e. it would be so, if God did not preserve her young, amongst so many accidents.

17. *Hath deprived her of wisdom;* viz. that His care and providence may be more evident.

CHAP. XL. The design of this and the other chapters is, to shew us how little we understand the works of God; and that therefore it is the highest presumption to question the reasons and justice of His providence.

15. *Behemoth;* or, rather, the river-horse, hippopotamus.

CHAP. XLI. ver. 1. *Leviathan;* or, rather, the crocodile.

4. Can you tame him as you do other creatures, and make him serve you?

8. See if thou darest but touch him; thou wilt not do it a second time.

10. *Who is able to stand before Me,* who dare not contend with one of My creatures?

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CHAP. XLI.

11. Where is he to whom I am a debtor?

13. *Face of his garment.* The skin that covers him.

CHAP. XLII. ver. 6. Job was a good man, as God Himself testifies of him; but he wanted the grace of *true humility*. This Elihu labours to implant in his soul by a variety of arguments; but even those did not do, till God manifested Himself unto him, and then he saw his error in taking so much pains to justify himself.

God therefore made him see his own imperfections and misery.—And that he might not presume upon the virtues he had, but acknowledge them all to be the gift of God; that He might hide pride from him, and teach him, and us by him, the great grace of true *humility*, and to abhor ourselves, and "repent in dust and ashes."

7. As to the main of the dispute betwixt Job and his friends, Job certainly was in the right; viz. that God oftentimes afflicts good people to try them, not as if they were greater sinners than others, Luke xiii. 2, or as if none were miserable but the wicked, (which his friends insisted upon). It is for this reason that God approves of what Job had said, pardoning at the same time his rash and indecent expressions; which being the effects of infirmity, are left on record to shew us that the best of men have their treasure of grace in earthen vessels.

What is it that God blames in these friends of Job? Not any expressions that they had used to display the divine power and justice, but the wrong application they made of those noble sentiments, in derogation of His providence and mercy, as well as contrary to the charity and compassion which was due to that illustrious sufferer. *Mr. Wogan's* Preface to his Book of Humility, published by him, p. 23.

8. Here is an atonement enjoined, to the end that God might pardon their sin, and preserve the honour due to Him, which they had not regarded.

10. When we pray for others, we pray for ourselves most effectually.

13. Even his children were doubled, as well as his other goods. For the better part of those that were killed, sur-

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vived; and he now had the same number he had before: only one half of them were in a better world. CHAP. XLII.

14. *Jemima;* or, the Day; because it began to shine after the night of affliction.—*Kezia;* or, Spice; because she was sweet to him after he had sat on the dunghill.—*Keren-happuch;* or, the Horn of Plenty.

The whole scope of this book is to teach us, 1st, That the providence of God ordereth all things. 2dly, That the devil has no power further than God permits. 3dly, That God has many designs in sending afflictions. 4thly, That if we behave ourselves well under them, the end will be happy. 5thly, That a good conscience in prosperity is the best antidote in time of adversity.

These were proper instructions for the Israelites in the time of their severe bondage; and for that reason and others, this book is supposed to have been translated out of Arabic, and sent to them at that time.

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THE

BOOK OF PSALMS.

PSALM I. THE Jewish and the Christian Church would never have made the Book of Psalms a part of their daily service, had they looked upon the Psalms as having regard to David only, and his family, and the passages of his life and reign; but, in truth, they received them as containing very many prophecies of the Messiah, of His kingdom and subjects; as an history of God's dealings with His Church, with good and bad men, &c., for a standing example to all generations; and lastly, as a collection of the most devout petitions, most solemn praises, most sure promises to good men, and most certain threats to the wicked, all indited by the Spirit of God.

[And, indeed, David himself (2 Sam. xxiii. 5) seems to own all this. He doth not think his house so considerable, but his hope, and joy, and desire is, the covenant that God had made with him, viz. that the Messiah, of whom he was only a type, should spring from him, although the promise was not immediately made good to him. It was for this reason, and to keep up the memory of all these things, that the Psalms were read continually in the Church of God.]

The Book of the Psalms is called by the ancients, PARVA BIBLIA; TRIBULATORUM SOLATIA, &c.

N.B. See the twenty-third chapter of the second Book of Samuel, which is a proper preface for understanding the Psalms.

Imprecations, in the Psalms, are to be understood sometimes [as] prophetical, and should be rendered not in the imperative mood, but in the future of the indicative.

Most certain it is, that holy David never did design to make his own sufferings and private resentments parts of

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the public worship of God; but the truth is, the Psalms are the voice of the Church, complaining of her persecutors, declaring their destruction, praying for pardon, magnifying God for His mercies, recounting His providences, professing her reliance upon God, exhorting her members to holiness, setting forth the happiness of holiness, &c., and the blessing of being possessed of the word and law of God; praying for the prosperity of the righteous, and consequently for the disappointment of the devices of the wicked, and public disturbers of peace and piety; and (which cannot sure be sinful) praying that God would manifest His glory in disappointing, judging, and punishing offenders, that they may see their error in fighting against God, and repent, and be saved. PSALM IV.

PSALM I. ver. 1. *Standeth.* Abideth. *Sitteth, &c.* Made them his companions.

3. *Be.* Flourish.—*Doeth;* i. e. bringeth forth.

5. *The ungodly—shall not stand, &c.;* i. e. they shall lose their cause; shall not be able to justify themselves.

The congregation of the righteous; i. e. in the great council where just men sit in judgment.

PSALM II. ver. 1. *A vain thing.* An enterprise which they can never perform, viz. to hinder what God had purposed to perform.

7, 8. This prophecy was fulfilled when Christ rose from the dead, and took possession of His mediatorial kingdom.

Kiss the Son. Accept of His offers of mercy, that ye perish not.

PSALM III. *The* (Church's) *security of God's protection.*

Ver. 2. *Selah.* Magnificent; one that is exalted on high; one of the names of God, and not to be separated from the rest of the period, but to be rendered in the nominative, genitive, or vocative case, as the sense shall require.

PSALM IV. A prayer for God's protection.

Ver. 2. *Shame.* By false aspersions.

Vanity. Idols, which are vanity, and deceitful.

7. *Their corn and their wine increased.* In hopes and con-

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PSALM IV. fidence of Thy favour, which is greater joy to me than in the time of the greatest flow of earthly blessings.

PSALM V. ver. 2. *My Cry.* My prayer.

3. *I will look up*—towards heaven, from whence I hope for help.

10. *Let them fall by their own counsels*—and into their own snares.

PSALM VI. The first penitential Psalm.

Ver. 3. *How long*—shall this affliction last?

7. *Old;* i. e. dim.

9. He that hath once heard will hear again, if it is not our fault.

PSALM VII. A prayer for defence against our enemies, especially our spiritual enemies.

Ver. 3. *This*—with which I am falsely charged.

6. Do me that justice which Thou hast commanded earthly judges to do to the [oppressed].

7. *Compass Thee about: for, &c.* Flee to Thee for help: for their encouragement.

17. *Righteousness.* Fidelity.

PSALM VIII. ver. 2. *Still.* Put to silence.

4. *Visitest him*—with Thy presence and protection.

5. *A little lower than the angels;* i. e. in the next rank of beings below them.

9. *Thy Name;* i. e. Thy power and greatness.

PSALM IX. ver. 3. *Enemies.* Spiritual enemies.—*Presence;* i. e. Thine anger.

5. *Put out their name.* Put a mark and disgrace [upon them].

6. *Destructions are come, &c.* There is now an end and period put to thy power, and the destructions which thou hast caused.

7, 8. *He hath prepared His throne for judgment;* i. e. He will take the judgment into His own hands; the consequence

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of this will be, that there will be a difference made betwixt the righteous and the wicked. PSALM XIV.

10. *Thy name.* Thy nature and glorious attributes—Thy truth and faithfulness.

14. *In the gates of the daughter of Sion.* In all the congregation of Thy faithful people.

16. *The Lord is known;* i. e. by those that observe His providences.

20. *Nations.* Heathen; i. e. ungodly men.

PSALM X. The Church her complaint.

Ver. 2. *The poor.* The humble.

3. *Of his heart's desire;* viz. that the desires of his heart are accomplished.

4. *The wicked—will not seek after God*—because he believes that he can accomplish his desires without Him.

14. *The poor*—the humble and afflicted.

PSALM XI. ver. 3. *If the foundations*—of justice and truth [, &c.]—*what can the righteous do*—but flee to Thee?

5. *Trieth*—by affliction.

6. *The portion of their cup;* i. e. their punishment,—a metaphor taken from the cup of poison given to malefactors. H. R.

PSALM XII. ver. 1. *The godly man ceaseth.* There are but few left.

2. *Vanity.* Deceitfully.

6. *Pure words.* Sincere, and may be depended upon.

8. Wicked rulers will have wicked subjects.

PSALM XIII. In time of distress.

Ver. 2. *Take counsel*—what course to take.—*Mine enemy.* Satan.

4. *Enemy*—spiritual enemy.

PSALM XIV. The corruption of human nature.

Ver. 3. Holy David, in this Psalm, intends to shew the very great corruption of men in his time, of fools, atheists, and impious people. And when St. Paul quotes these words,

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PSALM XIV. ["There is none good," &c.], he doth it to shew that the Jews were wicked as well as the heathens, and had as much need of a Saviour.

6. *Shamed the counsel of the poor;* i. e. laughed at his dependence upon God.

7. *The salvation of Israel.* The Messiah.

When the Lord, &c. There will then be an universal joy among all the tribes of Israel.

PSALM XV. The character of a true member of the Church of God.

Ver. 5. That hath not oppressed the poor by unlawful usury.

PSALM XVI. ver. 2. *My goodness extendeth not to Thee:* nor deserveth Thy regard.

3. *To the saints,—and to the excellent*—to them my goodness shall extend.

4. I will have no conversation with idolaters, nor swear by their name, [or by their gods].

6. *The lines, &c.* My lot and portion.

7. Blessed be the Lord that I am a member of His Church.

My reins. My inward thoughts.

8—11. A prophecy of the Messiah, His faith in God; His death, resurrection, and increase of His kingdom.

10. *Hell.* In the dismal state of death. Therefore Jesus Christ was to rise within three days, which in those hot countries was the longest time a dead body would keep without corrupting.

PSALM XVII. ver. 1. *Feigned.* Insincere.

3. *Night;* viz. of afflictions.

5. *Slip not*—into the paths of the destroyer.

9. *Deadly enemies.* Spiritual enemies.

10. *Inclosed in their own fat.* Bloated, puffed up.

13. *Sword.* The executioners of Thy justice.

15. *When I awake, with Thy likeness.* Then, and not till then, we shall have rest.

PSALM XVIII. As David was a type of Christ in many

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particulars, and as Christ was to be the Son of David according to the flesh, this Psalm seems to be a prophetic thanksgiving of Christ and His Church for the many victories and deliverances God had given both over their enemies: for when David speaks of himself only, and of the favours which God had vouchsafed him, he usually brings in an acknowledgment of his sins, as well as his repentance. In this Psalm there is nothing of this, but the contrary, ver. 21—24, which David could not say of himself. See 2 Sam. xxii. 22, 23. PSALM XIX.

4. *The sorrows of death compassed me.* Which had brought me near the grave.

16. *Waters.* Troubles.

17. *They were too strong for me*—without the help of God.

18. *Prevented me.* Came upon me unawares.

22. *All His judgments*—and laws.

23. *Mine iniquity.* The sin peculiar to my constitution.

25—27. i. e. Men shall, by the justice of God, meet with rewards and punishments exactly suited to their several tempers and actions in this world.

28. *Light my candle.* Give me light and joy.

29. *Leaped over a wall.* Taken the fenced cities of my enemies.

30. *Is tried.* May be depended on.

40. *Given me;* i. e. put under my feet.

50. *To His anointed;* i. e. to Christ, the spiritual David, and to all true Christians.

PSALM XIX. ver. 2. *Sheweth knowledge.* Discovereth Him that made both day and night.

7. *Is perfect;* i. e. declares the glory of God more perfectly.—*Testimony;* i. e. the law of God.

9. *The fear, &c.* i. e. the word of God, which teacheth the fear of God, &c.—*True.* True and just.

12—14. Here are three sorts of sins; 1st, Of ignorance and infirmity; 2dly, Wilful sins; and 3dly, Habitual wickedness which has got the domination.

13. *The great transgression.* Every great transgression. From any such sin as shall endanger my soul.

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PSALM XX. PSALM XX. ver. 1. *The name*—the power.

PSALM XXI. ver. 3. Thou gavest him blessings which he did not ask.

5. *In Thy salvation.* Through Thy assistance.

PSALM XXII. The complaint of the Church against her enemies—in the person of Christ.

See Universal History, lib. x. p. 385, &c. [vol. x. p. 604, ed. 1747,] where the first verses of this Psalm are shewed to be far from expressing our Saviour's distrust in God, &c., but an epitome of His own and His Church's suffering, and of the glory which would follow.

A prophecy of the agonies through which the Messiah was to pass; the manner of His death; the conversion of the nations (v. 27).

Dr. Hammond[a] is of opinion that our Lord repeated the greatest part, if not the whole, of this Psalm [upon the cross].

6. I am made as contemptible as a worm.

7. *Laugh me to scorn:*—as they did Christ Himself.

9. *Thou didst make me hope.* Thou wast my dependence.

12. Mighty and fierce enemies, (fed with pride, as of the breed of fertile Bashan, and armed with power, as bulls with horns,) [did beset Me round,] so that there is[1] no way to escape their rage and malice.

1 was

13. Some deriding, others accusing, others blaspheming, &c., and all condemning Me to this death of the cross; like lions yelling over their prey.

15. *Strength.* Moisture.—*Dust of death.* Brink of the grave.

21. *Lion's mouth.* That would eat Me up like a lion.

22. Our Lord having thus far expostulated His sufferings by way of prayer, does now set forth the fruit of His sufferings, viz. the glory of His Father.

24. *The afflicted.* Any that are afflicted.

26. *Live*—with satisfaction.

27. *Ends of the world.* The remotest nations of the world.

This has a manifest view [to,] and is a prophecy of, a general conversion of the heathen world from idolatry to the

[a] [Commentary on the Psalms, in loc.]

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worship of the true God; and which shews at the same time that the Jews had no reason to be offended when the Gentiles had salvation offered to them by the Apostles of Christ. PSALM XXVI.

28. *The kingdom is the Lord's.* He is the King of all the world.

29, 30. Both the mighty and rich, as well as the poor, shall worship Him; shall be called, &c.: future generations shall be called to be His subjects.

PSALM XXIII. The providence of God, especially over those who fear Him.

3. *Name's sake.* Mercy's sake.

4. Though I am brought to the brink of the grave. Thus it is with those that love God; His "rod," His correction, as well as His "staff," comfort them.

PSALM XXIV. ver. 5. *Righteousness;* i. e. a just recompense.

PSALM XXV. ver. 2. *Ashamed.* Disappointed of my hope of pardon.—*Enemies.* Spiritual enemies.

5. *On Thee do I wait.* On Thee is my hope.

9. *His way*—of righteousness.

10. *All the paths of the Lord.* All the dispensations of His providence.

11. *Name's sake.* Mercy's sake—*Great.* Too great for any mercy but Thine, which is infinite.

12. *Choose.* Approve of.

13. *Dwell at ease.* Enjoy itself.

14. *The secret of the Lord.* His inspiration. The mysteries hidden under the types and figures of the law; these God will discover to them that fear Him. Ps. cxix. 18. "That I may behold wondrous things out of Thy law;" that is the mystical and spiritual meaning.

19. *Enemies*—the devil and his agents.

PSALM XXVI. ver. 3. *Thy loving-kindness is before mine eyes.* In that do I put my trust.

6. *In innocency.* In testimony of my innocency.

9. *Gather not.* Destroy not.

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PSALM XXVI.

10. *Full of bribes*—to bring their mischief about.

11. *Redeem.* Deliver.

12. *In an even place.* In a sure place, so that I do not fear falling.

PSALM XXVII. ver. 1. *The Lord is my light*—my comfort; i. e. the Lord Jesus, who is the true light and the Saviour of men.

2. *The wicked—mine enemies.* Satan, and his evil angels.

Eat up my flesh. To make an end of me.

3. *Though an host should encamp against me.* Let them be never so many and powerful.

4. *Dwell in the house of the Lord.* Have free liberty to worship God in His house.

8. *Thy face will I seek.* To apply to Thee by prayer.

10. *My father and my mother.* All earthly dependence.

14. *Wait on the Lord;* i. e. wait God's time.

PSALM XXVIII. ver. 1. *That go down into the pit.* That seem to be forsaken of Thee.

3. *Draw me not away.* Cast me not off with them.

8. *Their strength;* viz. that trust in Him.

PSALM XXIX. ver. 1. To the Lord, who is mightier than you all, whose thunder ye can neither prevent nor resist.

3. *The voice of the Lord.* In the thunder.

4. *Powerful;* i. e. terrible.

7. *Flames of fire.* Lightnings.

8. *Kadesh.* The greatest wilderness.

PSALM XXX. A prayer in time of trouble, sickness, &c.

Ver. 2. *Healed.* Relieved.

11. Thou hast turned my mourning into joy, and accepted my repentance.

PSALM XXXI. ver. 1. *Be ashamed.* Be reproached for this.

3. *Thy Name's sake.* Thine honour.

4. *They.* Satan and my enemies.

5. *Spirit.* Life. These were the last and dying words of Jesus Christ.

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God of truth. The faithful God.

8. Thou hast not left me in the power of "the enemy."

In a large room. At full liberty.

11. *A fear to mine acquaintance*—who durst not own me.

12. *Like a broken vessel;* that is, not regarded.

13. *On every side.* From every quarter.

14. *My God;* i. e. My only hope.

15. *Times;* i. e. life.

17. *Ashamed.* Reproached for putting my trust in Thee.

20. *Pride;* i. e. insolence.—*Strife.* Calumny.

22. God has certainly forsaken me—now shall I perish.

23. *The proud doer.* The insolence of wicked men.

PSALM XXXII. The second penitential Psalm.

Ver. 1. *Transgression—sin.* Sins of frailty; presumptuous sin.

3. While I neglected to confess my sin, I had no rest in my mind; my conscience night and day persecuted me.

5. At last I grew wiser, and acknowledged my sin, and so found peace.

6. For this cause will every wise man repent in time; for there is a time when God will not be found, and then we shall be ruined.

7. In Thy mercy only I can hope for security and peace of mind.

8. To Thee therefore will I flee for safety.

9, 10. Let none live like beasts, which must be governed not with reason, but with stripes. Such as those meet with many calamities, which good men escape.

PSALM XXXIII. A song of praise for God's goodness, power, and providence, by which the world is preserved.

This is the joy and support of all good men—that God governs the world.

6. *By the word of the Lord, &c.;* i. e. by Jesus Christ.

8. For these reasons all men ought to fear God, and be afraid of offending so powerful a Being.

12. Happy are they who consider these things.

His own inheritance. His *peculium.*

18. Therefore the only security of men or nations is the fear of God, and a trust in His power and goodness.

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PSALM XXXIV.

PSALM XXXIV. ver. 6. *This poor man.* The humble.

8. *O taste and see.* Such shall taste and see.

9. *Saints.* Servants.

10. The greatest amongst men shall want satisfaction of life.

11, *et seq.* A fine lesson for young people.—*Ye children;* ye that are disposed to learn.

13. *From evil.* From speaking evil.

15. *Upon the righteous*—for good.

16. *The face of the Lord;* i. e. His anger.

PSALM XXXV. A prayer in the name and on behalf of the Church.

Ver. 4. *Let them be.* They shall be.

In all the Psalms where such expressions are found as seem to contain curses, &c., the words are thus to be understood and translated; for they signify no more than the firm assurances the Psalmist had, that his enemies, notwithstanding their power or cunning, would be disappointed. And not his enemies only, but the enemies of all God's faithful servants; for these are the words of God's Spirit, not of David.

N.B. The Hebrew is as properly translated in the future as in the imperative.

4. *Soul.* Life.

12. *Spoiling of my soul;* i. e. The depriving me of my life.

13. *Returned into mine own bosom*—without doing any good to them.

19. *Mine enemies.* Satan and his agents.—*That hate me without a cause.* This is applied to Christ by Himself, [John xv. 25.]

28. *Righteousness.* Righteous judgments.

PSALM XXXVI. ver. 1. The transgression of the wicked convinceth me that there is, &c.

2. *He flattereth himself*—that he shall never be discovered; as if God would never call him to an account.

5. *Reacheth unto the clouds;* i. e. is boundless.

6. *Like the mountains;* i. e. is steadfast as the very mountains.

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A great deep; i. e. past finding out.

10. *Them that know Thee*—know Thee so as to love Thee.

12. *To rise*—To do more mischief.

PSALM XXXVIII.

PSALM XXXVII. The design of this whole Psalm is to convince men of the justice of God's dealings with all His people; to persuade them not hastily to conclude or judge of the ways of providence, but to see the end; not to depend on their eyes, but to apply to God for light; human reason being too short to judge upon the ways of an infinite wise and just God, and would only lead men into doubts, fears, and rash censures of Providence.

The design of this Psalm is to prevent the offence which men might take against Providence, who suffers wicked men to prosper.

1. *Against the workers of iniquity*—though they flourish for a while.

6. He shall clear thee of all false imputations.

7. *Fret not thyself because of him who prospereth in his way,* and *because, &c.*

9. *Wait upon the Lord;* i. e. wait God's time.

13. *His day;* i. e. his doom.

17. *The arms of the wicked shall be broken.* All his weapons.

19. *Ashamed.* Deserted of God.

20. *As the fat of lambs*—flung upon the altar.

24. *Though he fall*—into adversity.

25. *The righteous.* The charitable.

37. *Perfect man—and upright;* i. e. one that feareth God and escheweth evil. Job ii. 3.

PSALM XXXVIII. The third penitential Psalm.

Ver. 1. *Rebuke.* Correct.

4. *Are gone over mine head.* Have brought a torrent of miseries upon me.

5. *My foolishness*—and my sin, ver. 3.

12. *They also;* Satan and his spirits.

14. *No reproofs, &c.* Not a word to say for himself.

20. *Because I follow, &c.* Because I confess my sins, and resolve to amend.

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PSALM XXXIX.

PSALM XXXIX. ver. 1. *I sin not with my tongue*—by charging God foolishly, or laying the fault where it ought not [to] lie.

2. *I was dumb with silence.* Even in my own defence.

4. *Know my end*—i. e. lay to heart how soon my life will have an end.

5. *Before Thee;* i. e. compared with Thy eternity.

6. *Walketh in a vain show.* Liveth in appearance.—*In vain.* In pursuit of transitory things.

7. *What wait I for?* What can I trust that I can depend on for happiness?

9. *I was dumb.* I will not repine, for it is Thy doings.

11. *Beauty.* All his desirable things.—*Moth.* Moth-eaten garment.

13. *That I may recover my strength*—and glorify Thee.

PSALM XL. The misery of man without a Redeemer.

Ver. 6. *Sacrifice and offering Thou didst not desire.* Thou didst not think [them] sufficient to deliver us out of our miserable condition.

8. *To do Thy will;* or, to offer to Thee the acceptable sacrifice; i. e. My body.

6. A prophecy of the Messiah; of His becoming the servant of God, by clothing Himself with humanity, that He might offer to God a more excellent and acceptable sacrifice than what had been formerly offered, &c.

12. *Mine iniquities.* The iniquities of mankind, which I have taken upon Myself.

Have taken hold of me. Oppress me.

PSALM XLI. A declaration or prophecy of the blessing of such as are kind to the poor and miserable.

Ver. 9. This is a prophecy of the treachery of Judas. See St. John xiii. 18.

11. *Mine enemy doth not triumph over Me.* Satan hath not had his will over Me, though he prevailed upon Judas to betray Me.

PSALM XLII. N.B. Here beginneth the second book of Psalms.

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The sighs and complaints of the Church to God for the afflictions that are come upon her. PSALM XLV.

Ver. 3. *While they continually, &c.* While her enemies make a jest of all religion.

4. *I pour out my soul in me.* So doth every good man, when he considers the sad face of religion, how different it is from its primitive state.

5. A prophecy of a better state of the Church to come: this is the support of my spirit.

7. *Deep calleth unto deep.* Sorrows upon sorrows.

9. *The oppression of the enemy.* Of Satan, who has had so great power to corrupt the professors of Christianity.

11. *The health of my countenance.* The restorer of my drooping spirit, by such gracious promises that a better state of religion shall come.

PSALM XLIII. The prayer of the Church continued.

Ver. 1. Give sentence in my favour, in favour of Thy Church, deliver her from the stratagems of the devil and his agents.

3. *Thy light and Thy truth.* Thy mercy and faithfulness to Thy Church, that in Thy good time she may be restored to her primitive faithfulness to Thee.

5. The support of my drooping spirits, that Thou wilt not utterly forsake thy Church.

PSALM XLIV.[b] ver. 2. *Plantedst them.* Thy people Israel, in their room.

5. *Thy Name.* Thy power.

8. *In God*—our protector.

9 to 15. All this was expressly foretold, Deut. xxviii.—*My confusion.* Our ignominy.

PSALM XLV. A nuptial song, describing the union of Christ and His Church, under the figure of a wedding solemnity—and a prophecy of Christianity in the world.

Ver. 1. *The King.* The Messiah.

4. Settle truth, &c., in the world.

[b] [To the contents to this Psalm, Bp. Wilson has written "to be inserted;" what he meant by this does not appear.]

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PSALM XLV.

5. *The king's enemies.* All idolatrous nations.

6. *Right sceptre.* A sceptre of righteousness.

7. *Thy fellows.* Men and angels.

10. O Church, what a blessing it is to have such a spouse as Christ.

12. All the heathen nations shall be converted, and the greatest princes become Thy subjects.

13. *The king's daughter.* The spouse of the Messiah. Her inward clothing is as glorious as her outward.

14. *The virgins—her companions.* Both Jews and Gentiles.

16. Instead of idolatrous forefathers, thou shalt have a race of pious Christians, worshippers of the true God, and their Saviour Jesus Christ.

PSALM XLVI. ver. 11. Happy are those nations who by their piety can with confidence say so.

PSALM XLVII. ver. 3. He shall establish Christianity in all the world.

4. *For us*—Christians.

5. *God is gone up.* Jesus Christ is ascended into heaven.

8. *The heathen.*—They shall become His subjects.

PSALM XLVIII. ver. 1. *In the mountain of His holiness.* In the Church, the true Jerusalem.

2. *Joy of the whole earth in Mount Sion*—in which the joyful sound of the Gospel is published.

3. *A refuge*—God is a sure refuge to all that serve Him as He has commanded.

11. *Zion—daughters of Judah*—i. e. Jerusalem the capital, and all the lesser cities of Judea.

Judgments—upon the enemies of Thy Church.

12. Forget not the favours you have received from God.

PSALM XLIX. The vanity of riches, which can neither prolong nor save a man's life.

13. *This their way*—of perpetuating their memory and honour to posterity.

Approve—follow their steps.

14. *In the morning*—of the resurrection.

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15. *My soul*—the poor just man.

16. Do not envy a man that [is made rich].

17. *Shall not descend after him.* Shall be of no use to him.

18. Every one that enjoys the good things of this world will be thought happy.

20. Men that are honoured for their riches only, without virtue and religion, are no better than the beasts that perish.

PSALM L. ver. 1. *Called the world*—to repentance.

2. *The perfection of beauty.* The Messiah.

3. *Shall come*—to judgment.

4. To be witnesses of His righteous [judgment].

5. *My saints.* The Jews first.

14. The sacrifice which was always most acceptable to Me was, &c.

16. *God saith*—will God say.

21. *I kept silence, &c.* I did not immediately punish thee. *As thyself*—that must take pleasure in wickedness.

22. Return to your duty, before ye are called to account.

PSALM LI. The fourth penitential Psalm.

Ver. 3. *My sin,* and the dreadful consequences.

4. *Against Thee, Thee only;* for none else knew it, till Thou madest it known. 2 Sam. xii. 12.

For though by the law of Moses he was guilty of death, both for his murder and adultery, yet none, nor all his subjects together, could put him to death, but God only.—*That Thou mightest be justified, &c.;* i. e. I being a sinner, Thou art just in all the afflictions Thou bringest upon me.

6. *Truth;* i. e. purity.

7. As Thou commandedst lepers to be purified, purify me with the blood of the Lamb.

8. *The bones.* The spirit, which Thou hast broken.

9. *Thy face;* i. e. Thine anger.

10. Change my corrupt affections.

12. *With Thy free Spirit.* With larger measures of Thy Spirit.

15. Give me leave to speak unto Thee in the bitterness of my soul; to confess my sin, &c.

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PSALM LI.

My mouth, which is dumb with shame and guilt.

17. *Contrite.* Penitent.

18. For this Psalm was composed before Jerusalem was made choice of by God, where sacrifices were to be offered.

PSALM LII. The punishment of the wicked, though never so great and powerful.

Ver. 3. *Righteousness;* or, the truth.

6. *And fear*—viz. the eye and justice of God.

7. *Strengthened himself in his wickedness.* Thought to be established by his wickedness.

9. *I will wait on Thy Name.* I will trust in God, as all good men will do.

PSALM LIII. The corruption of human nature.

Ver. 5. *Against Thee* Against Thy Church.

6. O that God would fulfil His promise, and deliver us out of all the nations whither He has scattered us.—[This is] a prophecy of the long dispersion of the Jews, and a solemn prayer for their deliverance, which all good Christians ought to wish and pray for.

PSALM LIV. A prayer in the name of the Church.

Ver. 1. *Name;* i. e. power.

PSALM LV. The prayer of the Church.

Ver. 3. *Voice.* Threatening voice.—*Cast iniquity upon me.* Accuse me falsely.

6. *And I said, &c.* This forced me to say—[" Oh that," &c.]

8. *Storm and tempest*—which are ready to overwhelm me.

9. *Divide their tongues.* Set them one against another.

10. *And sorrow*—by reason of their violence.

12. *An enemy.* A professed enemy.—*Hated me.* Had no value for religion.

13. *It was thou*—who professed to honour God.

15. *Let them go down, &c.;* i. e. let him die before he can accomplish his wicked designs.

18. *Many with me.* God and His host of angels.

19. *Have no changes.* But have always lived at ease.

PSALM LVI. The prayer and complaint of the Church.

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Ver. 2. *Mine enemies.* Satan and his agents.

6. *Hide themselves.* Secretly conspire.—*Mark my steps*—seek occasion against me.

8. *Are they not in Thy book?*—i. e. Are they not all known to Thee?

PSALM LVII. A prayer for God's protection.

3. *He shall send from heaven.*—If there be occasion, He will send an angel from heaven.

4. *Lions.* Men as savage as lions.

PSALM LVIII. The Church's complaint.

Ver. 2. *Ye weigh, &c.;* i. e. ye consider only what power ye have to do wickedness.

3. *Estranged;* i. e. from God.

6. *Young lions.* The enemies of Thy Church.

9. *Feel the thorns.* The fire that is put under them.

10. *The vengeance.* The just judgment of God.

PSALM LIX. A prayer of the Church against her enemies.

Ver. 4. *And behold*—my danger.

10. *Prevent me.* Come very speedily to my relief.

PSALM LX. ver. 1. *Thou hast cast us off, &c.* Thou hast broken and scattered our nation.

3. *Thou hast made us to drink*—the cup of affliction.

4. *Hast given a banner.* Thou hast protected them.

6. Or, God graciously promised, that I should rule over Shechem, and be master of the valley of Succoth; i. e. Samaria.

7. Gilead and Manasseh have submitted to me; Ephraim will furnish me with valiant men; and Judah with men of prudence.

8. I will reduce the Moabites to the vilest servitude; I will also triumph over the Edomites: and the Philistines shall add to my triumphs.

9. Who is he that shall do these great things for us?

10. It is Thou, O God, who hast not cast us off: wilt not Thou go out with our hosts?

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PSALM LXI.

PSALM LXI. ver. 2. *Rock.* Defence, or fortress.

4. *Thy wings.* Thy providence.

PSALM LXII. Power and goodness and mercy belong to God alone.

Ver. 3. *Ye*—that are wicked, and fear not God.

5. He that expects salvation from God must wait on Him, as a servant does on his master, or a child on his father; do what He will have him, &c.

8. *Your heart;* i. e. your prayer.

9. *Vanity.* Light and unsteady.

Are a lie. They are not what they seem to be,—fit to be depended on.

10. *Set not your heart upon them.* Depend not upon them.

11. *Power belongeth unto God.* He therefore, and He alone, is to be depended upon.

PSALM LXIII. The great blessing of serving God in His Church.

With this Psalm began the morning service in the primitive Church.

4. I will celebrate Thy Name.

7. *The shadow of Thy wings.* The covert of Thy providence.

8. *Followeth hard after Thee.* Keepeth close to Thee.

9. *Soul.* Life.—*Shall go, &c.* Shall be cut off from the land of the living.

10. *Portion for foxes.* Meat for the wild beasts. *Jer.* vii. 33.

PSALM LXIV. A prayer for deliverance from wicked men and spirits.

Ver. 1. *The enemy.* Satan and his agents.

3. *Bows.* Tongues.

6. *Iniquities;* i. e. mischief.

8. *Shall flee away.* Shall desert them.

9. *Declare the work of God.* Acknowledge it to be the work of God.

PSALM LXV. ver. 3. Our sins have deserved Thy displeasure.

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5. *Upon the sea.* The islands.

7. *Tumult.* Insurrections.

11. *Paths.* Clouds.

12. *The little hills rejoice*—in their new apparel and herbage, which makes all the creatures upon them to rejoice.

PSALM LXVI. An exhortation to praise God for their deliverance from their longest captivity and dispersion.

Ver. 1. *A joyful noise;* viz. of praise.

2. *Glorious.* According to His greatness.

6. *Sea.* Red Sea.—*They.* The children of Israel.

9. *Suffereth not our feet to be moved.* To sink under our calamities.

10. *Hast proved us*—by afflictions.—*Hast tried us*—by fire.

12. *To ride over our heads.* To insult us.

PSALM LXVII. A song and prayer for the enlargement of the kingdom of Christ.

Ver. 4. *Thy way.* The ways of Thy providence.

7. *All the ends.* The remotest inhabitants.

PSALM LXVIII. This Psalm sets forth the glory of the Messiah, His Ascension, the pouring down His gifts, the conversion of the nations.

Ver. 4. JAH. JEHOVAH.

5. *A judge.* An advocate.

6. *He bringeth out*—viz. out of prison.—*In a dry land*—where they shall want bread.

9. *Rain*—of manna.

When it was weary—and fainted for want of bread.

10. *Therein.* In the wilderness.

13. *Among the pots.* Long in bondage.

15. *The hill of God.* The Church as a city on an hill.

16. *Why leap ye, ye high hills?*—as proud of having the Church.

17. *Chariots of God.* His attendants.

18. *Thou*—O Jesus Christ.

Thou hast received gifts for men; or, Thou hast taken gifts; viz. priests to serve Thee. See *Knight's Serm.* [at Lady Moyer's Lecture], p. 92.

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PSALM LXVIII. *The Lord God;* i. e. God the Holy Ghost, whom Jesus Christ promised He would send down upon His Apostles after His ascension, to dwell with His Church, &c.

This being spoken of Almighty God through the whole Psalm, and by the Apostle, Eph. iv. 8, applied to Christ, it must follow, that Jesus Christ is one God with Him spoken of in this Psalm.

20. *Death.* Eternal death.

22. *From the depths of the sea.* From their long dispersion.

27. *Little Benjamin.* The little tribe of Benjamin.

29. *Kings.* Foreign kings.

31. Foreign kings and their people shall receive the Gospel upon our conversion to Christianity.

33. *To Him;* the Messiah.

PSALM LXIX. This whole Psalm is a continued prophecy of Christ's sufferings, as well as the judicial blindness, ruin, and dispersion of the impenitent Jews.

This Psalm shews the zeal of the Messiah for the house of God, and the insultings He should meet with.

The complaint of the Church in the person of the Messiah.

1. *The waters.* A flood of afflictions.

4. This is a prophecy of Christ, and so applied by Himself: *John* xv. 25.

5. *Sins;* or, faults; for He had taken upon Himself the sins of men.—*From Thee*—to whom therefore I appeal.

6. *Ashamed for my sake.* For if I am deserted, who made God my hope, others will, &c.

7. *For Thy sake.* Because I depended on Thee.

11. *A proverb.* A jest.

12. *They that sit in the gate;* viz. the magistrate on the seat of judgment.

15. *Water-flood.* The torrent of these afflictions.—*The pit.* The grave.

21. The enemies of the Church serve her as the Jews did Jesus Christ.

22. Let the enemies of the Church consider what befel the Jews for this.

[1] judiciously, MS. 23. They were judicially[1] blinded.

25. God turned them out of their own country.

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27. Therefore God suffered [them] to fall from one wickedness to another, till, &c. PSALM LXXII.

28. i. e. They shall be destroyed; God shall put them out of His favour and protection; for so are all the righteous.

29. *Set me up on high;* i. e. put me out of the reach of danger.

31. *This.* Or, by means of this.—*Better*—i. e. joined with a sacrifice.

32. *The humble;* or, poor; who though he hath no ox to offer, yet he has an offering or sacrifice as acceptable.

33. *His prisoners.* His servants in affliction.

35. *God will save Sion*—His Church; and a time will come, when the Jews will be sensible of their sin, and be converted.

PSALM LXX. A prayer for relief out of present trouble.

Ver. 2. *My soul.* My life.

4. *Love.* Trust in.

PSALM LXXI. The greatest part of this Psalm proper for a dying person, to express his trust in God, the want of His help, &c.

1. *Let me never be put to confusion*—by being disappointed.

2. *In Thy righteousness.* According to Thy fidelity.

3. *Strong habitation;* or, fortress.

4. *The wicked.* Satan the wicked one, and his agents.

7. *Wonder.* Monster.

10. *My soul.* My life.

14. *I will hope continually*—in God.

15. *Thy righteousness.* Thy faithfulness to them that trust in Thee.

16. *Make mention of Thy righteousness.* Ascribe all to God.

16. *Thou hast taught me*—to depend on Thee.

20. *Depths of the earth.* Brink of the grave.

22. *Truth.* Fidelity.

PSALM LXXII. ver. 1. *The king's son.* The Messiah.

3. i. e. by a strict administration of justice by the superior and inferior magistrates, peace and plenty shall flow, &c.

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PSALM LXXII.

8. *River;* i. e. Euphrates.

9. *His enemies shall lick the dust;* i. e. The seed of the serpent shall eat the same meat with him.

19. *His glory.* A sense of His glorious attributes.

The Third Book of Psalms.

PSALM LXXIII. ver. 2. My faith had almost failed;—I began to doubt of this truth.

6. *As a chain.* As an ornament of gold.

8. *Speak wickedly concerning oppression*—make light of it. *Speak loftily;* i. e. contemptuously of God and man.

10. *His people return hither.* They lead others to follow their example.

13. And indeed, if it will always be thus with the ungodly, if they shall ever prosper, ["verily I have cleansed my heart in vain," &c.]

15. *Thy children*—who have better notions of Thy providence.

17. *Went into the sanctuary of God.* Consulted Thee and Thy Word.

Then understood I their end, viz. that a man shall not be established by wickedness. *Prov.* xii. 3.

19. *They are utterly consumed with terrors;* i. e. They come to a fearful end.

20. *When thou awakest;* viz. to call them to an account. *Their image*—all their pomp and greatness.

21. *So foolish was I*—to be disturbed at their prosperity, not knowing the ways of Providence.

PSALM LXXIV. *Asaph.* This could not be the Asaph in David's time; the whole Psalm shews that it was composed on occasion of that terrible havoc made in the temple and in Jerusalem by Nebuchadnezzar, &c.

2. *Congregation.* Thy Church.—*Purchased of old*—at the expense of great patience and infinite miracles.

3. *Lift up thy feet unto.* Come and look upon.

4. *Signs*—of victory.

5. *Lifted up axes upon the thick trees*—in order to beautify Thy temple.

9. *How long*—viz. this desolation shall continue.

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13. ***Dragons in the waters.*** **Pharaoh and his host.** PSALM LXXVII.
14. ***People inhabiting the wilderness.*** **Birds and beasts of the wilderness.**
15. *Mighty rivers.* Jordan.
19. *Thy turtle-dove.* Thy mournful captives.
21. *Return ashamed*—as having not obtained of Thee their petition.
23. *Increaseth continually.* Ascendeth up to the very skies.

PSALM LXXV. The power and justice of God.
Ver. 4. *Lift not up the horn.* Behave not yourselves so insolently.
7. *The Judge.* The Supreme Potentate.
8. *A cup*—of affliction. A metaphor taken from a cup of poison given to malefactors.
He poureth out of the same—even upon His own people, and those that fear Him.

PSALM LXXVI. ver. 1. *In Judah is God known*—by His providence and by His judgments.
2. *Salem.* Jerusalem.
10. *Surely the wrath of man,*—as much as Thou givest him leave to execute, shall turn to Thy praise.—*Shalt Thou restrain*—i. e. that they execute it not.
11. *All that be round about Him.* All that hear these things.
12. He can restrain the proudest princes, and make them tremble.

PSALM LXXVII. The Church's affliction and fears; her support.
Ver. 2. *My sore ran.* My sorrow continued.
5. *The days of old.* What Thou hast done in the days of old.
6. *My spirit made diligent search*—why God does not now appear for us, as He did formerly.
7. *Will the Lord cast off*—His people for ever?
10. *This is my infirmity.* This is what our sins have deserved.—*I will remember*—i. e. how God has delivered in former times.

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PSALM LXXVII.

13. *Thy way*—is to be found recorded in Thy Word.

15. *Redeemed Thy people*—out of Egypt.

16. *The waters saw Thee;*—they were sensible of Thy presence.

17. *A sound.* Thunder.—*Arrows.* Lightning.

19. *Sea.* Red Sea.

PSALM LXXVIII. A continuation of the former Psalm, and of God's mercies to His people [c].

Ver. 2. *A parable.* A very instructive history.

5. *For.* How.—*A testimony.* Ordinances.

12. *Zoan.* The chief city of Egypt.

18. *For their lust*—and for a proof of His power.

20. *Behold,* though.

21. *Fire.* Burning wrath.

25. *Man did eat angels' food.* Food prepared and brought them by angels.

31. *Wrath.* The plague.—*Fattest.* The greatest.

32. *Believed not for His wondrous works;* i. e. that they were the works of God.

33. *In vanity.* In fruitless labours and travails in the wilderness.

38. *Stir up.* Put in execution.

39. *Flesh.* Frail and mortal.

41. *Turned back*—and were for going back to Egypt.—*Tempted God.* Would have a further proof of His power; *Limited*—prescribe laws to God.

42. *His hand.* The proof He had given of His power.

49. *By sending evil angels among them*—to slay their first-born.

50. *Made a way.* Gave way.

51. *Ham.* The father of the Egyptians.

54. *This mountain.* Sion:—which He took from the Jebusites by the hand of David.

57. *A deceitful bow.* An arrow shot out of a broken bow.

58. *To jealousy.* To great displeasure.

61. *And delivered his strength into captivity, and his glory*

[c] [In another note, Bp. Wilson says, "A continuation of the foregoing Psalm, and of God's mercies and judgments on His people, according to their obedience or disobedience to His laws," &c.]

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into the enemies' hand; viz. when he suffered the Philistines to take the ark, and carry it away in triumph. PSALM LXXX.

63. *The fire*—of His anger.

64. *Priests.* Hophni and Phineas.

Their widows made no lamentation;—no solemn mourning, for they died for grief themselves.

66. *In the hinder parts*—with hemorrhoids.

67. i. e. He would not again place His ark in Shiloh, a city of Ephraim, the son of Joseph.

PSALM LXXIX. A prayer for the pardon and restoration of the Jews.

Ver. 5. *Thy jealousy.* Thine indignation.

10. *Wherefore should the heathen say,*—blasphemously.

N.B. An old gentleman in the cathedral of York told me that this was the service of the morning when Lord Fairfax laid siege to that city in the rebellion[d].

PSALM LXXX. A prayer for the Church.

Ver. 1. *Joseph.* Thy people Israel.

2. *Ephraim, Benjamin, and Manasseh.* The tribes of Ephraim, Benjamin, and Manasseh followed the ark of God immediately in their march through the wilderness. (Numb. x. 22—24[2].) Work such miracles for us now, as Thou didst then, when Thou wentest before them. [2] xi. 18, MS.

8. *A vine.* Israel Thy pleasant plant.

11. *River.* Euphrates.

14. *This vine.* Thy Church.

15. *For Thyself.* For Thine inheritance.

16. *They perish, &c.* We shall all perish if Thou continuest Thine anger.

[d] [These Psalms, lxxix., lxxx., lxxxi., come in course for Morning Prayer on the 16th day of the month. Probably June 16, 1644, is the day referred to. The siege had begun soon after April 20, and was raised by Prince Rupert July 1, but renewed July 4, after the battle of Marston Moor. On the 16th of June, after the negociations opened by the besieged had failed, a mine was sprung, "and in the fall of it many townsmen and women killed; and this breach being made, about two hundred of the besiegers entered and possessed themselves of the Manor. But the city being herewith alarmed, their forces flocked thither from all parts," &c. (This 16th of June was Trinity Sunday, and the mine was sprung during service-time at the cathedral, where the commanders were.—*Drake's Eboracum*, p. 166.) "On the 16th of July the city surrendered, and the Parliamentary army entered."—*Rushworth's Collections*, Part III. vol. ii. pp. 631, 640.]

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PSALM LXXX.

17. *Upon the Son of Man.* Upon the Messiah, whom Thou hast foretold shall come to deliver Thy people.

18. *Quicken us.* Raise us to life again, "and we will call upon Thy name."

PSALM LXXXI. ver. 3. *On our solemn feast-day.* Upon the first day of the seventh month.

5. *For a testimony;* viz. of their deliverance.

6. I, saith God, [removed his shoulder from the burden: his hands were delivered] *from making the pots,*—the slavery they were put to.

7. *Proved thee.* Made trial of thee.

10. *Open thy mouth, &c.* Ask of Me, and I will give thee thy heart's desire.

11. *Israel would have none of Me*—but were for strange gods.

12. *So I gave them up unto their own hearts' lust.* The severest of God's judgments.

14. *Turned My hand against their adversaries.* Or, fallen upon their adversaries, whom I had hitherto spared.

15. *The haters of the Lord should have submitted*—should have become their subjects; *but their time*—they should have been subject to none.

16. He would have given them [the] best of earthly blessings.

PSALM LXXXII. ver. 1. *He judgeth among the gods;* i. e. He judgeth the judges of the earth.

2. *Accept the persons of the wicked.* Countenance the persons and cause of the wicked.

5. *The foundations of the earth are out of course.* Fundamental laws are subverted. An universal disorder prevails. *Mic.* iii. 9.

6. *I have said, Ye are gods.* I have given you My authority, and even put My Name upon you. *John* x. 35.

8. *Judge the earth:* make them know themselves to be but men.

For Thou shalt inherit all nations. All nations shall be accountable to Thee.

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PSALM LXXXIII. A prayer against the Church's oppressors. PSALM LXXXVI.

Ver. 2. *Lift up the head.* Behave themselves insolently.

3. *Thy hidden ones.* Those whom Thou hast called Thy treasure. Exod. xix. 5.

6—8. All the avowed enemies of Thy Church.

12. Who would dare to take the houses of God, if this be the punishment?

13. *Wheel;* or, thistledown: *Galgal,* anything that is driven or rolled by the wind.

As stubble before the wind—driving on the fire. It is the custom of many countries to fire the stubble, to improve ground.

17. *Let them be confounded*—at their unexpected fall.

PSALM LXXXIV. The great blessing of enjoying the public worship.

Ver. 1. *Of hosts;* viz. of angels, which attend the temple and service.

10. *I had rather be a door-keeper, &c.*—as one not worthy to enter in, i. e. an abject in the sight of men,—than to be in the highest place amongst the wicked.

11. *A sun and shield.* A light, a guide, and defence.

PSALM LXXXV. A plain prophecy of the blessings of the Gospel.

Ver. 8. *I will hear what God the Lord will speak.* I will wait with patience for God's answer to my prayers.—*To folly.* To their former sins.

10. The truths of the Old Testament are accomplished in the mercies discovered in Jesus Christ in the New; full of grace and truth.

11. *Shall spring out of the earth.* Shall shew its head again.

PSALM LXXXVI. *A prayer of David;*—and proper for every devout Christian.

Ver. 2. *Holy.* Devoted to Thee.

4. *Unto Thee*—my only dependence.

8. *The gods.* The false gods.

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PSALM LXXXVI. 9. A prophecy of the conversion of the Gentiles.

11. *Unite;* viz. to Thee.

13. *From the lowest hell.* From inevitable death, and from the powers of Satan.

14. *My soul.* My life.—*Thee.* The fear of Thee.

15. *Truth.* Fidelity.

16. *Strength.* Help.

17. *May see it.* May see that Thou favourest me.

PSALM LXXXVII. A song in praise of the Church.

Ver. 1. *His foundation.* The Church built upon a rock.

2. *The Lord loveth the gates of Sion, more than all the dwellings of Jacob.* That is, God is better pleased with the honour done Him in His temple, than by all the service paid Him in private by all the people.

PSALM LXXXVIII. A prayer proper for a soul grieved, or sickness.

Ver. 6. *In the lowest pit.* In the depths of misery.

7. *Thou hast afflicted me, &c.* I am even overwhelmed with trouble.

11. *In destruction?* In my destruction?

12. *Land of forgetfulness?* In the grave, where all things are forgotten?

13. *Prevent Thee.* Come before Thee.

17. *They;* i. e. Thy terrors.

PSALM LXXXIX. This Psalm was composed when Shishak king of Egypt pillaged Jerusalem and the temple, in the days of Rehoboam the son of Solomon, by Ethan, one of the chief singers in the temple appointed by David.

This whole Psalm has regard to the Messiah.

2. *In the very heavens.* As firm as [the heavens].

6. *Sons of the mighty.* The mighty angels.

9 So did Jesus Christ. See Ps. cvii. 25.

12. *Tabor and Hermon.* East and west.

13. *High.* Infinitely powerful.

14. *Justice and judgment* dwell with Thee; goodness and fidelity appear in all Thy works.

15. *Light.* Favour.

16. *In Thy Name.* By Thy protection.

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17. *Our horn shall be exalted.* We shall have power to overcome our enemies. PSALM XCI.

20. *David.* Jesus Christ, of the seed of David.

22. All the powers of Satan shall not hinder My purpose of sending the Messiah.

25. *I will set His hand, &c.* His power shall reach beyond the seas.

32. I will chastise them as children.

36. *His seed.* The children of the Messiah.

37. *A faithful witness.* The rainbow.

39. Thy punishments have been heavy upon his posterity, because they forgat Thee; as Thou declarest, ver. 30, 31, 32, &c.

40. Thus the miseries of the Church have been great, because Christians have failed in their duty.

49. The Jews, when this Psalm was penned, were in a low estate: the very heathen reproached them for vainly expecting their mighty Deliverer, the Messiah, whom they said God had promised to David, and out of his loins.

52. *Blessed be the Lord, &c.* For Thou hast made good Thy covenant with David in the person of the Messiah.

PSALM XC. Here beginneth the fourth Book of the Psalms. The ten following Psalms are entitled "unto Moses."

A meditation on the shortness of life.

1. *Dwelling-place.* Refuge.

11. *Who knoweth? &c.* Who is affected with the extent of [Thine anger?]

PSALM XCI. ver. 1. *In the secret place.* Under the wings or defence.—*Almighty.* One able to secure him.

3. *From the snare of the fowler.* From Satan,—from the attempts of him that would ensnare Thee.

4. *Faith.* Faithfulness.

5. *The terrors*—of robbers.

8. [*Shalt*] *Thou* untouched ["behold"].

9. *Habitation.* Defence.

11. *To keep Thee in all Thy ways.* The devil left out these words, which would have spoiled his argument; for dangerous precipices are not the ways of men fearing God.

13. All the powers of hell shall not hurt Thee.

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PSALM XCI. 14. *He hath known My Name.* Put His trust in My power.

PSALM XCII. There is an ancient tradition of the Jews, that this Psalm was composed by Adam, to celebrate the praises of God on the Sabbath, as the title expresseth it. *Allix' Reflections* [*on the Books of Holy Scripture*, c. vii. ed. 1688], p. 37.

5. *Very deep.* Unsearchable.

13. *Planted in.* Devoted to.

14. *Be fat.* Prosper.

PSALM XCIII. God's power to defend His Church.

Ver. 3. *The floods*—of ungodly men.

4. *Many waters.* The greatest uproar and outrage of men.

5. *Thy testimonies.* Thy word and promises.

PSALM XCIV. ver. 3. *Render a reward.* Give them their deserts.

13. *Rest from the days of adversity.* Satisfaction of mind, even in the time of adversity.

15. *Judgment shall return unto righteousness;* i. e. God's mercy shall succeed His justice; or, the unequal distribution of Providence in this world shall appear to be just and righteous.

17. *My soul had almost dwelled in silence.* I had very soon been in the grave.

18. *When I said, &c.* When I was just going to fall.

19. *My thoughts.* My sorrows.

20. *Have fellowship.* Be established.

23. *The Lord our God shall cut them off;* i. e. this will be their portion at last for all their short prosperity.

PSALM XCV. An invitation to the public worship of God.

Ver. 1. *The rock of our salvation.* Our support and strength.

2. *Let us come before His presence*—in His house.

6. *Let us kneel before the Lord our Maker*—in the place of His public worship.

9. *When your fathers tempted Me*—were ever and anon.

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requiring new proofs of My power and presence among them, though they saw My works every day, and had seen them in Egypt. PSALM XCIX.

10. *Known My ways.* Acknowledged My power and presence among them.

11. *Into My rest.* Into Canaan—a type of heaven.

PSALM XCVI. A form of thanksgiving.

Ver. 2. *His salvation.* His wondrous works.

5. *Πάντες οἱ ἐθνῶν θεοὶ δαιμόνια.* "All the gods of the heathens are devils." *Septuagint.*

13. *With His truth.* According to His faithful promise.

PSALM XCVII. A description of the day of judgment.

Ver. 2. *Clouds and darkness are round about Him;* so that we cannot always see the reason of His providence: however, ["righteousness," &c.]

8. *Sion*—the capital, and all the other cities of Judah, rejoiced. *Daughters of Judah.*—All true believers will be glad.

11. *Light.* Joy.

12. *Give thanks at the remembrance of His holiness.* Thankfully remember His goodness and mercies.

PSALM XCVIII. A thanksgiving for our redemption by Jesus Christ.

Ver. 1. *His right hand and His holy arm.* His great power.

2. *His righteousness.* His righteous judgments.

3. *All the ends.* All the inhabitants.

The salvation of our God. His wondrous works.

8. As we do for joy.

9. *To judge the earth.* To execute judgment.

PSALM XCIX. ver. 1. *Tremble.* Be never so unquiet.

4. *The king's strength also loveth judgment;* i. e. the power of God is governed by His infinite wisdom, justice, and goodness.

8. *Thou wast a God that forgavest them*—as to the eternal penalty: [*though Thou tookest vengeance, &c.*] and therefore they were not suffered to bring the children of Israel into the promised land.

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PSALM C.

PSALM C. ver. 2. *His presence.* The sanctuary.

5. *Truth.* Fidelity.

PSALM CI. The pious housekeeper.

Ver. 5. *Cut off.* Turn out of my family.—*Will not I suffer*—within my doors.

6. I will look out for such as are honest, ["that they may dwell with me."]—I will make my house a pattern to the whole city, &c.

PSALM CII. A prayer for the Jews in their long captivity.

Ver. 1. *O Lord;* i. e. Jehovah.—N. B. That this prayer is directed to Jehovah, the Supreme God, who (*Gen.* i. 1,) laid the foundation of the earth (v. 25): all which the Apostle (*Heb.* i. 10,) expressly applied to Jesus Christ.

6. *Like a pelican of the wilderness.* Alone and solitary.

8. *Are sworn*—to do me mischief.

Thou hast lifted me up, &c.—Like one carried to the top of an high rock, and flung down, whose limbs must be dashed and brake in pieces.

11. *Like a shadow*—which disappeareth when the sun is set.

12. *Thy remembrance.*—The remembrance of Thy works.

13. *Sion.* Thy Church.

16. *Shall build up Sion.* Shall recal His ancient people from their captivity.

18. Let this be for future generations.

28. A prophecy of the children of Israel, that they should continue to be a people distinct.

PSALM CIII. This Psalm was appointed, by the injunctions of Queen Elizabeth[e], to be read or sung at certain places in the perambulations in Rogation Week on Holy Thursday.

14. *Our frame*—whereof we are made.

17. *His righteousness.* His faithful promise of mercy.

PSALM CIV. An elegant and pious meditation on the power and wisdom, and providence and goodness of God in making and preserving all His creatures.

[e] [A.D. 1559, § 19. Wilkins, Concilia, vol. iv. p. 184.]

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Ver. 3. *In the waters*—which are above the firmament. *Gen.* i. 7.

4. *Chald. Par.* Who maketh His messengers swift as the wind, His ministers as strong as the flaming fire.

8. *They go up by the mountains.* The waters, contrary to their gravity, creep up to the tops of the mountains, and return in springs.

16. *Which He*—and not man—*hath planted.*

21. *Seek.* Have.

24. *Thy riches.* The rich provision which Thou hast made for all Thy creatures.

29. *Thou hidest Thy face.* Thou shuttest Thy hand, and withholdest Thy blessings.

30. *They are created;* i. e. by that Spirit; who therefore, together with the Father and the Son, is joint Creator; that is, God.—*Thou renewest the face of the earth.* Others are created in their room: and so Thou suppliest the earth with a new generation.

35. Let such as will not consider these things, and give praise and glory to God, die in their sin and ignorance; but I will [praise the Lord].—*Praise ye the Lord.* Hallelu-jah; that is, Praise the Lord.

PSALM CV. God's various providences over the Jews.

Ver. 3. *His holy Name.* His mighty power.

7. *His judgments are* [i. e. are] spoken of [in all the earth.]

13. *When they went, &c.* Having no certain dwelling-place.

16. *Staff of bread.* Support of life.

19. *His word came.* His cause was known.—*Tried him.* Cleared him, by giving power to interpret dreams.

21. *Substance;* i. e. dominions.

22. *To bind*—by his commands.

23. *Ham.* The father of the Egyptians.

25. By which "He turned their heart to hate His people."—*To deal subtilly.* To devise evil against them.

28. *They;* i. e. Moses and Aaron.

PSALM CVI. A continuation of God's favours to Israel, till He brought them into Canaan.

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PSALM CVI.

Ver. 3. *Judgment.* The law of God.

7. *Understood not.* Were not sufficiently sensible of.

Even at the Red Sea—where they had seen just then so mighty a deliverance.

13. *For His counsel.* For His time and method of providing for all their wants.

14. *Tempted God*—to give still further proof of His power.

15. *Sent leanness into their soul.* The very meat He gave them did not nourish them, being sent without His blessing.

18. *A fire*—from heaven.

20. *Their glory;* i. e. the God of Israel.—*An ox that eateth grass.* As if He, who had done such great things for them, could be represented by any figure.

24. *His word.* His promise.

28. *Baal-peor.* The idol of the Moabites.—*The sacrifices of the dead.* Idols, or offerings made to men departed: by this act worshipping them.

31. *That was counted unto him for righteousness.* Ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. It was reckoned an eminent act of righteousness. See *Rom.* iv. 22. Not that this one act was instead of all other righteousness.

32. *It went ill with Moses, &c.* God punished Moses for [their sakes.]

39. *Went a whoring*—after strange gods.

43. *Their counsel.* Their own inventions.

45. *Repented*—of the evil which He designed to bring upon them.

PSALM CVII. Here beginneth the Fifth Book of Psalms.

An exhortation to praise God for His wonderful providences.

20. *His Word.* His holy Son, Jesus Christ.

24. *His wonders in the deep.* The dangers of the seas.

25—30. All this was done by Jesus Christ. *Mark* iv. 39. What hinders, then, that we should not confess Him to be one with the Supreme God here spoken of? See *Psalm* lxxxix. 9, 10.

43. To take notice of the providences of God, the most effectual way to make men wise, as it is a proof of wisdom.

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PSALM CVIII. The Church rejoices in God's care of her. PSALM CXI.

Ver. 1. *Fixed.* Prepared.

7—9. See these verses explained in Ps. lx.

PSALM CIX. This Psalm sets forth the oppression of the Messiah—v. 25; as also a prophecy of Judas and his treachery, &c.

Ver. 1. *Of my praise.* The subject of my praise.

6. *Set Thou;* or, Thou shalt set.—*Over him.* To judge him.—*Let Satan stand*—to accuse him.

7. *Let him;* or, he will be.

8—10, *et seq. Let.* Shall, *or* will[f].

10. *Desolate places*—ruined dwellings.

11. *Labour.* All he has laboured for.

13. *Let their name be blotted out.* Let the memory of [them, &c.]

15. *Let them;* i. e. the iniquities of his forefathers.

23. *As the locust;* viz. in a storm.

28. *Arise.* Rise up against me.

31. *He shall stand*—as an advocate.—*That condemn his soul.* That seek his life.

PSALM CX. ver. 1. *My Lord.* That is, Christ.

2. *The Lord shall send, &c.;* i. e. Thy kingdom shall begin at Jerusalem, and shall spread over all the earth.

3. Thy troops shall be willing, when Thou raisest Thy army in Thy glorious sanctuary; Thou hast shone like the morning from Thy very birth; Thy youth has been covered with dew; H. R. i. e. When Thy Apostles shall go forth to subdue the world to the obedience of the faith, Thy subjects shall be as numerous as the dew-drops in the morning.

5. *Kings*—that shall despise or resist Thy power.

6. *Judge;* i. e. execute judgment.—*Heads;* i. e. princes.

7. *He shall drink*—of the bitter cup of affliction, in His way to this glory.

PSALM CXI. ver. 1. *I will praise the Lord with my whole heart*—both in private and publicly.

[f] [In each of the following verses the word "let" is marked under, and the note written "*Let*, i. e. They will be, &c.," or, "another shall take."]

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PSALM CXI.

2. *Sought out*—and found.

3. *Righteousness.* Faithfulness.

4. *To be remembered;* viz. in His ordinances and in His word.

7. *Verity*—according to His promises.—*Judgment*—according to the deserts of His enemies.

PSALM CXII. The blessed state of a pious man, or piety.

Ver. 4. *Light in the darkness.* Comfort in distress and in the greatest difficulties.

PSALM CXIII. This and the following Psalm were used by the Jews before the Passover.

PSALM CXIV. ver. 2. *His sanctuary.* The place of His residence. *Numb.* xiv. 14.

3. *The sea saw it.* Was sensible of His presence. *Fled*—divided.

4. *The little hills*—trembled at His presence.

7. *Of the God of Jacob;* viz. of the Messiah, who was the God of Jacob. "He came unto His own."

PSALM CXV. This and the three following Psalms were sung by the Jews, (and by our Saviour, *Matth.* xxvi. 30,) after eating the passover, and were[1] called the Great Hallelujah.

[1] was, MS.

8. *Like unto them.* Having neither eyes to see nor ears to hear.

PSALM CXVI. A Psalm of thanksgiving for deliverance from sin, sickness, &c.

Ver. 3. *The sorrows of death compassed me.* The grave was ready for me.

11. *I said in my haste*—such things as I ought not.

13. *I will take the cup of salvation.* I will praise God after the most solemn manner.

PSALM CXVII. ver. 2. *The truth of the Lord.* His fidelity.

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PSALM CXVIII. A Psalm of praise to God for sending the Messiah after all the troubles the Church had met with. PSALM CXIX.

Ver. 12. *As the fire of thorns*—which just blaze and go out.

19. *Gates of righteousness;* i. e. the sanctuary.

22. The Messiah, whom the Jews had rejected, is become the foundation of the Christian Church.

25, 26. This Psalm shews the joy of the people of the Jews, when they shall be restored.

27. *Light.* Comfort after great distress, and our long dispersion.

PSALM CXIX. This Psalm contains the highest encomiums of the law of God, and the most earnest prayers for grace to observe them faithfully, as also for light to understand them.

Ver. 6. *Shall I not be ashamed.* Neither my own conscience nor my enemies shall reproach me.

7. *Judgments;* i. e. laws, so called, because by them we judge betwixt good and evil.

13. *Judgments.* Laws.

17. *Bountifully.* Kindly.

18. *Open mine eyes.* Enlighten my understanding.

Wondrous things out of Thy law; i. e. the mystical and spiritual meaning.

23. *Princes also*—made a jest of my trust in Thee.

24. *My counsellors.* By them I am directed.

25. *My soul cleaveth unto the dust.* Is utterly cast down; or, is too much set upon earthly things.

Quicken Thou me. Restore me to life.

26. *Declared my ways.* Confessed my faults.

29. *The way of lying.* All deceitful ways; the errors of the understanding.

32. *When thou shalt, &c.;* or, when Thou hast set my heart at liberty for the love of this world, &c.

34. *Understanding.* The spirit of wisdom.

37. He prays thus in remembrance of his sad fall, by occasion of his eyes beholding vanity.

Beholding vanity. Setting my heart upon things that cannot profit.

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PSALM CXIX.

39. *Turn away my reproach*—which my sins have deserved.

42. *Him that reproacheth me.* Satan, who will accuse me for my sins.

45. *Walk at liberty.* Serve Thee without fear.

49. *The word*—of promise.

50. *Quickened.* Revived.

55. *Thy Name.* Thy works of old.

56. *This.* This comfort.

58. *Word.* Promise to penitents.

66. *Teach me good judgment.* Give me a right judgment of things.—*I have believed Thy commandments.* Them I made my guide.

70. *Fat as grease.* Stupid.

72. *Better.* Dearer.

74. *When they see me*—supported by Thee.

Thy word—and promise.

75. *Right;* i. e. just upon me.—*Faithfulness.* Special love.

79. *Turn unto me.* Take my part.

81. *My soul fainteth for Thy salvation.* Longeth for it. —*Thy word*—faithful promises.

82. *Mine eyes fail for Thy word*—expecting Thy comforts.

83. *Like a bottle in the smoke.* Like parched leather.

84. *Days*—of my affliction.

89. *Thy word;* or, counsels.—*Is settled in heaven:* and therefore is unchangeable, however variable His dispensations may appear to us.

91. *All are Thy servants*—and obey Thy orders.

92. *My delights*—and support.

95. *The wicked.* Satan and his evil angels.—*I will consider, &c.* I will support myself by considering Thy word.

96. *All perfection.* Everything which the world values.—*Is exceeding broad;*—of which there is no end; or, which reacheth to every action of life.

105. *Thy word is a lamp, &c.*—through the dark and difficult passages of this mortal life.

107. *Afflicted*—with the temptations I meet with to neglect and break my vows.

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109. *My soul is continually in my hand.*—My life is in continual danger.

110. *The wicked;* i. e. wicked spirits and their agents.

112. *End*—of my life.

113. *Vain thoughts;* viz. of them that imagine evil things.

118. *Their deceit is falsehood.* Their tricks will not answer their expectations.

122. *Be surety.* Undertake for me.

123. *Righteousness.* Faithful promise.

126. When God's laws are trampled upon, we have reason to expect His judgments.

129. *Thy testimonies are wonderful.* Thy laws are surprisingly good.

137. *Upright are Thy judgments.* Thine administrations are all just. The laws of God are called His judgments, because they are the rule by which He will pass judgment.

142. *The truth.* A true account of Thy will.

160. *Thy word.* Thy promises.

163. *Lying.* Falsehood.

166. In vain we hope for salvation, if we obey not God's laws.

168. *Before Thee.* Perfectly known to Thee. The consideration of God's omnipresence is the best motive to an holy life.

PSALM CXX. The complaint of a Christian living among the wicked.

Ver. 5. *In the tents of Kedar.* Among the wild Arabs, or wicked people.

7. *I speak*—of peace.

PSALM CXXI. ver. 1. *To the hills*—of Sion; to heaven.

2. *My help cometh of the Lord*—and therefore may be depended upon.

3. *Will not slumber.* Will not leave thee to thyself.

4. *He—shall neither slumber nor sleep.* But His eyes are open upon him day and night.

5. *Shade.* Shelter or defence.

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PSALM CXXI.

6. Neither [the] sultry heat of the day, nor the moist vapours of the night, shall hurt thee.

PSALM CXXII. A prayer for the peace of the Church.

Ver. 3. *Jerusalem.* The Church.—*Compact.* Firmly joined.

4. *The tribes.* All Christian people.

5. *Thrones of judgment.* The tribunal of righteous judgments; as also the court of the king.

PSALM CXXIII. ver. 1. *Unto Thee I lift up mine eyes*—in all my wants and distress.

2. *As the eyes of servants look;* i. e. with humility and submission, though they are corrected for their faults.

PSALM CXXIV. ver. 4. *Waters.* Floods of ungodly men.

7. *Soul.* Life.

PSALM CXXV. An exhortation to rely on the providence of God.

Ver. 2. *Round about*—by His hosts of angels.

3. *Rest.* Always continue.

Lest the righteous—take unlawful ways, through impatience, to deliver themselves.

PSALM CXXVI. A song of the Church of the Jews upon their return from their long captivity.

Ver. 1. *Were like them that dream.* Could scarce believe our senses.

6. *Come again*—at harvest.

PSALM CXXVII. Diligence is our duty, success is God's gift.

Ver. 1. *Except the Lord*—go along with the work.

2. i. e. it is vain to take excessive pains for a livelihood without the blessing of God, which you ought always to pray for: then you may take your natural rest, and neither rise too early, nor sit up too late.

4. *As arrows are in the hand of a mighty man*—are a good defence, both in the courts, and field of battle.

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PSALM CXXIX. The Church's complaint.

Ver. 1. *My youth.* The very infancy of our nation.

6. *Let them be as the grass upon the housetops;* i. e. blasted.

8. *Neither do they which go by, say*—according to the usual salutation of good people to labourers, &c.

PSALM CXXX. ver. 1. *Depths;* viz. of affliction.

3. *Mark iniquities.* Charge us with all our sins.

4. *That Thou mayest be feared*—with a fear mixed with love, as the fear of God should be.

5. *Word.* Promise of pardon.

6. *They that watch, &c.;* viz. the priests who wait to offer the morning sacrifice.

7. *With Him is plenteous redemption.* He has more ways to deliver men than they can imagine.

8. He will first deliver us from our sins, and then from those troubles which our sins occasioned.

PSALM CXXXI. ver. 1. I aim not at the kingdom, as they at court accuse me, nor concern myself with affairs of state; but contently wait what Thy providence shall bring forth.

PSALM CXXXII. Title. *A Song*—by Solomon, when he brought the ark into the temple which he had built.

5. *For the Lord;* viz. for the ark of the Lord.

6. *Ephratah.* Shilo, in the tribe of Ephraim.—*Of the wood.* At Kirjath-jearim.

8. *Thy rest.* The temple I have built for the ark of Thy presence.

10. *Turn not away, &c.;* i. e. forget not Thy promise to David, concerning the Messiah.

16. *With salvation.* With My protection.

17. *A lamp for Mine anointed.* A successor to David, till the Messiah come.

PSALM CXXXIII. The happiness of unity among Christians.

Ver. 2. *The head*—of Aaron, when he was consecrated.

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PSALM CXXXIII. 3. *Dew of Hermon.* Mr. Maundrel saith[s], that, on March 22, they pitching their tents at the foot of Mount Hermon, the dew fell so plenteously, that it wet them as if it had rained all night.

PSALM CXXXIV. To the priests and ministers of the Gospel, to attend their duty.

Ver. 1. *Stand.* Keep watch.

4. *Bless thee*—give His blessing to your devotions.

Zion—His dwelling-place.

PSALM CXXXV. ver. 2. *Ye that stand in the house of the Lord, &c.* His ministers.

7. *Treasuries.* Repositories.

14. *Repent Himself concerning His servants;* and make them glad, according to the time of their affliction.

19. *Bless the Lord*—for bringing you to the knowledge of the only true God.

PSALM CXXXVI. *An exhortation* and pattern *to give thanks to God for particular mercies.*

Ver. 12. *With a stretched-out arm.* With great judgments.

PSALM CXXXVII. Composed by some captive Jew at Babylon.

Ver. 1. *Sion.* The city of our solemnities. *Isa.* xxxiii. 20.

2. *We hanged our harps*—which now we had no heart to use.

3. *Sion.* The temple.

4. *The Lord's song.* Any part of the temple service.

6. *Remember*—and sympathize with thee.

PSALM CXXXVIII. ver. 1. *The Gods.* The angels of God, who attend in the temple.

2. *Truth.* Faithfulness, which Thou hast magnified above all Thy other attributes.

3. *In the day;* viz. of trouble.

[s] [Journey, at the date March 22, p. 57.]

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4. All nations shall in Thy appointed time come to the knowledge of Thee, and worship Thee. PSALM CXLIV.

PSALM CXXXIX. The providence, the omniscience, the omnipresence of God, which will oblige us to praise Him.

Ver. 7. The Spirit of God is omnipresent, and therefore is God.

8. *In hell.* In the grave.

15. *In the lowest parts of the earth.* In the womb.

24. *In the way*—that leadeth to life everlasting.

PSALM CXL. ver. 5. *The proud.* Satan and his agents.

7. *The strength of my salvation.* My support.

11. *Evil.* The evil which he designs for others.

PSALM CXLI. ver. 4. *Let me not eat of their dainties*—lest I do such things as shall please them.

5. *Smite me.* Reprove me.

PSALM CXLII. *David sheweth that in his trouble,* whether from Satan or his agents, *all his comfort was in prayer unto God.*

Ver. 5. *My refuge and my portion.* My sole dependence.

6. *Deliver me from my persecutors*—whether Satan or his agents.

7. *Compass me*—with songs of deliverance.

PSALM CXLIII. The seventh penitential Psalm. A prayer for grace to live well.

Ver. 1. *Righteousness;* or, mercy.

3. *Enemy.* Satan and his agents.—*Hath made me to dwell in darkness.* Hath brought me almost to despair.

5. *The work of Thy hands.* What Thou hast done for others in the like distress.

7. *The pit.* The grave.

12. *Cut off.* Rebuke.

PSALM CXLIV. Of God's goodness to us, and a prayer that He would continue His favours to us.

Ver. 2. *My goodness.* The God of mercies.

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PSALM CXLIV.

7. *Send Thine hand from above*; i. e. manifest Thy power from heaven.

Deliver me from the hand of strange children—that know not Thee.

8. *Falsehood.* Perfidiousness. [So ver. 11.]

14. *Breaking in*—of our enemy.—*Going out*—into captivity.

PSALM CXLV. This Psalm is an epitome of all the praises of God in the Scriptures. It was one part of the daily service, and Kimchi says that the devout people among the Jews sang it three times every day.

7. *Abundantly utter.* Be ever speaking of.

16. *Thine hand.* Thy storehouse.

PSALM CXLVI. N.B. This and the two following Psalms, in the Septuagint version, are styled the Psalms of Haggai and Zechariah; and very probably were composed by them for the dedication of the temple after the captivity. *Prideaux*, p. 191 [h].

4. *Thoughts*; i. e. purpose, counsels, and projects.

6. *Truth.* His true promise.

8. *Bowed down*—under their afflictions.

9. *Way.* Counsel.

PSALM CXLVII. ver. 2. *Jerusalem.* His Church.—*Outcasts.* Such as are cast into captivity.

4. *Stars.* He that telleth these, can call all His captives, wherever they are dispersed.

10. These are not necessary to bring His purposes about.

Legs. Swiftness.

12. *O Jerusalem.* O thou Church of God.

13. *O Sion.* The people of His inheritance.

15. *Very swiftly.* They are immediately executed.

PSALM CXLVIII. ver. 1—10. All these give us proper occasions of praising God for them.

6. *A decree which shall not pass*—nor be broken by them.

8. *His word.* His decree, verse 6.

[h] [Ad ann. 515.]

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PSALM CXLIX. ver. 2. *Made him.* Made choice of him out of all other nations. Hebrew,—"Let Israel rejoice in his *Makers.*" Let *Us* make man: speaking to the Son and Holy Ghost. *Knight*[1]. PSALM CXLIX.

5. *The saints.* The ministers of God in a more especial manner.

6. *A two-edged sword.* A power to rule their people by the spiritual sword.

8. *To bind, &c.* To subdue kings and princes to the yoke of Christ.

9. *The judgment written*—Deut. vii. 1, 2, 16.—*This honour have all His saints.* The greatest honour of all God's saints being to bring His enemies to serve and obey Him.

[1] [Moyer's Lectures, p. 25.]

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THE

PROVERBS OF SOLOMON.

CHAP. I.

THIS Book may be divided thus:—The first nine chapters seem to have been compiled for the use of his son Rehoboam. From the tenth chapter to the twenty-fourth, are instructions for all sorts of people. From the twenty-fifth to the twenty-ninth are Proverbs of Solomon, collected at his time by the men of Hezekiah. The thirtieth was written by Agur; and the last by Bathsheba to her son Solomon, whom she calls Lemuel, or the son of her vows. *Mr. Bedford,* [1] 607, MS. [Book vi. c. 2, § 12,] pp. 667[1], 8.

The three Books of Solomon are set in this order for this reason: the Proverbs teach us moral virtue; Ecclesiastes discovers to us the vanity of all worldly enjoyments; and then we are fit to read the Canticles, which is designed to inspire us with the love of spiritual things. *Isidore Pelusiota*[a].

Ver. 1. *Proverbs.* Wise sayings.

2,—4. These are the uses of these following Proverbs.

8. *Law.* Instructions.

17. The greedy bird, though she sees the net set, will yet hazard being caught: so the sinner.

18. *They lay wait for their own blood, &c.*—when they design mischief for others.

19. i. e. Riches unjustly got, will destroy those that have got them.

20. *Wisdom.* That is, divine wisdom. See *Isa.* lxiv. 6.

21. *The gates.* The gates were the place of judgment, and greatest concourse of the people.

[a] [Epist., lib. iv. ep. 40. p. 433. Paris, 1638.]

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22. From hence to the end of the third chapter, the Spirit of God, under the name of Wisdom, is speaking to men.

23. *My spirit.* My doctrine.

24. *I have called*—by My Spirit, by My Word and Ministers, by your conscience.

Stretched out My hand—commanding silence and attention.

27. *Your fear.* The thing you feared. *As desolation*—unexpectedly.

31. *Eat of the fruit of their own way.* Perish by their own folly.

32. *The turning away of the simple shall slay them;* i. e. when fools forsake God, they run to their own ruin.

CHAP. II. ver. 8. He takes the righteous into His protection.

11. *Understanding shall keep thee;* viz. from sin.

16 *The strange woman;* i. e. the adulteress.

17. *The covenant*—of marriage, ordained by God.

CHAP. III. ver. 7. *Eyes;* i. e. conceit.

20. *The depths are broken up.* The springs of rivers are opened.

32. *His secret is with the righteous;* i. e. He discovers to them His counsels, which to others are hidden.

35. *Shame shall be the promotion of fools;* i. e. their promotion shall be their disgrace, their folly shall then appear more plainly.

CHAP. IV. ver. 8. *Exalt her.* Esteem her.

14, 15. Repeated to shew how necessary it is to avoid temptations, if men would not fall into the snare.

23. *Thy heart.* Thy affections, inclinations, purposes, &c.

CHAP. V. ver. 2. *That thy lips may keep knowledge*—tell to others what thou hast learnt from me.

6. *Lest thou shouldst ponder the path of life.* To hinder thee from doing so, she uses a thousand ways.

9. *Unto the cruel.* To one that will ruin thee.

11. *When thy flesh and thy body are consumed;* i. e. when thou comest to lie upon thy death-bed.

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CHAP. V.

14. I was not ashamed of sin, even before the face of the world.

15. Be content with thy own wife.

16. *Thy fountains.* Thy children begotten in honest wedlock.

CHAP. VI. ver. 2. *With the words of thy mouth.* By thy engagements.

11. *As one that travelleth.* Unexpectedly.—*As an armed man.* Not to be resisted.

12. *Walketh with a froward mouth.* Is continually deceiving with his lies.

26. *The adulteress will hunt for the precious life*—will bring the adulterer to his grave.

30, &c. i. e. A thief is better than an adulterer: the sin of the latter is greater, and the consequence more fatal; for the thief is only bound to restitution, but the adulterer hazards his life.

CHAP. VII. ver. 14. A good part of these offerings were carried home to entertain their friends.

20. *At the day appointed.* So as not to disturb us.

CHAP. VIII. Wisdom, in this chapter, is represented as a person, and therefore all the Fathers understood the word to relate to the Son of God; and Arius himself acknowledges it.

4. *Men—sons of man;* i. e. both to great and small.

9. *That understandeth.* Who desires understanding.

10. *And not.* Rather than.

22. *His way.* His works.

25. i. e. From all eternity;—for these very expressions are used to shew the eternity of God Himself.

30. The co-eternity of the Son of God with the Father.

31. *Rejoicing.* Governing men.

36. *Wrongeth his own soul.* Vim facit animæ suæ.

CHAP. IX. ver. 1. *Wisdom:—Wisdoms:* see chap. i. 20.—*Hewn out her seven pillars*—hath builded her house in perfection.

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2. *Mingled her wine*—with water, according to the way of hot climates.

3. *She hath sent her maidens;* viz. to invite the guests.

7. *He that reproveth a scorner getteth to himself shame;* i. e. loseth his labour: Wisdom therefore inviteth the simple, but never the scorner.

10. *The beginning of wisdom;* i. e. of becoming truly wise, as none are but such as are religious indeed.

Holy; i. e. the holy law of God.

13. As wisdom is represented as a wise woman, so folly and sensual pleasure are represented as a foolish woman.

CHAP. X. The foregoing chapters are but a preface to the following observations of moral virtues, and their contrary vices.

4. *That dealeth with a slack hand.* That leads a careless and an idle life.

5. *Causeth shame;* viz. to his parents.

6. *Covereth the mouth of the wicked;* i. e. bringeth them to destruction.

9. *Shall be known.* Shall be discovered.

10. *Winketh with the eye.* Dissembleth.

12. *Covereth.* Easily pardons, or passes over.

14. *Is near destruction;* i. e. they bring it upon themselves by talking foolishly.

21. *Feed many.* Support them by their good instructions.

25. When affliction cometh as a whirlwind, suddenly, the wicked sink under it; but the righteous stand firm when God visits them by affliction.

32. *Know*—know, to utter.

CHAP. XI. ver. 8. *The wicked cometh in his stead*—and suffers what the righteous is delivered from.

9. *Through knowledge shall the just be delivered*—from the snares of the hypocrite.

11. *By the blessing of the upright;* i. e. by God's blessing for their sakes.

12. *Holdeth his peace.* Does not speak evil of his neighbour.

17. *His own flesh.* His nearest relations.

29. *He that troubleth his own house;* i. e. who spends or

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CHAP. XI. neglects his affairs, shall at last come to be servant to those that prudently manage them.

30. *Winneth souls.* Bringeth men to the knowledge and fear of God.

31. *The righteous shall be recompensed in the earth.* Even good men shall be punished for their faults in this world.

CHAP. XII. ver. 6. *Mouth of the upright.* Good advice of good men.

9. He that is his own servant, and does his own business, [is better, &c.]

12. *The net of evil men.* A power to oppress or entangle others.

16. *Covereth shame.* Prevents that shame which a too hasty resentment might expose him to.

17. An honest witness so speaks, as that justice may be done.

False witness, &c.; i. e. he entangleth a cause, so that justice cannot easily be done.

19. *Is but for a moment.* Is quickly discovered.

23. *Concealeth knowledge;* viz. of such things as are not proper to be made public.

27. *The slothful man*—does not enjoy the fruit of what falls into his hands.

CHAP. XIII. ver. 2. *Shall eat violence.* Shall be punished for the mischief they have done.

3. *Openeth wide his lips.* Talketh much and wickedly.

8. *The poor heareth not rebuke.* Nothing being to be got by oppressing him, he is free from designs against his life.

19. *The desire accomplished.* The obtaining of righteous ends.

24. *Hateth his son.* Acts as if he did so, by the event.

CHAP. XIV. ver. 14. *The backslider in heart*—shall feel the effects of his own wickedness.

18. *Folly.* The fruit of their folly.

24. i. e. Riches are an ornament in the hands of wise men, because they use them to good purposes; but the richer fools are, the more exposed to contempt they are.

29. *Exalteth folly.* Exposes his folly.

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30. *A sound heart*—i. e. free from envy and other vices—is a means of prolonging life.

31. For God ordered that condition as the best for him.

32. *Wickedness;* or, calamity: i. e. when calamities come, the wicked is quite lost, but, &c.

33. *Wisdom resteth*—till a proper time come to use it.

CHAP. XV. ver. 4. *Is a breach in the spirit.* Causeth much vexation.

11. *Destruction.* The grave, so called from consuming the bodies of men.

19. *Is as an hedge of thorns;* i. e. it is as difficult for him to do what he should do, as it is to get through [an hedge of thorns].

23. *By the answer of his mouth;* i. e. by a prudent one.

24. *Above;* i. e. he looks up to God for light and protection.

25. *The widow;* i. e. such as are destitute, and look up to Him for help.

27. Bribery and covetousness bring with them trouble and a curse.

28. *Studieth to answer.* Considers what is fit to be said.

31. i. e. A man that can bear reproof will be always pleased with the company of wise men, and such as are able to reprove him.

CHAP. XVI. ver. 4. Or, God doth all things so that they agree, or answer one to another; and even the wicked are fitted for the day of evil; i. e. for punishment.

11. *Are the Lord's.* Are commanded by Him.

21. *Increaseth learning*—by teaching it to others.

27. *Diggeth up evil*—out of his heart.

33. Intimating, that there is nothing so fortuitous, but is under the disposal of Providence.

CHAP. XVII. ver. 2. *Rule over a son.* Be made his guardian.

3. *The fining pot is for*—trying of [silver].

4. *Giveth heed to;* i. e. is pleased with.

5. 1 Sam. ii. 7.

7. *Excellent speech.* Discourse of high matters.

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CHAP. XVII.

8. *A gift is as a precious stone in the eyes of him, &c.;* viz. of the judge that will take it.

16. i. e. Wisdom cannot be bought.

18. *Striketh hands.* Engageth for.

23. *Out of the bosom;* i. e. secretly.

24. *Are in the ends of the earth*—looking for, but not finding it.

CHAP. XVIII. ver. 1. *Through desire*—of knowledge.

4. *Are as deep waters;* i. e. a wise man's words cannot be exhausted.

5. *It is not good.* It is very unjust.

14. *Sustain his infirmity.* Support him under outward afflictions.

17. *Searcheth him.* Discovers his false representations.

19. *Like the bars of a castle.* Hard to be broken.

22. *A wife;* i. e. a good one; for so the Greek hath it.

CHAP. XIX. ver. 2. *Sinneth;* or, misseth his way.

18. *And let not thy soul, &c.* But suffer not thyself to be transported to cause him to die.

CHAP. XX. ver. 1. *Is a mocker;* i. e. makes the drunkard so.

2. *Sinneth against his own soul.* Runs the hazard of his life.

6. *A faithful man;* i. e. a truly charitable man.

12. *The Lord hath made the hearing ear, and the seeing eye;* therefore use them to God's honour.

15. *The lips of knowledge.* Wise discourse.

16. i. e. It will be the lot of such a man to be impoverished.

CHAP. XXI. ver. 6. ☞ Merchants and traders.—*Seek death;* i. e. bring upon themselves destruction.

8. *Strange.* Alienated from God.

12. *The house of the wicked;* viz. the end of it.

21. *Righteousness;* i. e. justice.

27. *With a wicked mind.* With a base intention or unworthy opinion of God.

28. *The man that heareth;* i. e. that heard and saw what he swears, will not waver, but will stick to the truth.

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CHAP. XXII. ver. 2. *Meet together.* Are necessary and helpful one to the other.

3. A wise man knows what the punishment of sin is like to be, and repenteth; but, &c.

8. *The rod of his anger shall fail.* His tyranny shall ruin him.

13. *The slothful man*—excuseth him upon the vainest pretences.

17—20. A new preface to the following instructions.

22. *Gate;* i. e. place of judgment.

24. *Thou shalt not go;* i. e. thou shalt not be familiar.

29. *Stand before kings.* Be called to the highest employments.

CHAP. XXIII. ver. 2. *Put a knife to thy throat.* Restrain thyself from eating greedily.

3. *Cease from thine own wisdom*—which will suggest to thee that riches are a great blessing.

6. *Him that hath an evil eye.* A niggard.

11. *Redeemer.* God.

13. *Shall not die.* Shall be kept from destruction.

19. *Way*—of wisdom.

23. *Buy the truth, and sell it not;* i. e. spare no pains to get it, or learn it: and part not with it.

27. It is most difficult to get from her snares.

CHAP. XXIV. ver. 1. Be not enticed by the prosperity of evil men to imitate them.

7. *In the gate.* In the assembly of the wise.

11. *Drawn unto death;* i. e. unjustly.

16. *A just man falleth seven times;* viz. into calamities and afflictions.—*The wicked shall fall into mischief*—and shall not recover.

18. *Turn away His wrath from him.* Take off His wrath from him, and put it upon thee.

22. *Who knoweth*—the destruction which God and the king may bring upon such men?

32. *Received instruction*—concerning the effects of idleness.

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CHAP. XXV.

CHAP. XXV. ver. 2. *It is the glory of God to conceal;* viz. what is too high for us to know.

11. *A word fitly spoken;* or, a discourse well-timed, is like oranges in a flowered silver basket—R. H.; i. e. besides the beauty of the outside, they have a rich meaning within.

14. *Of a false gift*—of giving, but does not give.

15. *Breaketh the bone.* Pacifieth anger.

16. *So much as is sufficient for thee;* i. e. so much as thou canst digest into practice; or, be moderate in the things that please.

23. *An angry countenance.* Displeasure upon hearing detraction.

CHAP. XXVI. ver. 2. *The curse causeless shall not come*—but shall fly away, and not light upon the innocent.

4. *According to his folly;* i. e. in reviling words.

5. *According to his folly*—so as to make him sensible of his faults.

6. *Cutteth off the feet.* Will not succeed in it, but injures himself.

7. *As a parable in the mouth of fools;* i. e. it is as odd and unbecoming as the gait of a lame man.

8. *He that giveth honour to a fool.* In giving it to him he throws it away, or misplaceth it.

9. i. e. It does them hurt, though they are not sensible of it.

13. *In the streets.* A very unlikely place; and yet it serves for an excuse.

14. *Turneth upon its hinges.* Continues still in one place.

23. Such as inflame strife are deceitful.

25. *Seven;* i. e. very many.

CHAP. XXVII. ver 8. i. e. He will be exposed to many perils.

16. *Hideth the wind.* Labours in vain.

26. *The price of thy field.* For payment of thy rents.

CHAP. XXVIII. ver. 2. i. e. For the sin of a land, it is punished with a confused government.

8. It shall be taken from him, and given [to "him that will pity the poor."]

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11. *Searcheth him out.* Discovers his weakness.

14. *Feareth alway.* Is afraid of God's anger, and repenteth of his sins: so feareth, as to be more careful of his heart and ways;—concerned for his salvation.

17. *Shall flee, &c.* Shall fall into sudden destruction.

26. *Heart.* Counsels.

28. *Men;* i. e. good men.

CHAP. XXIX. ver. 18. *No vision.* No prophets or teachers of God's will.

19. *By words.* By words only, without stripes.

21. *Shall have him become, &c.* He will at last be as assuming as it were a son.

24. *He heareth cursing, &c.* N. B. The oath of purgation: see also chap. xxx. 9.

i. e. if an oath shall be given him, he will be tempted to forswear himself, rather than[1] [discover what he hears].

[1] &c., M.S.

CHAP. XXX. ver. 9. *Lest I be full, and deny Thee.* This is too often the consequence of wealth.

Take the Name of my God in vain—in denying the theft upon oath.

15. Or, Destiny has two daughters, viz. paradise and hell, which, &c. H. R. Or, death and hell.

17. That is, such an one shall act as if he were blind.

CHAP. XXXI. ver. 31. *Praise her in the gates.* Make her known and praised among her chief citizens.

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ECCLESIASTES;

OR,

THE PREACHER.

CHAP. I. THE design of this book is to convince us of the vanity of everything here below, which the world is apt to dote on; and this from the experience of one who had an opportunity of thoroughly satisfying himself. And therefore the Spirit of God, by his pen, advises us not to expect any solid satisfaction from worldly enjoyments.

N. B. Every serious reader, who observes the main scope and conclusion of this book, will be convinced that the several opinions which contradict each other are the opinions of loose people concerning God's providence, &c.

CHAP. I. ver. 2. Man is placed in the midst of unsatisfying objects, and if ever he takes pleasure in any of them, it is because he is ignorant; he does not see their vanity. So that the more a man knows, the more he discovers the vanity of all worldly enjoyments. Though all men acknowledge this in the theory, yet for want of an actual present conviction of the truth, they generally act directly contrary to it, for want of that faith which alone can set it home upon their hearts.

17. viz. All wisdom is vexation of spirit, which does not look to what must come hereafter.

CHAP. III. ver. 18. *I said in my heart;* i. e. according to the [mode] of speaking used among the generality of men. *Rom.* iii. 5. *κατά*, &c. See *Wisdom*, ch. ii. ver. 1, &c., where

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this way of reasoning is expressed, but in fuller words; it is shewn to be the argument of atheists, sensual, devilish men.

21. *Who knoweth;* i. e. how few consider or distinguish.

CHAP. V. ver. 1. *Fools*—who offer sacrifices for their sins, and yet forsake not their evil works. *Targ. in loco*[a].

6. *Suffer not thy mouth to cause thy flesh to sin.* Don't make a rash vow, which the frailty of human nature may afterwards make thee to break.—*The angel;* who attends and observes thee. *Heb.* i. 14.

8. *Marvel not at the matter;* i. e. be not disturbed, (for the great end of this book is to give men a true notion of God's providence, that neither the pleasures, the vanities, nor the oppressions they meet with, may disturb the tranquillity of their minds,) for God sees, permits all this, and will turn it to His glory, and the good of all His faithful servants.

17. *Eateth in darkness*—not knowing what will be the event of them.

CHAP. VII. ver. 6. *Crackling of thorns;* i. e. noisy and unprofitable.

10. Lest you be tempted to murmur against Providence. You may, if it is not your own fault, be good in the worst of times.

16. Do not exercise justice too rigorously, neither set up for a man of too great wisdom. H. R.

Meddle not with things which do not concern you; nor fancy that you are able to do everything, and so make yourself ridiculous.—No man can be too just or too wise.

Let this text be explained by the words of Jesus Christ: "Cast not pearls before swine," &c. And the meaning will be, Let not your zeal, where there is no hope of doing good, carry you so far as to make you obnoxious to the malice of wicked men.

26. *From her;* i. e. From her snares.—*Taken by her*—for his punishment.

28. It is very difficult to meet with such as one may converse with, with safety to their virtue.

[a] [Ap. Walton, Polyglott.]

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CHAP. XI. CHAP. XI. ver. 1. Or, Cast thy wheat into moist ground, and in process of time thou shalt find it again. H. R.

Evil shall be upon the earth—which thou mayest escape by thy alms-deeds.

3. So be not thou over-solicitous to whom thou givest thy alms, but imitate the bounty of God, who sendeth rain [upon the just and upon the unjust].

That this belongs to the case of charity, seems plain from the context: "Dum abundas, largire: mortuus non poteris, ut lapsa arbor jam nequit in quam velit partem ferri." *Castalio in loco* [b].

8. *All that cometh is vanity.* As well as what is past, and what is present, which we are sure (and from experience) is nothing but vanity.

9. By which severe irony the wise man intimates that temporal pleasures, and the apprehensions of a future judgment, are not very consistent.

CHAP. XII. ver. 5. *Grasshopper;* i. e. music.—*Desire shall fail.* The appetite shall be lost. The original is, the Capertree, of which choice sauces (to recover the appetite) were made.

13. *This is the whole duty of man.* And consequently this ought to be the scope and end of all his learning and labours; all else being great impertinence, sin, and folly.

[b] [Biblia, interprete Seb. Castalio, cum annotationibus ejusdem; 1556: et apud Crit. Sacr., tom. iv.]

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THE

SONG OF SOLOMON.

SEE a plain paraphrase of this Song in Bishop Hall's Works, folio, p. 249[a].

CHAP. I. A marriage-song betwixt Christ and His Church. CHAP. I.

Ver. 1. *The song of songs;* i. e. the very best of songs, which Solomon uttered by the spirit of prophecy, saith the *Chaldee Paraphrast*[b]; viz. concerning Christ the Bridegroom, and the Church the bride.

2. THE CHURCH. We love Him, because He first loved us.

3. For God anointed Jesus Christ with the oil of gladness above His fellows; *Heb.* i. 9: i. e. by the glad tidings of the Gospel, which are most acceptable to all (virgin) pure hearts.

2, 3. O give me comfortable testimonies of Thy love, O Jesus, the graces of Thy Holy Spirit, which are dearer to me than all the pleasures of sense.—*Thy good ointments.* Thy Gospel.

4. *Draw me.* Deliver me from the world.

"No man cometh unto Me, unless the Father which hath sent Me draw him." *John* vi. 44.

We will run after thee; viz. with ready affection. "We will run with patience the race before us, looking unto Jesus, &c." [Heb. xii. 1, 2.]

5. Or, I am black as the tents of Kedar, but comely as the curtains of Solomon.—Notwithstanding my faults and infirmities, I am acceptable to Him whom I seek to please.

6. Despise me not because of my afflictions, viz. the scandal of the cross, caused by my fellow-Christians, who persecute me, because I will not desert my Spouse as they do; though I confess I am not without my faults.

7. *Tell me, O Thou*—O Thou great Pastor of the sheep, how I may be secure from error and idolatry. What shall I do that I may preserve Thy favour?

[a] [Vol. i. p. 227. ed. 1643.]

[b] [Ap. Walton.]

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CHAP. I. 8—11. CHRIST. Stay not amongst false teachers; but follow the saints of old and My Gospel strictly; and thou shalt not go astray, and thou shalt be most dear to Me, dearer than the finest ornaments.

12. THE CHURCH. Though I do not see my Spouse, yet I feel the graces of His Holy Spirit.

13. *He shall lie all night betwixt my breasts*—and refresh me with His love.

14. CHRIST. Glorious art thou, clothed with My righteousness.—*Vineyards*; or, balm-gardens. H. R.

16. THE CHURCH. Whatever is praiseworthy in me is purely from Thee and from Thy grace.

17. Thy Church, O Christ, is built upon a rock, and will never fail.

CHAP. II. ver. 5. *Apples.* Oranges.

15. Small sins of omission, or commission: these must be destroyed and avoided, or they will lead to greater.

CHAP. III. ver. 1. Jesus Christ is not to be found in the midst of ease, and the pleasures of life, nor in the hurry of the world; but on the cross.

1—3. Alas, my Love, I sought Thee in my bed,
Who on the cross hadst laid Thy weary head!
Peace was my bed, whilst the curs'd cross was Thine;
I should have sought Thee by that fatal sign.
Much time I lost by seeking Thee around,
But sought Thee where Thou wert not to be found.

CHAP. V. ver. 6. This may every one expect, who, when God calls, when Christ knocks at the door of his heart, when the Holy Spirit speaks, will not give ear to His motions. He may fear for himself, lest he should be deserted, &c.

CHAP. VII. ver. 8. *Apples*; or, oranges. H. R.

CHAP. VIII. ver. 5. *Leaning upon her beloved.* The Church ascribes all her power to Christ. "Without Me ye can do nothing."—*Apple-tree*; or, orange-tree.

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THE BOOK

OF THE

PROPHET ISAIAH.

The book of the prophet Isaiah. Isaiah began to prophesy before Christ circ. 760, and prophesied above sixty years. He was put to death, i. e. sawn asunder, by the command of Manasses, to which cruel death the Apostle alludes, *Heb.* xi. 37. CHAP. 1.

The occasion of the whole prophecy of Isaiah.—First, God shews them that their abominable sins are the occasion of all the evils they suffered from the nations about them, and that those evils should continue and be increased while they continued impenitent. But, lest this should drive those among them who had any seriousness and religion into despair, and so induce them to cast off all hopes, and drive them to idolatry, God by the prophet assures them, over and over again, that those who were religious amongst them should be protected, or at least supported under all their trials; and that a time was coming, when idolatry should be destroyed, and those very idolatrous nations which now oppressed them, and were ready to swallow them up, should themselves be converted, and acknowledge the God of Israel. And that the Messiah, whom God had promised, should certainly be sent, (even that prophet which Moses had assured them God would send to teach them,) He should come in His proper time; which Messiah he very particularly and often mentions and describes in this prophecy.

N. B. the manner of publishing prophecies generally was to fix them upon the gates of the temple, where they con-

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CHAP. I. tinued for a certain time, that all might take notice of them. *Howel* [History of the Bible], lib. vi. [vol. ii.] p. 167.

CHAP. I. N.B. This and the four chapters following contain a description of the state of the Jewish Church and commonwealth when God brought His judgments upon them: they are therefore placed before the other prophecies as an introduction.

3. *Knoweth;* i. e. takes delight in.—*Doth not know.* Doth not delight [in].

6. i. e. the whole frame of the Jewish Church and State is out of order.

8. *Besieged;* or, desolate, ruined.

11. *To what purpose is the multitude of your sacrifices?* i. e. without mortifying the lusts, and without that inward purity which was signified by these outward ceremonies?

12. *Appear before Me*—without hearts religiously and devoutly disposed.

11, 12, &c. Why, were not these God's own appointment? Yes, sure. But this, and many more such expressions, were to fit this people for a change of their law, when all these were to be abolished by Jesus Christ, and a new and better covenant and service to be established. See *Deut.* xviii. 15, 18, &c.

17. Or, Rectify what is amiss; i. e. purge out the old leaven. 1 *Cor.* v. 7.

16—18. The performance of these things God hath made the condition of pardon and justification; not an external religion, which is only a means of bringing us to these.

22. i. e. there is nothing pure among them.

23. *Companions of thieves.* Living upon bribery and rapine.—*They judge not the fatherless, neither doth the cause of the widow come unto them*—because they are poor and cannot bribe them.

25. Or, though I spared thee hitherto, yet now I will in earnest return to punish thee.

26. *Afterward thou shalt be called, The city of righteousness, the faithful city.* This prophecy, in its full extent, seems to point out a time that has not yet happened. See *Isaiah* iv.

[1] iii., M.S. 3, xxxv. 8, lii. 1, lx. 21, and *Zech.* ii.[1] 11—13.

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27, 28. God will make a plain difference betwixt the righteous and the wicked, of them that return.

29. *Of the oaks which ye have desired.* Of the gods worshipped in groves.

31. i. e. Both the maker, his work, and the supporters of idolatry, shall all perish together.

CHAP. II. ver. 1. N. B. Judah and Jerusalem do also include the Christian Church, which is the true Israel of God. *Heb.* xii. 22.

2. This is a prophecy of the glorious exaltation and enlargement of the kingdom of Christ, which we are yet to expect, and which we daily pray for, "Thy kingdom come."

3. *The mountain of the Lord;* i. e. the Christian Church, prophesied of *Dan.* ii. 35; called, *Matth.* v. 14, a city upon an hill.—*And the word of the Lord from Jerusalem*—fulfilled, *Luke* xxiv. 47, and *Acts* i. 8.

6. i. e. For this reason, "Thou hast forsaken Thy people the house of Jacob, because they follow the corrupt practices of their idolatrous neighbours.

7. i. e. They think of nothing so much as growing rich and great, even in the midst of calamitous times.

9. i. e. From the highest to the lowest they are idolaters.

13. *The cedars of Lebanon;* i. e. the greatest among them shall be humbled.

20. *Shall cast his idols—to the moles and to the bats;* i. e. he shall hide them for very shame.

22. *From man;* i. e. from putting a value upon man.

CHAP. III. ver. 4. i. e. Persons of no understanding or qualifications for government.

5, 6. The character of a weak government, where faction gets the better of authority, and every one does what is right in his own eyes.

9. i. e. Their looks and their behaviour are impudent as Sodom.

16. The foolish and wicked fashions are here repeated, to convince all serious people how odious they are in God's sight.

26. *Gates;* i. e. none shall pass through them: no courts shall there be kept.

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CHAP. IV. CHAP. IV. ver. 1. N. B. This verse belongs to the foregoing chapter, shewing the great calamities of those days, when the men being fallen by the sword, the women, &c.—*Our reproach;* viz. of barrenness.

2. *In that day;* i. e. a day shall come, when the branch of the Lord, i. e. Jesus Christ, shall be beautiful, &c.

3. *That is written among the living in Jerusalem.* Whose name shall be registered, as all theirs were who returned from the captivity, by Ezra and Nehemiah.

4. *By the spirit of judgment, &c.* By severe judgments and afflictions. Chap. xlviii. 10.

5. i. e. God will give visible tokens of His presence with and protection over the Church, and every member thereof.

CHAP. V. ver. 1. *Now will I.*—God the Father.—*My well-beloved;* i. e. Christ.

2. *Fenced it;* i. e. by a guard of angels, as He did Job.

3. *Judge, I pray you.* The case is so plain, that God refers it to themselves.

4. Here are sufficient means of grace, without effectual conversion.

5. *Trodden down*—by heathens and infidels.

7. *A cry;* i. e. of oppression.

10. i. e. The harvest shall produce but the tenth part of the seed.

12. *They regard not;* i. e. they regard not either the mercies or the judgments of God.

14. *Hell;* i. e. the grave.

15. As both joined in the sin, both share in the punishment.

17. i. e. God's people shall be under His peculiar protection, while strangers shall devour those that oppressed.

19. i. e. Let us see His threats fulfilled, that we may know it is He who hath threatened.

20. *Woe unto them*—who commend what is evil, and disparage what is good; though they are as easily known as light from darkness.

21. *Wise in their own eyes, &c.;* i. e. too wise to be taught, admonished, &c.

23. *Take away the righteousness of the righteous;* i. e. endeavour to make him look guilty.

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26. *He will lift up an ensign to the nations from far;* i. e. He will give a signal to call the armies of the nations together.

27. i. e. Where God calls men to His work, they are not to be resisted.

30. *Darkness and sorrow;* i. e. all things look black and dismal.

CHAP. VI. ver. 1. *In the year, &c.;* viz. ant. Chris. 758.

The Lord; i. e. the second Person of the blessed Trinity. —*Train;* i. e. His train of angels.

All the affairs of the Church were ordered, even from the beginning, by Christ. See *Bp. Bull's Defens. Fid. Nic.*, chap. i. sect. 1. The ancient Jews were of this opinion. *Dr. Allix*, [*Judgment of the Jewish Church against the Unitarians,*] chap. xiii., xiv., xv.

2. *Covered his face.* Being unable to bear the glory of His majesty.

4. *Smoke;* i. e. a cloud, a sign of God's presence.

5. *I dwell in the midst of a people of unclean lips*—and consequently not disposed to receive any message from God.

8, 9. The personality of the Holy Ghost. St. Paul (Acts xxviii. 25, 26) saith expressly that it was the Holy Ghost who said this; which shews the personality of the Holy Ghost in words as plain as can be expressed.

8. *Here am I, send me;* q. d. now Thou hast touched my tongue, and qualified me, I am no longer averse.

9. *Tell this people;* i. e. Let them know this will be the event of your preaching now, and of the Messiah hereafter.

11. *How long*—shall this blindness and obstinacy last?

Until the cities be wasted, &c. Till their extirpation.—*Utterly desolate*—their destruction by Titus. And so our Lord observes, that in His time they were hardened against all God's ways of saving them.

12. As it came to pass, first in the Babylonish captivity, and afterwards when the Romans took away both their place and nation.

13. i. e. Though they are devoured by repeated judgments, yet a portion shall remain. As the sap in a tree that has been browsed on by cattle, will in time put forth leaves and

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CHAP. VI. fruit; so the Jews shall not be utterly extinct, for all the judgments God brings upon them; but a remnant shall be left, to whom God will make good all His promises.

CHAP. VII. Before Christ 702.

Ver. 2. *Ephraim;* i. e. the kingdom of Israel. The design of these two kings was to destroy utterly the whole house of David, which God, for His oath's sake, would not suffer them to do; and, though Ahaz was a very wicked prince, yet He vouchsafes him a deliverance, and gives him two signs.

4. *Two tails of these smoking firebrands.* As being almost consumed, and ready to smoke their last.

8. *For the head of Syria is Damascus, and the head of Damascus is Rezin;* i. e. the kingdom of Syria shall not extend its bounds, which are set by God, no more than the kingdom of Israel. Ver. 9.

And within threescore and five years shall Ephraim be broken, &c. Which came exactly to pass; for in the twenty-second year of Manasseh, Esarhaddon, king of Assyria and Babylon, carried away captive all that were left of the last captivity. *Prideaux,* p. 30. [Ad ann. 677.]

12. *Neither will I tempt the Lord.* To do what God commands is not to tempt Him; but Ahaz was tampering with Assyria for help, and depended on him, and not on the Lord, and for that reason declines what he is bid.

14. *A virgin shall conceive and bear a Son;* i. e. a virgin of the *house of David,* which therefore would not fail while this was unfulfilled.

This prophecy was not fulfilled in his son Hezekiah, (as the Jews urge,) as will appear by comparing 2 *Kings* xvi. 2, with chap. xviii. 2; for he was born before this was spoken.

15. *That He may know.* Till He know, &c.

16. *The Child.* Jesus Christ.

Abhorrest; or, dreadest.

18. *For the fly,—and for the bee;* i. e. the armies of the Assyrians, assisted by the Egyptians, which they would first conquer. Chap. xx.

The figure by which this is expressed is exceedingly fine; intimating that the great Creator can influence the lowest rank of His creatures by their own language, and that the

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nations are subject to His will, as naturally as these insects will follow their own leaders.

19. i. e. No place shall be secure or free from them.

20. To shew that all will be mourning and desolation.—*River;* i. e. Euphrates.

21. *A young cow and two sheep.* All that is left of his stock by the destroyer.

22. *Butter and honey.* This shall be the chief of their food, all else being destroyed.

23. i. e. Vineyards that were let for a thousand shekels, shall then lie uncultivated.

24. *With arrows and with bows*—to hunt as in a desert.

25. i. e. The hills that used to be cleared of briers, and planted with vines, shall then become only fit for pasture for wild beasts.

CHAP. VIII. ver. 1. *Write in it*—for it is certain, and the thing of importance to be transmitted to posterity.

5. Ant. Ch. 741.

6. *Shiloah.* A brook which ran through Jerusalem.

7. The mighty armies of Assyria compared to the great river Euphrates.

8. The land of the tribe of Judah is here called the land of Immanuel; because Immanuel was to come out of that tribe, and that tribe should have a sceptre and government till Immanuel should come, which none of the other tribes had, having all lost the sceptre before our Lord Christ came. —*His wings;* viz. the wings of His army.

10. *For God is with us;* viz. Immanuel: whose kingdom will prosper, though all nations combine against it.

14. *Sanctuary,* i. e. a place of refuge.

For a sanctuary, viz. to those that fear Him.

Now the person meant here is the Lord of Hosts; and the apostle, *Rom.* ix. 33, applies them to Jesus Christ, who is therefore one with the Lord of Hosts.

Both the houses of Israel. N. B. This shews that this prophecy looks beyond the present times in which it was spoken.

17. i. e. I will trust in the promises of God, though at present He gives us no tokens of His favour.

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CHAP. IX. CHAP. IX. ver. 1. *Vexation.* Here ought to end the eighth chapter.

When at the first, &c.; or, as the former time debased these lands, (when Tiglath Pileser carried them away captive,) 2 *Chron.* xvi. 4, so the latter time shall make them glorious.

2. *A great light*—Jesus Christ.

3. *And not increased the joy;* or, Thou hast increased his joy.

4. *Yoke of his burden;* i. e. His burdensome yoke.—*The staff of his shoulder.* The power of those that tyrannised over him.—*As in the day of Midian;* i. e. by the immediate hand of God.

5. *Every battle of the warrior is with confused noise, &c.* Other battles are gotten by bloodshed, this by a fire which shall purify those that believe, or destroy unbelievers. *Mal.* iii. 2.

6. *A Child*—Jesus Christ.

His name shall be called; i. e. He shall really be what these names import.

Wonderful, Counsellor. Not unlikely called so, saith *Dr. Knight*[a], from His being one of that great council, when God said, *Gen.* i. 26, "Let Us make man in Our own image."

Wonderful, Counsellor.—For God, saith Holy Scripture, said to the Son and Holy Ghost, Let Us make man.

Mighty God. And therefore true God.

Everlasting Father; i. e. Second Adam, the father of a new and spiritual generation. *Heb.* ii. 13.

As He is Father of all the faithful, who are baptized into His Name.

Prince of Peace. John xiv. 27.

All titles belonging to God only; Jesus Christ therefore is God.

Rev. i. 8.

7. *The zeal of the Lord of Hosts will perform this.* That is, God will do this for His own glory, not for men's desert.

9. *All the people shall know*—or feel what they have deserved.—*Even Ephraim and the inhabitant of Samaria.* This part of the prophecy is against Israel, about the year before Christ 738, and before they were carried away captive.

[a] [Moyer's Lectures, p. 15.]

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16. *Cause them to err*—by flattering them in their wickedness. CHAP. X.

18. *The briers and thorns;* i. e. the sinners and the wicked.

20. i. e. They shall plunder one another for very want, &c., which was fulfilled 2 *Kings* vi. 28; *Jer.* xix. 9.

Eat the flesh of his own arm. *Deut.* xxviii. 53.

CHAP. X. ver. 1—4. The subject of the last chapter continued.

3. *From far;* i. e. from Assyria.

Where will ye leave your glory? With whom will you entrust your treasures, &c.?

5. Here begins a new prophecy against Sennacherib, king of Assyria, whom God having made use of as an instrument of His justice, resolves to punish for his pride, covetousness, &c., which were the motives of his oppression.

7. *He meaneth not so.* Sennacherib's design was purely to extend his conquests; but God made him at the same time an instrument of His providence to punish a wicked people.

8. *Are not my princes altogether kings?* Are not kings my tributaries?

10. *As my hand hath found the kingdoms, &c.;* i. e. as I have subdued them, notwithstanding the power of their gods.

12. *When the Lord hath performed His whole work, &c.;* i. e. as soon as the seventy years' captivity is ended, the king of Babylon himself shall fall. *Jer.* xxv. 12—14.

14. *As a nest;* i. e. as easily as one takes a nest; neither the dam nor the young daring to complain.

18. *Standard-bearer fainteth;* viz. causing confusion to the whole army.

19. i. e. His officers shall be so few that a child may keep the muster-roll.

20. *And it shall come to pass in that day;* i. e. a day shall come.

28. A description of the army of Assyria, its march, and the fear it caused.

32—34. *Nob;* i. e. within one day's march of Jerusalem; notwithstanding which, and though he threaten its destruction, yet God, by a mighty angel, 2 *Kings* xix. 35, will destroy them great and small.

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CHAP. XI. CHAP. XI. ver. 1. *Rod;* i. e. a governor out of the house of David, even when brought to a very low condition.—*Out of the stem of Jesse*—not David; i. e. He was to be a private person, not a king.

2. *Upon Him;* i. e. upon His human nature.—*Counsel and might.* One to form, the other to execute great things.

3. *After the sight of His eyes. John* vii. 24.

4. *With righteousness shall He judge the poor.* A certain sign of uprightness. Chap. xxvi. 6.

The rod of His mouth; i. e. the word of God, which is sharper than ["any two-edged sword,"] *Heb.* iv. 12, by which all opposers shall at last be overcome, and particularly antichrist.

6. i. e. The powerful shall not oppress the weak, nor shall the people of God be persecuted any more.

The Gospel spirit shall tame the fiercest natures.

A child shall lead them: i. e. those that are their inferiors in other respects, shall be hearkened unto, and they shall submit to be taught by Christ's ministers.

9. *The earth shall be full of the knowledge of the Lord.* When this becomes a governing principle amongst Christians, the effects will be as above intimated.

10. *A root of Jesse;* i. e. a root and a branch, growing out of it; i. e. a sucker.

His rest shall be glorious, i. e. His Church, where, as betwixt the cherubims heretofore, He has His resting-place.

Here begins a glorious prophecy of the restoration of the Jewish nation, when they shall embrace the Gospel, and return from their several dispersions, foretold *Deut.* xxx. 3—5, xxxii. 43; *Isa.* xxvii. 12, 13, xlv. 17, xlix. 6, liv., lix. 20, lx., lxi., lxii., lxv., lxvi.; *Jer.* xxiii. 8, xxx. 8—10, xxxi. 36, 40, and l. 4; *Ezek.* xi. 17, xx. 34, xxxiv. 13, xxxvi. 24, and xxxvii. 21; *Hos.* i. 11, and iii. 5; *Joel* iii. 1; *Amos* ix. 14, [1] 6, 7, MS. 15; *Obad.* 17[1]; *Mic.* vii. 14, 15; *Zech.* viii. 7, x. 6, xii. 10, and xiv. 8; *Rom.* xi. 25, 26, and 2 Cor. iii. 16.

11. *Pathros.* A country in Egypt.—*Elam.* Persia.—*Shinar.* Babylon.

Islands of the sea. The western parts of the world, and particularly the European nations.

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15. *Ephraim;* i. e. Israel. So that the quarrels between those two shall be at an end, which have continued to this very day. CHAP. XIII.

14. *Them of the East together;* i. e. the Arabians and their associates.

15. *River;* Nile.

16. *And there shall be an highway, &c.* So that all impediments shall be taken out of the way, which might any way hinder their return, &c.

CHAP. XII. Psalms xcii., xcvi., xcvii., cxlix., all relate to the triumphant state of the Church, for which this song was composed.

2. Jesus Christ.

3. *Wells of salvation;* i. e. God's inexhaustible bounty, which is the fountain of all blessings, i. e. in Jesus Christ.

CHAP. XIII. The prophet here, and unto the end of the twenty-seventh chapter, foretels the destruction of the Church's enemies, whether those enemies are heathens or antichrist. For it is plain many things here spoken, and in the 47th, 50th, and 51st chapters of Jeremiah, (which all treat of the same subject,) have an eye beyond the taking of Babylon by Cyrus.

1. *The burden of Babylon;* i. e. a prophecy threatening ruin, or some severe punishment.

2. *Lift ye up a banner;* that is, muster the armies against Babylon.

3. *My sanctified ones;* i. e. those whom I have ordained to be the executioners of My judgments.

4. *Kingdoms of nations*—composed of many nations.

7. A terror from the Lord shall seize them.

8. *Their faces shall be as flames*—black and ghastly, like smoke and flames.

10, 11. All these high expressions are the peculiar and even natural language of the eastern nations; and no more, (even at this day,) would be understood to be meant by them, than that Babylon should be utterly destroyed, the government ruined, and the people severely treated.

12. *I will make a man more precious than fine gold*—the destruction shall be so great.

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CHAP. XIII.

14. *As a sheep that no man taketh up;* i. e. that hath lost her shepherd.

15. *Every one that is joined unto them shall fall by the sword.* All their allies shall partake of their fate.

17. *The Medes.* At this time a nation of no account.

19. *The glory of the kingdoms*—being the greatest city in the world.

19—22. This prophecy was exactly fulfilled: and it is at this day an habitation for serpents, &c. See *Prideaux in Ann. ante Christ.* 293.

CHAP. XIV. ver. 5. *The Lord hath broken the staff, &c.* For it is He alone who can break such powers as make all others to tremble.

7. *The whole earth is at rest*—now the great oppressor is destroyed.

8. *The fir-trees,—and the cedars;* i. e. the lesser kings and princes.

11. *The noise of thy viols.* The joy that attends a prosperous condition.

12. This was really the case of the devil, and the case of all such as follow his example.

13, 14. An exact description of antichrist, 2 *Thess.* ii. 4, as it is of the devil.

14. *I will be like the Most High.* This is what Satan attempted.

15. *To hell;* i. e. to destruction, as the devil was.

18. *Own house;* i. e. sepulchre.

21. *Cities*—which great men were ambitious to build, and to call them after their own names.

22. *Son, and nephew.* The son Evilmerodach, and the grandson Belshazzar, both cut off.

[*Qu.*] Whether mystical Babylon may not expect the same fate?

23. This was literally fulfilled when Babylon was taken by Cyrus; for that whole province in a manner was laid under water, and continues a bog unto this day.

28. Here begins a new prophecy against the Philistines, which rejoiced upon the death of King Ahaz.

29. *Out of the serpent's root shall come forth a cockatrice,*

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&c.; i. e. a son of his [viz. Hezekiah] shall entirely subdue all the lords of the Philistines. CHAP. XIX.

32. *What shall one then answer the messengers of the nation;* viz. that sends to congratulate the Jews upon their victories? Why, that the Lord is their protector.

CHAP. XVII. ver. 3. *They shall be as the glory of the children of Israel*—which was then declining.

7. *At that day shall a man look to his Maker;* i. e. shall turn from idols, to serve the true God.

9. Or, the cities shall be forsaken, as when the Hivites and the Amorites forsook them, because of, &c. *Septuagint.*

CHAP. XVIII. ver. 4. *I will take My rest and I will consider in My dwelling-place;* i. e. I will defend the people amongst whom I dwell, without the assistance of allies, or any visible means.

7. *In that time.* A time shall come when [the present shall be brought, &c.]

CHAP. XIX. ver. 1. *The Lord rideth upon a swift cloud;* i. e. God shall appear visibly to visit Egypt.

The spirit of Egypt shall fail—and I will destroy the counsel; i. e. both their courage and conduct shall fail them.

8—10. All sorts of trades shall decay, by reason of the wars, &c.

12. *Where are thy wise men?* They can neither foresee nor prevent thy ruin.

18. *In that day.* A day shall come, that Egypt shall own and worship the true God, with the true Israelites.

19. Loquitur propheta figuris, quæ suæ ætati conveniunt. *Calvin*[b].

All that the prophet intends is, that the true God shall be worshipped in Egypt.

20. *A Saviour.* Jesus Christ.

22. *He shall smite and heal it;* i. e. He shall heal it of the plagues wherewith He had smote it.

23. *The Egyptians shall serve with the Assyrians;* i. e. they shall both serve the true God, with the true Israelites.

[b] [Calvin, in his comment on this place, says this in substance, wishing to shew that the prophecy does not imply a literal altar under the Gospel.]

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CHAP. XX.

CHAP. XX. ver. 2. *Naked;* i. e. without his upper garment. H. R. John xxi. 7; Acts xix. 16.

5. i. e. Judah shall be ashamed of confederates, which cannot save themselves.

CHAP. XXI. ver. 1. *Desert of the sea;* or, plain of the sea; i. e. Babylon.

2. *The treacherous dealer dealeth treacherously, and the spoiler spoileth;* or, an oppressor for the oppressor, and a spoiler for the spoiler.—*Elam.* Persia.

4. *The night of my pleasure hath He turned into fear.* It appears, from *Dan.* v. 1. 30, 31, and *Jer.* li. 30, that Babylon was taken the night after a great festival. *Herod.* lib. 1. cap. 190, 191.

6. *Watchman.* The prophets are called watchmen, because they foresee evils, and warn others to avoid them.

7. *A couple of horsemen;* viz. Cyrus and Darius, the two leaders against Babylon of the Medes and Persians, signified by the two chariots.

9. *Babylon is fallen, is fallen, &c.* Will certainly fall; and idolatry shall have a fatal blow.

10. *O my threshing, and the corn of my floor.* O My people, whom I have been punishing, that I might separate the corn from the straw and the chaff.

11. *Dumah;* i. e. Idumea.

12. The morning is come, and also the night; though ye enquire so impatiently, ye shall certainly return again. H. R.

CHAP. XXII. ver. 1. *The valley of vision.* Jerusalem.

6. The Persians were only part of Sennacherib's army, and only auxiliaries; and therefore are mentioned, verse 6, by the name of Elam [c].

8. The house of the forest was an armoury in the city of Jerusalem.

15. *Shebna.* This was that Shebna who was sent by Hezekiah to Sennacherib, 2 *Kings* xviii.; and was a wicked officer.

[c] [This note is made on the word "Persian" in the contents of the chapter; and on the word Elam, v. 6, there is a note,—"See the Contents."]

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CHAP. XXIII. The siege of Tyre by Nebuchadnezzar lasted thirteen years. *Josephus* [*Ant.*] lib. x. chap. 11. [§ 1.]

Dr. Henry More (and not without some show of reason) expounds this overthrow of Tyre of the destruction of pagano-Christian Rome. See his Myst. of Iniq. [Works,] p. 682.

3. *The harvest of the river;* i. e. Nile, the corn of which enriched Tyre, which transported it abroad.

12. *Oppressed virgin, &c.;* i. e. unconquered city till now. Tyre, it is probable, was a colony from Sidon.

16. *Thou harlot*—within whose walls so many wickednesses have been committed.

CHAP. XXIV. Agit de excidio Edom (i. e. Romæ) et postea Israelis redemptione. Mede, [Works, book v. c. 8,] p. 1104.

Ver. 1. i. e. All these changes, judgments, desolations, are the work of God.

2. All orders of men are equally subject to these judgments, for with God there is no respect of persons.

5. *The earth also is defiled under the inhabitants thereof.* The very earth feeleth the curse of sin.

6. *Burned.* Utterly destroyed.

9. Wine itself shall not cheer them in their great affliction.

14. *From the sea;* or, from the isles of the sea, wherever they are scattered.

15. *Fires;* i. e. of affliction, which they suffer in their long dispersion.

CHAP. XXV. ver. 1. The prophet, having declared the reasons of God's judgments which He had executed upon His people and other nations for their sins, gives praise to God for doing so, and for calling the Gentiles to be His people.

Thy counsels of old are faithfulness and truth. Thy ancient prophets are all true.

2. *City.* Babylon.

3. *The strong.* Fierce.

Shall glorify Thee—when they shall see Thy power, &c.

6. In that day God will plentifully bestow His graces, and fill them with spiritual good things.

This mountain. Mount Sion.

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CHAP. XXV.

7. *Face of the covering ;* or, covering of the face.

The veil that is spread over all nations. All ignorance and prejudice.

8. *Rebuke ;* or, reproach.

10. *Moab ;* i. e. all the enemies of God's people.

CHAP. XXVI. ver. 1. *The land of Judah ;* i. e. the Church.

5. *The lofty city ;* i. e. the cities of infidels.

7. *Dost weigh the path of the just ;* i. e. dost direct his steps.

8. *Judgments ;* or, chastisements.—*The desire of our soul is to Thy Name, &c.* i. e. We have not forgot our dependence upon Thee, in the midst of our afflictions.

10. *In the land of uprightness will he deal unjustly.* Let him have never so many examples of piety, he will not be the better.

11. *They shall see.* They shall be forced to confess Thy distinguishing concern for Thy servants.

12. Thy former works teach us what to expect for the future.

14. *They are dead.* The enemies of God's Church will be destroyed, as certainly as if they were dead already.

18. All our attempts and throes to deliver ourselves have proved abortive ; our enemies have still kept us in subjection.

19. God's answer to His people's complaint.

With my dead body shall they arise ; That is, the dead bodies of my servants.

26. *Until the indignation be overpast.* Until the destroying angel, as once in Egypt, have executed his commission.

21. *The earth also shall disclose her blood,* &c. The earth cannot contain the slain, nor drink up their blood.

CHAP. XXVII. ver. 1. *Leviathan, the piercing serpent ;* i. e. those worldly potentates and monsters, who, like those in the sea, have devoured all that stood in their way.

4. *Fury is not in Me.* It is My strange work, xxviii. 21, yet if sinners will oppose Me, they will feel My fury.

5. Or let him rather repent, &c., and he shall find Me a God of mercy.

6. i. e. A time shall come "when He shall cause," &c.

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It would appear by this, as if God would make the Jews the instruments of converting the heathen world, when He hath converted them; as He made St. Paul an instrument in that great work. T. S. M.

7. *Smitten him;* i. e. Israel; as He hath and will smite His enemies, viz. with utter destruction.

9. The design of God's judgments on His own people is to cure them of their sins, and especially of idolatry.

10. *The defenced city shall be desolate, &c.* Jerusalem and Judea shall become utterly desolate, so that it shall be for beasts to pasture in, and for people to burn, &c.

11. *It is a people of no understanding.* These calamities are all owing to their own stupidity and sins.

12. *River*—Euphrates.—*One by one*—Every one of you.

13. *Shall worship the Lord in the holy mount at Jerusalem;* i. e. shall be joined to the true Church.

CHAP. XXVIII. ver. 1. *The drunkards of Ephraim.* The dissolute Israelites.

2. *Shall cast down to the earth with the hand*—like a broken vessel.

4. *The glorious beauty which is on the head of the fat valley.* i. e. Samaria.

Hasty fruit; or, first-ripe fruit, which people greedily swallow down.

5. *Residue of His people;* i. e. the tribe of Judah.

6. *Spirit of judgment*—by which He shall judge impartially.

7. *But they also.* Even Judah herself is grown dissolute and luxurious.

9. *Them that are weaned from the milk, &c.* For all others are corrupted too much to be taught, &c.

12. *This is the rest wherewith ye may cause the weary to rest;* i. e. in Me ye shall find rest; but, &c.

13. *They might go and fall backward, &c.* This stubbornness will be their ruin; for God has decreed, that those who despise His grace shall be ruined by it.

14. *Scornful men.* That scorn to govern and save their people by ways of God's appointment, and trust to worldly policy.

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CHAP. XXVIII.

15. i. e. We have secured ourselves by our own politics.

16. Jesus Christ is this sure foundation, on which the whole fabric of our salvation is built.

A stone, &c. Jesus Christ, in whom alone salvation can be had.

Shall not make haste. Shall not be ashamed.

17. Micah iii. 12.

19. *It shall be a vexation, only to understand the report;* or, nothing but vexation will make you understand.

20. Worldly comforts cannot support us, nor worldly policy.

21. *His strange work—His strange act.* God would rather govern in mercy.

22. *The whole earth;* or, the whole land of Judea, as well as upon that of Israel.

23—29. i. e. As the husbandman (whom God hath taught) hath his set times of sowing, &c., so hath God of judgments and mercies, some to salvation, and some to utter destruction.

CHAP. XXIX. ver. 1. *Ariel.* Jerusalem. So called because of the altar there, which was called Ariel, because of its devouring the sacrifices.

2. *It shall be unto me as Ariel;* i. e. it shall resemble an altar with carcases about it.

3. A description of the suddenness and terribleness of the siege by Sennacherib.

4. So humble was Hezekiah made by the threats of Rabshakeh, &c.

5. And yet that vast army, which made him afraid, became

[2] &c., MS. [as chaff that passeth away.][2]

8. *So shall the multitude of all the nations be, that fight against mount Sion*—though, in their own imaginations, they had swallowed up Jerusalem entirely.

10. i. e. Ye shall not be able to understand your prophets, though they foretel the Messiah.

11, 12. Prejudice and ignorance; the first hinders the learned, the latter the unlearned, from understanding.

13. *Draw near Me with their mouth, &c.;* i. e. place all religion in an outward observation of the law, without minding

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the spirit and meaning thereof.—*Precept of men;* viz. oral tradition. *Matth.* xv. 9.

13, 14. Since they have trusted to their own wisdom, the very wisest of them shall be blinded; they shall bring destruction upon themselves by their very wisdom, &c.

Dr. Grabe quotes this and the parallel texts in the New Testament as a full proof of the defectibility of [the] Church of Rome; the indefectibility of which they boast of.

15. *Woe unto them*—who hope to carry on their projects without the knowledge or interposition of providence.

16. i. e. Your own contrivances are just as wise and able as the clay in the hands of the potter.

17. A time is coming, when the high (like Lebanon) shall be brought low, and the humble (as the valleys) shall be exalted.

18. *The deaf shall hear—and the eyes of the blind shall see;* i. e. when the Messiah shall come.

20. *That watch for iniquity;* i. e. who are still devising evil.

21. i. e. They try to bring authority into contempt, that they may have their ends without control.

23. *The work of Mine hands.* The Christian Church is purely such.

24. *Shall come to understanding.* Shall know that it is God's own work.

CHAP. XXX. ver. 1. *That they may add sin to sin.* Adding this iniquity to their other transgressions.

5. The Egyptians and Ethiopians did oppose Sennacherib's army, but were routed.

6. *Fiery flying serpent.* Saraph (from whence Seraphim) were bright shining serpents, darting themselves like lightning upon those they struck at; not that they had wings, which is not consistent with the account in Genesis, &c.

7. *Their strength is to sit still*—and trust in God.

8. *Write it,—note it in a book, that it may be for the time to come.* Argument against oral tradition.

10. i. e. They would not hear any severe truths.

11. *Cause the Holy One of Israel to cease from before us.* They did not like to hear the Name and Word of God so often pressed upon them.

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CHAP. XXX.

This word; i. e. Thus saith the Lord.

14. *The potter's vessel*—which cannot be pieced again.

15. *In returning and rest;* i. e. in returning from your sins, and relying upon God.

17. *As a beacon.* Solitary.

18. *And therefore;* or, nevertheless.—*Will the Lord wait* —to see if His judgments will reform you.

The Lord is a God of judgment—who mixes justice and mercy together.

21. *When ye turn to the right hand, &c.;* i. e. when ye turn never so little out of the way.

25. The earth shall be full of the knowledge of the Lord, as the waters cover the sea.

The towers fall; i. e. mystical Babylon.

27. *The Name of the Lord cometh from far;* i. e. God, whose judgments come unexpected, as one coming from far. "Affectus in Deo denotant effectus."

30. i. e. It shall plainly appear to be the work of God.

32. i. e. Wherever the rod that pierceth the flesh shall fall upon the Assyrian, all people shall be glad.

33. *Tophet.* The place of destruction.

CHAP. XXXI. ver. 8. *His young men;* i. e. the flower of his army.

9. *His stronghold.* His own fortified places.—*Whose fire is in Sion, and his furnace in Jerusalem.* Whose altar, and [3] &c., MS. worship, and priests, are [in Sion and Jerusalem.][3]

CHAP. XXXII. ver. 4. *The tongue of the stammerers shall be ready to speak plainly.* The very heathen shall speak intelligibly of God.

5. The vile person shall not have the title of prince bestowed upon him; i. e. such shall not be preferred by so good a king.

Thorns and briers. All manner of desolations.

14. *For ever;* or, for a very long time.

15. *Until the spirit be poured upon us from on high;* until God restore us from our long, long dispersion, which we feared would have lasted for ever.

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17. Peace shall be the effect of God's goodness and man's repentance.

19. While His judgments fall upon His enemies.

20. Happy will His people be, who will follow their business without fear.

CHAP. XXXIII. ver. 1. Woe be to that oppressor, who makes war without having received any real injury.

3. *At the lifting up of Thyself;* i. e. when Thou exertedst Thy power in the destruction of our enemies, the many people which composed his army [4] [were scattered.]

[4] &c., MS.

4. *Like the gathering of the caterpillar;* as clean as they leave the trees when they have eaten the leaves.

6. *Wisdom—knowledge—the fear of the Lord.* These shall be of more use to thee than all the riches, and force, and policy, in which worldly princes put all their confidence.

7. The king Hezekiah sent his messengers to treat of peace; they returned with their clothes rent, 2 *Kings* xviii. 37 [5]; and did bring no other word than this:—"He meditateth destruction, the whole country is laid waste by his mighty armies."

[5] 18, MS.

10. *Now will I rise, saith the Lord.* Things being come to these extremities, this is God's time to shew His power.

11. *Ye;* i. e. God's and His people's enemies.

Your breath as fire shall devour you. Your own malice shall destroy you utterly, as lime or thorns, &c.

14. The case of hypocrites and sinners, when God's judgments are approaching, and their eyes are open.

15. The case of the righteous, in times of calamity.

16. *He shall dwell on high, &c.* God shall place him out of all danger.

18. i. e. Thou shalt call to mind the condition thou wast in, when Rabshakeh, Tartan, &c., threatened thy ruin.

21. *Broad rivers and streams*—with which strong cities are used to be fortified.

23. *The lame take the prey.* The very meanest enrich themselves by the spoil.

CHAP. XXXIV. N. B. The Rabbins understand this prophecy of the destruction of Rome, which they call Edom;

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CHAP. XXXIV. and the Roman editors of Iarchi, &c, have left out the word Edom four times in the Rabbins' Comment upon this one chapter. See *Mr. Mede,* [Works, book v. cap. 8,] p. 1103.

5. *Idumea.* Edom, or Idumea, is by the Jews, as well as some papists and protestants, supposed to mean Rome.

6. i. e. All sorts, great and small, high and low, shall feel His wrath.

A sacrifice in Bozrah. The slaughter of men called a sacrifice, because by their blood they make some sort of atonement to the justice of God.

9. Mutabuntur torrentes Romæ in picem. *Mede ut supra* [p. 1104].

10. That is, there shall be a final destruction of the enemies of the truth.

12. *None shall be there.* There shall be no government.

16. Compare all this with the event, and ye shall see all most exactly fulfilled.

CHAP. XXXV. This chapter, being a description of the future state of Christ's kingdom, ought to be connected with the 40th chapter.

Ver. 1. i. e. The people and places least instructed shall be in as good a condition for knowledge as persons and places most cultivated, even as Jerusalem itself.

The wilderness and the solitary place shall be glad for them; that is, the Church in the wilderness, *Rev.* xii. 14, shall rejoice, when these judgments shall be executed upon God's enemies and her persecutors; *videlicet,* upon Rome, as the commentaries of the Rabbins on these chapters affirm; and therefore the Roman editors have fifteen times changed or blotted out *Edom* and Rome. *Mede ut supra*[d].

3. *The weak hands.* Such as began to despond under the long continuance of their persecution.

4. *Your God will come, &c.* Who is this God, but Jesus Christ?

5. Our Saviour appeals to this prophecy as literally ful-

[d] [p. 1104. Ex Rabbinorum Commentariis in Esa. c. 34 and 35, Romæ nomen bis obliterarunt; et pro Edom, nomen Pares, Javan et Cuthith quindecies substituerunt.]

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filled in Himself and in what He wrought[e]. See the texts in the margin. CHAP. XXXVII.

All this is a plain prophecy and description of that light, comfort, and assistance, which God will vouchsafe to Christians by His Holy Spirit. The gifts of the Holy Spirit, which for a long time had ceased in that nation, shall now be restored when Christ shall appear.

8. *An highway shall be there.* All obstacles to the restoration of God's people shall be removed.

But it shall be for those; or, He (that is, God) shall go along with them.

The wayfaring men, though fools—the simple, shall not err therein.

8, 9. [Neither] such as delight in sin and wickedness, nor the proud and haughty scorners who trust in themselves and their own reason, &c., shall embrace the Gospel, but the humble only, and such as are weary and heavy laden with the sense of their sins.

10. This seems very plainly to respect the latter times of the Gospel, when the Jews shall be restored, &c.

CHAP. XXXVI. This history is here set down, because it gives light to several of the foregoing prophecies.

CHAP. XXXVII. ver. 3. *The children are come to the birth, and there is not strength to bring forth.* We are in the greatest extremity.

16. *Thou art the God, even Thou alone, of all the kingdoms of the earth: Thou hast made heaven and earth*—though this blasphemer Sennacherib only reckons Thee amongst the tutelar gods of the heathens.

26. *Hast thou not heard long ago how I have done it?* Dost thou not perceive that all this was by the providence of God, who ordered all this, and thee to perform it?

28. All thy designs and stratagems are known to God.

30. Though this year's increase is destroyed by the enemy, and the next year is the sabbatical year, *Lev.* xxv. 4, when ye can neither sow nor reap; yet ye shall, (by My power and providence,) have enough, and in the third year ye shall[f] sow and reap as usual, and eat the fruits of your labours.

[f] they should, MS.

[e] [There is also the note: "He appeals to His works, and to this very prophecy."]

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CHAP. XXXVII. 38. *Esar-haddon.*—Called Sarchedon in *Tobit* i. 21; and Asaradinus in *Ptolemy's* Canon [f].

CHAP. XXXVIII. ver. 1. *For thou shalt die, and not live;* i. e. according to the course of nature. *Jonah* iii. 4.

3. *Hezekiah wept sore*—to think of leaving his kingdom in that distraction, (the capital being then besieged,) and no heir behind him, for Manasseh was not born till three years after this.

12. *As a shepherd's tent*—which never stands long in one place.

From day even to night wilt thou make an end of me. Every day I thought I should die before night.

15. *I shall go softly all my years in the bitterness of my soul;* or, (as the Old Translation [g],) I will, as long as I live, remember this bitterness of my life.

16. *By these things men live, &c.,* viz. in afflictions the spirit revives.

CHAP. XXXIX. This history is here inserted, because it foretels the Babylonian captivity; to which, and the restoration to their own land, many of the following prophecies belong.

Ver. 1. *Baladan*—This Baladan was called Belesis in profane authors, and Nabonassarius, (whence *Æra Nabonassarii.*) Abp. *Usher* [h].

8. *Good is the word of the Lord, &c.;* i. e. God's will be done; it is a favour that this decree of God shall not be executed in my days.

CHAP. XL. This chapter should be connected with chap. XXXV. See back.

1. *My people;* i. e. all that look for redemption in Israel, all that are weary and heavy laden, &c.

3. *For our God;* i. e. for Jesus Christ our God.

6—8. *All flesh is grass, &c.* All men are weak, and not to be relied upon; God only cannot fail of making good His promises.

9. *Get thee up into the high mountain*—so as thy voice may be heard by all.

[f] [See Prideaux ad an. 680.]

[g] [Recogitabo tibi omnes annos vitæ meæ in amaritudine animæ meæ.—Latin Vulgate.]

[h] [Ad A.M. 3257.]

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Be not afraid—for God will make His words good.

This whole chapter is a prophecy of the coming of Jesus Christ, who, ver. 9, is expressly called God. Ver. 11, He is described as a shepherd, (viz. of souls,) as He is called by St. Peter.

12—17. He that is able to do these things, His promises may be depended upon; and He is not to be provoked by giving His glory to graven images.

13. *The Spirit of the Lord;* i. e. The Lord God, as appears by the context; therefore the Spirit is the Lord God.

16. *Lebanon is not sufficient*—to furnish wood or beasts for a burnt-offering suitable for so great a Majesty.

21. *Have ye not understood from the foundations of the earth?* Or, Have ye not considered the foundations of the earth? i. e. who made the worlds.

23. Psalm lxxv. 7.

N. B. See back to chap. xxxv., which of course ought to follow this fortieth chapter, being a continuation of the same subject.

CHAP. XLI. ver. 8. *The seed of Abraham my friend.* The true Christian being the true spiritual seed of Abraham.

8—17. All this is an high but very true account of the aids of the Spirit, to be given to all true believers under the Gospel.

12. *Thou shalt seek them and shalt not find them*—i. e. they shall be utterly destroyed.

14. *Thou worm Jacob*—i. e. trod upon by every body.

18. *I will open rivers on high places*—to refresh them in their journey.

19. *I will plant in the wilderness the cedar, &c.*—to shelter them from the heat of the sun.

All signifying the care God will have of His people: the Jews in their return, &c., or the Christians in their pilgrimage through this barren wilderness.

21. *Produce your cause—bring forth your strong reasons;* i. e. give convincing proofs of the divinity of your idols.

24. i. e. *Of nothing.* Of no value.

CHAP. XLII. ver. 1. *Bring forth judgment to the Gentiles;* i. e. make known the law of God to the Gentiles.

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CHAP. XLII.

2, 3. He will have a tender concern for afflicted consciences; and He will keep alive and improve the least spark of grace.

4. *The isles;* i. e. the Gentiles.

6. *I the Lord*—Jesus Christ.

And give thee for a covenant—a covenant into which both Jews and Gentiles were to be admitted.

7. *The prisoners from the prison;* i. e. the captives of Satan.

9. The accomplishment of former things assures us, that what the same God foretels will come to pass, though never so strange.

17. *Turned back;* i. e. disappointed.

19. *Who is blind as he that is perfect?* i. e. who should be so by his profession.

25. *Knew not;* or, considered it not.

CHAP. XLIII. ver. 1. N. B. The Creator and Redeemer are the same God.

2. i. e. I will deliver thee out of the greatest difficulties.

3. *Thy Saviour*—Jesus Christ.

10, 11. If the knowledge of events both past and future was a sure proof that He was the true God,—*He,* or Jehovah; then Jesus Christ is so. See John xiii. 19.

11. Jesus Christ.

CHAP. XLIV. ver. 2. *Jesurun;* i. e. upright.

2. *Pour water upon him that is thirsty;* i. e. the graces of His Spirit upon the ignorant and unbelievers.

8. *Fear ye not, neither be afraid.* Distrust not either My power or providence.

2. *Their delectable things shall not profit*—upon adorning of which they bestow so much cost, and place their great delight in doing it.

12. *He is hungry, &c.* The very maker of the god is subject to infirmities.

18. *He hath shut their eyes;* or, their eyes are shut or stopped.

20. *He feedeth on ashes;* i. e. on that which cannot nourish him.

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23. *Sing, O ye heavens: shout, ye lower parts of the earth.* This plainly intimates that the whole creation will be concerned in this blessing; since they are all called to thankfulness.

28. *That saith of Cyrus*—above two hundred years before he was born.

Josephus[h] tells us that Cyrus was shewn this prophecy before he undertook his expedition against Babylon, which encouraged him to undertake the most difficult piece of work, and the most unlikely to be done.

CHAP. XLV. ver. 1. *I will loose the loins of kings.* I will take away their strength and courage.

9. *Woe unto him that striveth with his Maker.* *Οὐ δηναιὸς δς Ἀθανάτοισι μάχηται*: *Homer.* [Il. v. 411.] i. e. he will not be long-lived who fights against God.

10. To find fault with second causes, is to blame God.

i. e. Jesus Christ.

18. *He created it not in vain, He formed it to be inhabited.* And is not this a good argument to prove that the other planets, the moon, &c., were made to be inhabited? especially when it is considered that many planets, such as the satellites of Jupiter and Saturn, were never seen by the inhabitants of our earth till within a little more than one hundred years. Many of these being vastly bigger than our earth.

21. Jesus Christ.

23. *Unto Me every knee shall bow, &c.* These words, though here said to be spoken by God Jehovah, yet are applied by St. Paul to Jesus Christ; and so in truth all the high characters in this whole chapter belong to Jesus Christ, as is manifest from the tenor of it.

CHAP. XLVI. ver. 3, 4. The heathens were forced to carry their idols: God, on the contrary, defends His worshippers, and carries them as a father his child.

8. *Shew yourselves men.* Use your reason, and judge of the vanity of idols and their worshippers.

12. *Stout-hearted;* or, stubborn-hearted.

13. *I bring near My righteousness;* i. e. My mercy and

[h] [Antiq. lib. xi. c. 1. § 2, p. 468.]

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CHAP. XLVI. faithfulness shall appear in your deliverance, even to them that are most incredulous.

CHAP. XLVII. ver. 1. *O virgin daughter;* i. e. one that never had been conquered.

There is no throne; i. e. thy empire is at an end.

2. Thou shalt become the meanest of slaves.

3. *As a man;* i. e. without compassion.

5. Babylon has been in darkness ever since; for the present Bagdad is three days' journey from old Babylon.

6. *Thou didst shew them no mercy*—but exceeded thy commission, gratifying thy own passion.

7. *A lady for ever;* i. e. the mistress of the world. No calamities shall overtake me; so saith mystical Babylon, Rev. xviii. 7.

7—9. This was most remarkably fulfilled when, the Babylonians rebelling, Darius laid siege to the place with a most powerful army; but they having laid provisions in the city for many years, and depending upon their impregnable walls, resolved upon a most barbarous expedient to hold out longer, viz. to kill all their wives, except one to a man, all their children, and all useless hands and mouths, which accordingly they did. *Prideaux,* p. 139, [ad ann. 516.]

10. *Thy wickedness;* i. e. thy wicked policy, without ever thinking upon God.

11. By all thy politics, sorceries, astronomy, &c., thou shalt neither foresee nor be able to prevent thy ruin.

15. Thus shall all thy factors, that by their trade and politics have endeavoured to support thy grandeur, deal with thee; and so of mystical Babylon, Rev. xviii.

CHAP. XLVIII. ver. 1. *Which are called by the name of Israel*—and value yourselves for this.

Waters of Judah; i. e. from that fountain—*Which swear by the Name of the Lord, &c.;* i. e. who own Him as God, but do not live like[7] [those who do so.]

[7] &c., MS.

5. i. e. God by His prophets foretold the great changes of the world: lest [thou shouldst say, Mine idol,] &c.

10. *Not with silver*—for such an heat would have consumed thee.

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11. *How should My Name be polluted?* i. e. the heathen would think that their gods were too strong for Me. CHAP. L.

12. *My called*—in Abraham.

14. *Him;* i. e. Cyrus.

16. *The Lord God and His Spirit hath sent me.* N.B. The Spirit is distinguished from the Lord God.

17. *Which teacheth thee to profit, &c.,* i. e. who giveth thee laws for thy good.

22. Whatever advantage this deliverance may be to the good, "there will be[8] [no peace unto the wicked."] [8] &c., MS.

CHAP. XLIX. ver. 4. *My judgment is with the Lord*—who will reward my sincerity.

5. *Yet shall I be glorious* — in the conversion of the Gentiles.

6. *Thou.*—Jesus Christ.

10. *He that hath mercy on them;* i. e. Jesus Christ.

11. All obstacles to the conversion of the Gentiles shall be removed in the times of the Gospel.

19, 20. *Too narrow—too strait.* Sure this is yet to be fulfilled.

24. *Shall the prey be taken from the mighty;* i. e. is it possible that this should be taken from the mighty?

25. *Ans.* Yes, if God take the cause into His own hands.

26. *I will feed them—with their own flesh;* i. e. I will make them to destroy one another.

I the Lord, &c. Jesus Christ.

CHAP. L. ver. 1. If I had utterly rejected you, as you think in despair I have done, it would appear by the bill of divorce, which yet you cannot produce, therefore you need not despair; indeed, your sins have forced Me to deal severely with you, but I am ready to receive you, when you forsake your idolatries.

2. *Wherefore when I came* by My prophets. *No man* that minded them?

8 *He is near that justifieth me;* i. e. God will stand by me.

9. All that oppose the truth "shall[9] [wax old as a gar- [9] &c., MS.

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CHAP. L. ment;"]—the most contemptible creature shall destroy them. Why then should I fear them?

10. *Darkness.* Ignorance.

11. This (if compared with the verse foregoing) seems to be meant of those who seek for satisfaction and happiness from natural reason, which only brings trouble and confusion.

The hour of death will shew the difference betwixt reason and revelation, betwixt the light of faith and the darkness of our own understanding. The little lights and sparks which men kindled to walk by will then disappear; and having no knowledge or hopes of succour from above, they must needs lie down in sorrow. The lights with which men pleased themselves will then be darkness, and the power they depended upon to keep off the terrors of death will be found to be nothing but weakness.

CHAP. LI. ver. 2. *I called him alone*—when he had no child, nor like to have any; and yet now his offspring is numerous. God can do the same with you, as forlorn as your condition is.

4. *A law.* The Gospel.—*A light of the people.* A light to lighten the Gentiles.

7. *The people in whose heart is My law.* Those that know the law of God, their obligations to obey it, and the advantages of doing so, &c.

9. *O arm of the Lord;* i. e. Jesus Christ.

Rahab; or, the proud; i. e. Egypt.

12. *I, even I, &c.* Jesus Christ.

14. *Hasteneth that he may be loosed;* or, will quickly be delivered.

15. *But;* or, for.

16. *I have put My words in thy mouth;* i. e. I have made thee my oracle.—*Plant the heavens;* i. e. the new heavens and new earth: ch. lxv. 17, lxvi. 22; make thee a new political state.

18. As desperate as her condition is, none but God can help her.

19. *Who shall be sorry for thee?* Who is there to take pity on thee?

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By whom shall I comfort thee? **i. e. there is no human means left.**

23. Such for a long time has been the condition of this people.

CHAP. LII. See the fifty-second and fifty-third chapters admirably explained, and the accomplishment made out; *Bullock's* Serm. p. 180, &c. [ed. 1725.]

See [also] an excellent paraphrase of these two chapters by the Bishop of *Lichfield,* [Chandler]—"Defence of Christianity," [chap. ii. sect. 1. No. 12,] p. 178.

5. *My Name continually is every day blasphemed;* i. e. the heathen tax Me as unable to deliver My own people.

8. *Eye to eye;* i. e. very plainly.

10. i. e. He hath given plain proofs of His power and holiness; and therefore this deliverance must be such as concerns the whole world, which none but that wrought by Jesus Christ ever did.

13. *Very high.* Out of the reach of dangers: above any earthly potentate.

My servant.—Jesus Christ.

14. Here begins the prophecy of the Messiah.

15. *So shall He sprinkle many nations*—[who shall] become proselytes by baptism.

The kings shall shut their mouths at Him. Laying their hands upon their mouths, shall keep silence and submit to Him; hearing such truths from Him, as human reason could never discover.

CHAP. LIII. Had the spiritual sense of this and other prophecies of Jesus Christ been plainly disclosed, it could not have been acceptable to a carnal people; and it would have been with very little zeal and care, that they would have preserved these writings; whereas God so ordered it, that the Jews, expecting a pompous worldly Messiah, were careful of the writings which foretold Him, and cannot be suspected for their partiality, since they hate that very Messiah whose vouchers they preserve to this day.

This very prophecy (for such it is) does not concern the infidelity of the Jews only, but of those amongst Christians

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CHAP. LIII.

in all the ages of the Messiah, and especially in this age of infidelity.

Ver. 1. *Who hath believed our report?* Which of the Jews, when He comes, will believe this account of His humiliation? Though He come with the power of miracles, though He be the seed of David, &c., yet appearing without pomp, as they expected, they shall make no account of Him.

Arm of the Lord; i. e. Jesus Christ.

2. *Root;* or, shoot.

4. *Griefs—sorrows,* i. e. the punishment due to our sin.

Yet we did esteem Him stricken, smitten of God; i. e. He would be looked upon as justly punished by God.

6. *Laid on Him the iniquity of us all.* Alluding to the custom, in making atonement for the offender, to lay his hand on the head of the sacrifice.

7. *He was oppressed, and He was afflicted;* or, it was exacted of Him, and He answered the demand.

8. *He was taken from prison and from judgment;* or, He was taken off by authority, i. e. under colour of law and justice.

He shall be taken off, as by a legal authority, which shall make His sufferings and the guilt of that generation greater.

Who shall declare His generation? or, who can declare the wickedness of the men of that generation? or, who will believe Him to be the promised seed of David?

9. *He made His grave with the wicked:* viz. His murderers, to shew their contempt of Him, would have buried Him amongst malefactors; but [God] ordered it so, that He had an honourable burial.

He was buried by a good man and watched by the wicked.

He made His grave (respecting the circumstances which brought Him to His grave) *with the wicked,* and with the rich, respecting the place of His burial.

10. *He shall see His seed, &c.;* i. e. He shall have a long race of subjects, of which He shall be King.

11. *He, &c.* Jesus Christ.

Many; i. e. all men.

God was pleased to comfort His Son upon the cross by the prospect of the souls He should save.

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12. *I will divide Him a portion with the great, &c.* He shall become victorious over His most powerful enemies.

Made intercession for the transgressors. He shall make intercession for them that shall slay Him.

CHAP. LIV. ver. 5. *Maker.* Heb. Makers.—*Husband.* Husbands.

The God of the whole earth shall He be called. The God of the Gentiles, as well as of the Jews.

5. Jesus Christ.

9. *N.B.* This must relate to such a time, when God will not afflict His people any more.

11. See *Tobit* xiii. 16, 17; and *Mr. Mede,* [see p. 719,] upon it.

12. *Borders;* or, walls. SEPTUAGINT.

13. *All thy children shall be taught of the Lord;* viz. when the vail shall be taken away. 2 *Cor.* iii. 16.

Of the Lord; i. e. of the Lord Christ.

15. *Shall fall for Thy sake;* or, shall fall to Thee; i. e. shall become Thy convert, as St. Paul did in the midst of his persecuting the Church.

CHAP. LV. ver. 1. *Hath no money.* Hath no merits of his own.

2. *For that which is not bread;* i. e. for such knowledge as will not profit you.

4. *Him—a leader and commander to the people;* i. e. the Messiah, of whom David was only a type.

6. *While He may be found.* Intimating, that men may outlive the day of grace.

13. *Instead of the thorn shall come up the fir-tree, &c.;* i. e. instead of vice and wickedness, virtue and holiness shall everywhere appear.

It shall be to the Lord for a Name, for an everlasting sign. It shall be for the glory of God, and to His eternal praise.

CHAP. LVI. ver. 2. *The Sabbath.* The observation of which was the distinguishing character of the Jews, or worshippers of God the Creator.

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CHAP. LVI.

3. *The son of the stranger;* i. e. proselytes.—*Eunuch.* Deut. xxiii. 1. They were forbidden the assemblies.

4. *My covenant.* Of which the Sabbath was a sign.

5. *A name.* The Christian name, which shall endure for ever.

7. The prophets speak of the Christian Church in terms borrowed from the usages of the Church then in being. "Loquitur propheta figuris quæ suæ conveniunt ætati." *Calvin.* [vid. *Comment. in loc.*]

9. Here begins a new prophecy.

10. *His watchmen.* His governors in Church and state.

11. *Shepherds.* Civil governors, as well as ecclesiastical, are called shepherds: chap. xliv. 28; *Jer.* xxv. 34; *Zech.* xi. 3, 5, 8. *From his quarter;* i. e. they are all alike from one end to the other.

12. Thus they deride the threats of God by His prophets.

CHAP. LVII. ver. 1. i. e. What a sore judgment it is, when good men are taken away (gathered to their fathers) in bad times, when by their piety or prudence they might avert impending calamities!

2. *Beds;* i. e. Grave. *Walking;* or, that hath walked.

3. *The seed of the adulterer and the whore;* i. e. ye that have departed from God.

5. *Slaying the children.* Offering them to Moloch.

7. *Thy bed;* i. e. thy table, where thou designest to eat of thy sacrifices.

8. *Behind the doors also and the posts hast thou set up thy remembrance,* i. e. every corner is full of memorials of thy idolatry.

9. *Thou wentest to the king with ointment.* To the neighbouring kings—courting their favour by rich presents, and debasing thyself, &c.

10. With what pain didst thou court the favour of foreign princes, and to no purpose; and yet thou didst not refrain.

11. Thou hast no reason to fear others more than Me, and yet thou didst, and dealtest treacherously with Me. Is it not because I held My peace, and that for a long time, that thou fearest Me not?

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13. *Thy companies.* Thy allies: ver. 9.

4. *Out of the way of My people.* That they may return from their long captivity.

15. *With him also that is of a contrite and humble spirit*— whom I will relieve in his afflictions.

18. N.B. It is observable, that the prophets always conclude their threatenings to the Jews with comfortable promises, to shew that, notwithstanding all the miseries they suffer, they have still a right to the covenant and promises made unto their fathers, which they will find whenever they shall render themselves worthy of them.

Mourners. Such as lamented for the sins that brought down these judgments.

19. *I create the fruit of the lips.* It is I who give occasion of praise and thanksgiving.

CHAP. LVIII. ver. 1. *Their transgression — their sins;* especially their hypocrisy in drawing nigh to God with their bodies only, when, &c.

3. *You find pleasure, and exact all your labours;* or, you find wherewithal to please yourselves, and to afflict others.

4. *For strife and debate.* To promote parties.

5. *Is it such a fast* only *that I have chosen?*

6, 7. i. e. Fasting, though appointed by God, will be of no use, without it be attended with acts of mercy and charity.

9. *Yoke.* Keeping servants in perpetual slavery.—*Speaking vanity.* Deceit in bargains.

14. *Then shalt thou delight thyself in the Lord;* i. e. the service of God shall be a pleasure to thee, not burdensome. *Amos* viii. 5.

CHAP. LIX. ver. 5. *They hatch cockatrice' eggs, and weave the spider's web.* Their deeds are wicked, and their designs are finely contrived to catch others.

6. *Their webs shall not become garments.* That is, their contrivances are too thin and weak to do them any good.

8. *They have made them crooked paths.* The way of God's command is straight and plain.

9. *Judgment is far from us, neither doth justice overtake*

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CHAP. LIX.

us; i. e. God will not deliver us from oppressors while we oppress others.

10. We know not which way to turn ourselves for help.

12. *Our transgressions are with us, and as for our iniquities we know them;* i. e. we must not pretend to be ignorant of the cause of our misery: our own conscience will witness against us.

16. *No intercessor.* Things were come to that sad pass, that no man so much as prayed for their deliverance, all were so careless or wicked.

17. *Righteousness.* His faithfulness in performing His promises.—*An helmet of salvation.* A full purpose of delivering them.—*Vengeance*—against His enemies.—*Zeal*—for His people.

11. *The islands.* All foreign nations, which have maltreated His people, shall, &c.

19. The glory of God, in delivering His people, shall spread far and near.

20. *The Redeemer.* This, St. Paul tells us, relates to the general restoration of the Jewish nation, which shall come in God's due time.

21. That is, I will give them a Law, which shall continue to be their rule for ever; viz. the Gospel of Christ.

CHAP. LX. This has a plain respect to the times of the Gospel.

1. *Light;* i. e. thy happiness; or, He that enlighteneth thee, that thou mayest *shine;* i. e. enlighten others that are yet under gross darkness and ignorance.

5. *Fear, and be enlarged.* The first Christians are said to walk "in the fear of God, and in the comfort of the Holy Ghost," &c. [Acts ix. 31.]—*Abundance of the sea.* Foreign nations in abundance, with their riches, &c.

7. See chap. lvii. 18, and notes at the bottom, &c.

9. *The isles shall wait for Me.* The nations shall then willingly embrace the Gospel, as soon as it is made known to them.—*He hath glorified thee.* Who chose Jerusalem to place His Name there.

11. Such shall be the multitude of proselytes, that ["thy gates shall be open continually,"] &c.

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12. *The nation and kingdom that will not serve thee shall perish.* This must needs respect the last times, when (*Dan.* ii. 35, 44,) the mountain, &c.

13. i. e. Everything shall contribute to adorn and enlarge the Church, which is the house of God.

14. They shall acknowledge the errors of their forefathers, in persecuting thee.

The city of the Lord, the Sion of the Holy One of Israel. The Church in the New Testament is called by these names: *Heb.* xii. 22, and Rom. xi. 26.

17. *Peace;* i. e. men of peace.—*Righteousness;* i. e. righteous men.

18. *Thou shalt call thy walls Salvation, and thy gates Praise;* i. e. God's protection shall be instead of walls, and thy devotion instead of gates.

20. *Thy sun shall no more go down;* i. e. Thou shalt no more see sorrow and affliction.

22. *A little one*—Dan. ii. 35.

Thy sun; i. e. Jesus Christ.

CHAP. LXI. ver. 1. *Me;* i. e. Jesus Christ.

2. i. e. To proclaim a jubilee; i. e. a release of servitude, debts, &c.

3. *To appoint* comfort *unto them that mourn in Sion.*

8. *The Lord;* i. e. Jehovah. This title Jesus Christ applies to Himself, and all that is said here: *Luke* iv. 18.

I hate robbery for burnt offering. i. e. God will not be pleased with the offerings of such as get riches by unrighteous ways. See *Deut.* xxiii. 18: "Thou shalt not bring the price of a dog, nor the hire of a whore, into the house of God." How common is this sin among Christians, who hope to sanctify their ill-gotten wealth by dedicating a part thereof to some pious uses!—But God will not be mocked.

10. This is the triumph of the Jewish Church.

11. As sure as the spring produces buds, &c., so will the Lord do all this in its due season.

CHAP. LXII. ver. 1. *I will not hold my peace.* The prophet speaks in the person of the Messiah, who will still intercede for the redemption of His people, the Jews, "until [the righteousness thereof go forth as brightness,"] &c

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CHAP. LXII.

6. *Watchmen.* Shomerim were those priests who watched day and night about the temple. God will raise up such in all ages, who shall wrestle with Him for this blessing to establish Jerusalem, &c.

8. *The Lord hath sworn by His right hand, &c.* N.B. This is certain, and yet to be fulfilled.

9. *Praise the Lord.* As those do who offer their first-fruits.

10. The prophet depending upon God's oath, bids all nations to remove whatever may obstruct this work of God.

Thy Salvation. Jesus Christ.

12. *Sought out.* Enquired after as a place of request.

CHAP. LXIII. ver. 1. *Who is this that cometh from Edom —from Bozrah?*—From the place of taking vengeance upon the Church's enemies.

That is glorious in His apparel, travelling in the greatness of His strength? These words allude to God's leading the Israelites, in a pillar of fire, &c., from the borders of Edom to the land of Canaan.

Christ's answer, "I that speak in righteousness, mighty to save."

Mighty to save; i. e. He is the mighty God.

See *Nicholl* on the Common Prayer; Epistle for the Monday before Easter.

2, 3. This shews that this conqueror, "mighty to save," was man as well as God. See *Gen.* xlix. 11; where Jacob, speaking of Shiloh the Messiah, uses the same expressions.

4. *The day of vengeance.* The day of subduing Satan and his ministers.

5. *There was none to help;* i. e. no human help appeared.

Therefore Mine own arm brought salvation unto Me, and My fury, it upheld Me. None but God can say this of himself.

6 *Drunk.* Like drunken men, they shall be deprived of strength and discretion.

7. The Church's grateful acknowledgment for her deliverance.

8. *They are My people.* By My covenant with their forefathers.—*Children that will not lie.* And now they will not apostatize from Me any more.

9. *The angel of His presence.* The divine Logos.

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11. *That put His Holy Spirit within him.* That gave His Spirit to Moses.

14. *Caused him to rest.* Brought him to a place of rest, viz. to the promised land.

17. *Made;* i. e. suffered.

CHAP. LXIV. ver. 1. *That Thou wouldest come down*—as Thou didst formerly on Mount Sinai.

5. *Thou meetest him that rejoiceth;* i. e. Thou preventest good men with Thy blessings.

6. *All our righteousnesses;* i. e. the best we can attain unto. The plural number intimates the most excellent in that kind. *Prov.* i. 20; ix. 1.—*The wind.* A blasting wind.

7. *That stirreth up himself to take hold of Thee.* That strives to avert Thy judgments.—*For.* Therefore.

CHAP. LXV. God answers the complaints of the Jews in the foregoing chapter, that whereas they rejected the Gospel, the Gentiles sought after it and embraced it.

1. *Sought of;* or, preached to.

4. *Which remain among the graves*—as those do who consult evil spirits.

Which eat swine's flesh—in token of renouncing My covenant.

5. *I am holier than thou;* or, I will make you unclean; or, I esteem you unclean.

11. *Prepare a table for that troop;* i. e. who sacrifice to fortune.

12. *Wherein I delighted not.* Which I abhorred above all things.

15. *By another name.* Perhaps by the name of Christians.

16. *God of truth.* Jesus Christ.

20. *An infant of days.* No abortives.—*The child shall die an hundred years old; but the sinner, &c.;* or, he that dies one hundred years old, shall die a child: (i. e. as if cut off in the very beginning of his days.)

25. *Dust shall be the serpent's meat;* i. e. the greatest enemy of mankind shall be subdued, shall lick the dust. The wicked, who are led by him, shall be trodden down.

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CHAP. LXVI.

CHAP. LXVI. ver. 2. *To this man will I look, even to him, &c.* He is the true and living temple.

3. Without this qualification, "he [that killeth an ox,"] &c.

4. *I also will choose their delusions.* I will deal with them in their own way.—*Delighted not;* i. e. abhorred.

7. The wonderful progress of Christianity.

10. *Mourn for her*—for her sins, which have brought these miseries upon her.

19. *Unto the nations, &c.* To all quarters of the earth.

20. *My holy mountain Jerusalem.* The Church.

21. *Them;* i. e. the gentiles. *Jer.* xxxiii. 21, 22.

23. There shall be a perpetual festival.

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THE BOOK

OF THE

PROPHET JEREMIAH.

THE Book of the Prophet Jeremiah.—It contains a history as well as a prophecy, and therefore it is styled *The Book of the Prophet Jeremiah;* who prophesied from the thirteenth year of Josiah to the taking of Jerusalem, viz. forty-five years.

N.B. In this book and others of the prophets, there were many prophecies against Israel, Judah, and other nations, actually fulfilled, and acknowledged to be so by those whom they concerned: and this was so ordered by God, that the prophet, and the truth of his prophecy, concerning such things as they saw accomplished with their own eyes, being established, the prophecies concerning the Messiah, which were of the greatest consequence to mankind, might be established, and taken notice of, and firmly believed.

CHAP. I. ver. 5, 6. This seems to shew the pre-existence of the soul, before it is joined to the body. CHAP. I.

9. To shew that the power of persuading such as are disposed to hear cometh from God alone, and not from the eloquence and learning of man.

10. *To root out—pull down—and to destroy;* i. e. to declare My purpose of doing these things.

12. *I will hasten My word to perform it.* The Hebrew word [for almond-tree] comes from a verb which signifies to hasten, to awake early; i. e. as this tree maketh haste to bud, (for it blossoms the soonest of any,) so will I make haste to punish.

CHAP. II. ver. 5. *Iniquity;* i. e. unfaithfulness.

37. All other nations should learn from this instance, that

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CHAP. I. when God's patience is provoked, He will at last pour down His judgments upon them.

CHAP. III. ver. 8. *Given her a bill of divorce.* Suffered them to be carried away captive.

11. Will not the same be one day said to the Gentile Church, which is become as corrupt as ever the Jews before them, &c.

12. *Toward the north.* To all the places of their dispersion, ver. 18: by which it appears, that this prophecy has a respect to the times yet to come, when Judah and Israel shall be called.

18. *The house of Judah shall walk with the house of Israel.* Which was not done at the return from Babylon.

CHAP. IV. ver. 7. *The lion.* The king of Babylon.

10. *Thou hast greatly deceived this people;* i. e. Thou hast suffered them to be deceived by false prophets.

13. *He.* The king of Babylon; *Dan.* vii. 4.

15, *&c.* This shews, and should convince sinners that are obstinate, that there is no mercy for them, whatever they may hope for; God being just as well as merciful.

23, 24. See *Isaiah* xiii. 10, &c.

CHAP. V. See here the character of a people ripe for destruction: when there are few great or small that fear God; when impurity and injustice triumph; when men forget God, and His former mercies; when those that should oppose wickedness are silent or discouraged: this is that horrible thing mentioned ver. 30, when sinners live in security in the midst of judgments.

5. *Great men*—who should know their duty better;—but even these are worse than the poor, the ignorant and unlearned, for no bounds will hold them from whatever wickedness they have imagined.

15. *A nation whose language thou knowest not, &c.* A sore judgment, when the conquerors cannot be moved by words to compassion.

29. *Shall I not visit for these things?* i. e. I will most certainly do it, and so it came to pass.

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CHAP. VI. ver. 1. *Evil appeareth out of the north.* The Chaldeans, who were appointed by God to destroy that city and people. CHAP. X.

10. This is the case of the Gentile Churches, especially those of the Reformation, who, from being exceedingly fond of, and thankful for, God's Word, do now utterly neglect it.

20. All the worship paid to God by wicked people only increaseth their guilt, and hasteneth their punishment.

CHAP. VII. ver. 4. *Trust ye not in lying words;* i. e. rely not upon your outward privileges.

10. *And say, &c.* We are (or shall be) freed from the guilt of these sins, by the sacrifices we offer in this place. Is not this to make this house a sanctuary for malefactors?

We are delivered to do; or, though we have done.

14. That is, this very temple shall be destroyed, even as Shiloh, so that there shall be no more sacrifices offered here.

18. *Queen of heaven.* This was Astarte, or Ashtaroth, the wife of Ham, who was worshipped under the name of Baal, or Bel, Lord of heaven; as also of Jupiter.

22. Only *concerning burnt-offerings, or sacrifices;* i. e. concerning the manner, the rites and ceremonies which were afterwards instituted.

31. *Which I commanded them not;* i. e. which I forbad expressly. *Meiosis figura.*

CHAP. IX. ver. 25. *I will punish all them which are circumcised with the uncircumcised.* God is no respecter of persons; the seed of Abraham shall be punished, as well as the stranger, if they are uncircumcised in heart.

26. *Are;* i. e. because they are ["uncircumcised in the heart."] See *Deut.* x. 16. And is not this the case of the Churches of the Gentile Christians, both Papists and Protestants of all denominations?

CHAP. X. ver. 2. How thankful should we be to God, who has delivered us from this gross idolatry, which many nations to this day do labour under!

11. N.B. The Spirit of God did not only dictate the sense, but the very words, that they should say to the idolatrous

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CHAP. X. people among whom they dwelt.—This verse is written originally in the Chaldean language.

24. *With judgment;* i. e. with fatherly correction, 1 *Cor.* xi. 32; mixing mercy with justice.

CHAP. XI. Let us remember, that there are other instances of idolatry, besides worshipping of idols. A love of the world, and following our lusts, is called idolatry, and will be punished as severely.

9. *A conspiracy.* A general agreement to despise God, and His laws and ministers.

21. *The men of Anathoth*—the city of Jeremiah; who threatened to kill him because of his prophecies.

22. Severe will be the judgment of those who terrify the ministers of God.

CHAP. XII. ver. 7. *I have given the dearly beloved of My soul.* How great is the love of God for His Church! what a most tender expression is here! And yet this will not save them from destruction, when they forsake God.

9. *As a speckled bird, &c.;* or, as the ravenous hyena—the ravenous beasts are round about it.

CHAP. XIII. ver. 11. This shews how dear those are to God, whom He receives into covenant; and how we ought to value such a blessing, and dread the consequence of abusing it.

CHAP. XV. ver. 1. *Moses and Samuel*—who had formerly turned away the wrath of God.

20, 21. Here is a rule for God's ministers, viz. to do their duty faithfully, and to depend upon God's protection.

The day this chapter was appointed to be read, I was attacked by the most wicked and false attempts of one whom I had excommunicated for most enormous crimes; and threatened, &c.—I take notice of this, because it is often that this has happened, and I believe by the providence of God, (for whose honour I mention it,) that I have met with comfort from His Word unexpectedly, when, &c.

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CHAP. XVI. ver. 7. *Men shall not give them the cup of consolation to drink for their father or for their mother.* This has relation to an ancient custom of comforting the relations of the dead by a funeral banquet. The desolation shall be so great, that, &c.

13. *There shall ye serve other gods day and night*—not religiously, but as they should be slaves to those that worshipped those gods.

15. Here is a wonderful admixture of justice and mercy.

21. *This once.* The captivity of Babylon did effectually cure the Jews of the sin of idolatry, in worshipping images and strange gods.

CHAP. XVIII. ver. 8. *Turn from their evil.* This is to be understood in all the threatenings of God, however they are in general words expressed.

10. *That it obey not My voice.* This is ever annexed to all God's promises, (though not always expressed,) and so are they ever to be understood.

18. *Let us smite him with the tongue, and let us not give heed to any of his words.* This is still the way of Satan and his instruments.

21—23. The meaning of all this is, God will thus deal with wicked men that seek the destruction of the righteous, and especially of those who tell them their duty.

CHAP. XIX. ver. 4. *Have filled this place with the blood of innocents.* From hence it is plain they sacrificed their children.

5. This shews our dependence upon God to be such, that we are liable to greatest abominations when once we forsake God: and even the knowledge of the true God will not secure us, when we depart from His commands.

CHAP. XX. ver. 10. These are the infirmities of weak man, by whom, nevertheless, God can and will manifest His power and glory. And the prophet changes his thoughts and his expressions, (ver. 11,) and puts his confidence in God, notwithstanding his sorrows and fears. And indeed, while we are in this body, such impatiences will every now and then

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CHAP. XX. force themselves upon us when troubles beset us, as we see in the case of Job.

CHAP. XXI. ver. 12. The execution of justice one of [the] best methods of averting the judgments of God. Chap. xxii. 3, 15, 16.

CHAP. XXII. ver. 1. This was in the first year of Jehoiakim, who followed not the steps of his father Josiah, but ran into all evil.

12. *In the place whither they have led him captive;* viz. in Egypt.

13. This is the portion of such as raise families by dishonest ways.

19. Which was exactly fulfilled in the eleventh year of his reign. See *Prideaux,* vol. i. p. 67, [ad ann. 599].

24. *Coniah;* i. e. Jeconiah.

28. *Coniah.* Jeconiah the son of Jehoiakim.

Having delivered himself, and wife, and family into the hands of Nebuchadnezzar, they were all sent prisoners to Babylon, where he continued a prisoner thirty-six years.

30. *Childless.* Abdicated, *Ἐκκήρυκτον, Septuagint.*

N. B. Jeconiah is said to be childless; and yet he is said to have children, 1 *Chron.* iii. 17, and *Matth.* i. 12. The meaning is, he had no child to succeed him, his children dying before him.

CHAP. XXIII. ver. 29. This shews the wonderful force and efficacy of God's Word, when it is preached as it ought to be, viz. [as] the Word of God, and not the inventions of men.

CHAP. XXIV. ver. 8. They had the example of those already carried to Babylon before their eyes, and yet would not take warning; therefore their judgment is more severe, and their wound incurable.

CHAP. XXV. ver. 12, 13. And it is very remarkable, that as the restoration of the Jews went on, and at last was perfected; so the desolation of Babylon, and at last her final

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destruction, went hand in hand with the other's prosperity. *Prideaux*, p. 190, [ad ann. 516].

20. *The remnant of Ashdod.* For it having been besieged twenty-nine years by Psammiticus, king of Egypt, it was now no more than the carcase of a great city. *Prideaux*, p. 34, [ad ann. 670].

26. *Sheshach;* i. e. Babylon.

CHAP. XXVI. ver. 24. *Ahikam.* This Ahikam was father of Gedaliah, who was afterwards made governor of the land, and murdered.

CHAP. XXVII. ver. 3. After Nebuchadnezzar had taken Jerusalem, and made Jehoiakim prisoner, and sent him to Babylon, and made Zedekiah king, and taken an oath of fidelity of him, these kings sent to tempt him to join with them in order to fling off the yoke of the king of Babylon. It was by these messengers that Jeremiah sent yokes to these princes, that God's pleasure was, that they should serve the king of Babylon as well as Zedekiah, and it should be well with them: by which all these kings and their people might have been convinced, [that] the God who foretold all these things, which afterwards came to pass, was the true God, and to be acknowledged as such; but if they refused, they should be destroyed. This hindered Zedekiah at this time from joining with them; but afterwards, when Egypt came into the confederacy, Zedekiah was prevailed to do so too, to the ruin of himself and his kingdom.

6. *My servant;* i. e. who is to execute My will.

CHAP. XXVIII. ver. 17. *So Hananiah the prophet died the same year:* which should have convinced them that Jeremiah was a true prophet.

CHAP. XXIX. The Jews that were carried away captive with Jeconiah, being discouraged from settling and making improvements in the land of their captivity by their false prophets, Jeremiah writes this prophecy to undeceive them. And Nebuchadnezzar himself, finding that these false prophets discouraged the people, ordered them to be roasted to death according to this very prophecy.

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CHAP. XXIX. 5, 6, &c. This shews that the Jews were not made slaves, but were esteemed and made a colony to plant the now enlarged city of Babylon, where they had houses and lands, and their own government, and their own laws.

CHAP. XXX. ver. 3. Thus God gives His Church tokens of His love, even when He is angry with her for her sins.

11. *In measure;* or, judgment: i. e. mixing mercy and justice together.

CHAP. XXXI. ver. 20. *Is Ephraim My dear son? is he a pleasant child?* or, Is not Ephraim My dear son? is he not a pleasant child? *Gataker in loco.*

39. *Goath.* Afterwards called Golgotha, where our Lord suffered.

38—40. This must relate to the times yet to come; prayed for by all faithful Christians.

CHAP. XXXII. ver. 40. *Shall not depart;* i. e. nationally.

CHAP. XXXIII. ver. 20—22. This so solemn appeal, and prophecy, can have no other accomplishment than in Christ the Son of David, and in His spiritual Seed, and in the Gospel ministry. The tribe of Judah is not known, neither the tribe of Levi; or if it were, could it supply the world with priests as numerous as the hosts of heaven?

CHAP. XXXIV. ver. 8. *Zedekiah made a covenant with all the people.* The manner of making such covenants was by dividing a calf, and passing between the two parts; importing an imprecation on themselves that they might be cut asunder if they did not do what they then proposed.

18, 19. In making their covenant between God and them, they cut the sacrifice in two, and passed betwixt the pieces; implying, Thus may God cut me in pieces, if I violate the oath, the covenant, I now make. And God was pleased to condescend so far as to give Abram assurance of His promise, by passing betwixt the pieces of his sacrifice in the form of fire and smoke.

CHAP. XXXVI. ver. 10. *The chamber of Gemariah*—which was the place where the king's council sat.

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19. Jeremiah was now out of prison; he being very probably set at liberty a year before, when Nebuchadnezzar took Jerusalem. *Wells in loco*, [p. 82, note p].

23. The Jews observe a yearly fast even to this day, for the wicked burning of this roll. *Prideaux*, vol. i. p. 65, [ad ann. 605].

26. *The Lord hid them.* [They were] secured by the peculiar providence of God.

CHAP. XXXVII. ver. 21. Though the king would not give him credit with respect to his prophecies, yet God so far overruled the king's heart, that he took care of him, that he should neither perish in the prison, nor by the famine.

CHAP. XL. ver. 2. Here a stranger to the true God is brought to acknowledge God by the accomplishment of prophecy.

CHAP. XLI. ver. 1. We see by this instance to what a pitch of wickedness this nation were arrived, before God brought all these judgments upon them.

9. *Pit.* The ditch which was round the walls of the town.

CHAP. XLIV. ver. 1. *Pathros;* i. e. Thebais, whither they had carried Jeremiah, and where he now was.

16—19. By this instance, we see what wickedness men are capable of, when once they have forsaken God, and He has left them to themselves. And have not the infidels of this age gone as far to blaspheme the Lord that redeemed them?

26. This prophecy was uttered in Egypt after that Johanan and his company had carried Jeremiah and the king's daughters into Egypt, contrary to the word of the Lord by Jeremiah; viz. that they should stay in Judah, be subject to the king of Babylon, and they should be safe.

30. This was exactly fulfilled when this prince (called Apries by Herodotus) was taken by Amasis, and strangled in his own palace. It is said of him, that after he had reigned twenty years in great prosperity, he grew so insolent as to say, that it was not in the power of God to dispossess him of

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CHAP. XLIV. his kingdom. *Herod.* lib. ii. [c. 169.] And *Ezekiel* charges him with saying, The river is mine, and I have made it; chap. xxix. 9. *Prideaux,* [ad ann. 570].

CHAP. XLVI. ver. 25. *Multitude of No.* The original is, *Ammon de No*[a]; i. e. Jupiter Hammon, the idol of No. This was Ham, or Cham, the son of Noah.

CHAP. XLVII. Jeremiah, now in Egypt, having fulfilled his prophetic office with regard to Israel and Judah, now prophesies concerning the fate of the Gentiles;—of Egypt, chap. xlvi.—the Philistines, chap. xlvii.—the Moabites, chap. xlviii.—Ammon, chap. xlix., &c.

CHAP. XLIX. This judgment was executed by Nebuzaradan, while Nebuchadnezzar besieged Tyre (which siege continued thirteen years). This he did in revenge for the part the Ammonites had in the murder of Gedaliah. See chap. xli.

19. *He shall come up like a lion, &c.* i. e. Like a lion driven out of the thickets on the borders of that river, when it swells, and overflows all its banks, he rushes suddenly into the upper lands.

CHAP. L. ver. 6, 7. Though God punisheth His servants for their sins, yet those that He appoints to be the executioners of His justice, ought not to triumph, lest they meet with as severe a judgment for their own sins, and particularly for rejoicing over others whom God has thought fit to scourge.

40. This is so exactly fulfilled, that to this day no man dare go within half a mile of it, by reason of serpents and venomous beasts.

CHAP. LI. Xenophon (lib. vii. de Inst. Cyr. [c. 5.]) gives the following account of the taking of Babylon. The walls were impregnable; they had provisions laid up for twenty years. This made them scorn an enemy. Cyrus, for the security of his soldiers, orders vast trenches to be drawn under the walls, with a design in some years to starve the city. At last, Cyrus having an account of a feast that

[a] [Bp. Wilson is citing a Latin note; for "Ammon of No."]

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the besieged were to celebrate, which they did without fear; while they were in the height of their drunken revellings, he orders sluices to be cut from the river (which run through the city) to the trenches, and turned the course of the river; by which means the soldiers entered into the city by the floodgates, and slew all before them, whom they found for the most part drunk. Some few got on the top of their flat-roofed houses, and annoyed the soldiers, who setting fire to their porches, made the town an easy prey to him whom God had appointed to conquer it. Belshazzar himself was slain feasting in the house of his god.

44. *I will punish Bel in Babylon.* This was exactly fulfilled by Xerxes in his return from his Grecian expedition, when in his zeal for the Magian religion he destroyed all the idol temples. See *Prideaux*, p. 242, [ad ann. 478].

CHAP. LII. This history of the taking of Jerusalem is here set down, because it serves to explain several of Jeremiah's prophecies.

28—30. There were three greater captivities; the first in the first [year] of Nebuchadnezzar's reign, the second in the eighth, and the third in the seventeenth; (see *Dan.* i. 1, 2, with *Jer.* xxv. 1; 2 *Kings* xxiv. 12, and xxv. 8;) and three lesser here mentioned, which happened in other years, and were only the effect of excursions. *Whiston's Chron. of the Old Testament*, p. 51.

It is said of this prophet [Jeremiah,] that he was murdered in Egypt, whither his rebellious countrymen had carried him; and that the Egyptians (he having by his prayers freed them from crocodiles) had his memory in great esteem, and buried him in one of the royal sepulchres. *Howel's History*, book vii. [vol. ii.] p. 185.

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THE LAMENTATIONS
OF
JEREMIAH.

THE Lamentations of Jeremiah. — These were chiefly written upon the death of the good king Josiah, who was slain at Megiddo by Necho king of Egypt; soon after which followed the utter destruction of Jerusalem and the captivity.

But see *Mr. Wells*[a], who is of opinion that the occasion of this Book was the destruction of Jerusalem; and very probably written after the return of Jeremiah out of Egypt into Judea, where it is more than probable he died, notwithstanding what is said of his being murdered in Egypt.

CHAP. I. CHAP. I. ver. 22. This prophecy—for such it was—was most exactly fulfilled upon Babylon.

CHAP. II. ver. 1. N.B. Nebuchadnezzar was only the Lord's instrument in punishing the Jews for their sins, and therefore the prophet saith all along, "The Lord hath done all this."

14. This intimates to us, that while magistrates and ministers do their duty, and shew people their sin and danger, and punish them for their transgressions, God will not ruin that people.

CHAP. III. ver. 39. *Wherefore doth a living man complain?* —For that we live is more than we deserve.

64—66. All these expressions are to be understood as prophetic speeches of what will surely fall upon wicked persecutors, and upon those who rejoice at the calamities of those whom God punishes.

CHAP. IV. ver. 21. *The cup also shall pass through unto thee, &c.* This may teach us what a sin it is to rejoice at the calamities of others.

22. In tempore illo visitabo iniquitatem tuam, ROMA, quæ ædificata es in Italiâ, &c. *Targum.*

[a] [On Lamentations, p. 157.]

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THE BOOK

OF THE

PROPHET EZEKIEL.

THIS prophet was carried captive with the Jews to Chaldea eleven years before the destruction of the temple by Nebuchadnezzar: he prophesied during the space of twenty-seven years. He foretold the ruin of Jerusalem, and of the Jews that were left there under the government of Zedekiah; of the deliverance of the Jews; the coming of the Messiah; the calling of the Gentiles, and the kingdom of God.

CHAP. I. ver. 1. *In the thirtieth year*—from the great reformation made in the eighteenth of Josiah, and in the fifth year of the captivity of Jeconiah, and the fifth of the reign of Zedekiah. In this year he was called to be a prophet, and was carried in a vision to Jerusalem, (chap. ix., x., xi., xii.,) and shewn the several sorts of idolatry practised there, and the punishment which God would inflict upon them for those abominations. Assuring those of the captivity, (chap. xi. 15, 21,) that God would be a sanctuary unto them, (if they should be faithful to Him,) and bring them in peace to Judea again. CHAP. I.

God shewed to Ezekiel the taking of Jerusalem by the Chaldeans; Zedekiah's flight, the putting out of his eyes, &c.

CHAP. III. ver. 17, &c. This ought to fill the hearts both of the pastor and the flock with fear for themselves.

CHAP. IV. ver. 3. *A sign to the house of Israel;* i. e. A type of what the Chaldean king should in reality act against Israel and Jerusalem.

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CHAP. IV. 5. From the apostacy of Jeroboam to the last captivity of the Israelites by Nebuzaradan, captain of the host of Nebuchadnezzar, (while his master was besieging Tyre,) who, to revenge the murder of Gedaliah, sent all that he could meet with captives to Babylon, and made the land entirely desolate, verse 6, and from the eighteenth of Josiah till this captivity, is just forty years: for so long did God bear with the idolatry of Israel and Judah.

Mr. Bedford has made it appear [Book VI. c. 1,] (p. 602), that the captivity of Jerusalem, in the eleventh of Zedekiah, was three hundred and ninety years after the setting up of the golden calves.

CHAP. VIII. ver. 14. Tammuz was Mizraim, the son of Ham: he was the king of Egypt, and was killed and mourned for solemnly once a-year by his idolatrous subjects.

16. i. e. They had turned their back upon the true worship of God, and were gone over to that of the Magians, who worshipped God towards the sun-rising. See *Prideaux*, p. 217, [ad ann. 486].

CHAP. IX. ver. 1—3, &c. Here is a representation of God's providence in the government of nations.

4. Observe the care which God takes over those that mourn for the sins of others as well as their own.

6. *Begin at My sanctuary.* Those, therefore, who neglect their ministry, and fall into the sins of the people, have reason to fear that God's anger will first of all fall upon them.

CHAP. XI. ver. 1, 2. This should convince us, that when such as are in authority, and in the place of God, are profane and impious, it is a true sign that God's judgments are not far off.

CHAP. XII. ver. 13. *Yet shall he not see it*—for his eyes were put out at Riblah in Syria, by order of Nebuchadnezzar.

16. By this judgment upon His own people, God taught the heathen to fear Him.

22. *The days are prolonged;* i. e. it will be a long time

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before these threatened judgments come: with this they comforted themselves. CHAP. XVIII.

CHAP. XIII. This chapter should teach those whom God hath called to the ministry, to discharge their duty faithfully, as they would escape the doom here threatened. That they should be hearkened to who warn us without flattering our inclinations; these being the true prophets.

18. *That sew pillows to all arm-holes, &c.* Who contrive all manner of ways for indulgence.—Their manner of eating being to lie leaning upon their elbows, the soft and effeminate had delicate pillows to lean on.

CHAP. XIV. ver. 4. i. e. God, who knows when men do not seek Him sincerely, by a just judgment suffers them to be deceived by evil spirits.

9. *Deceived;* or, infatuated, H. R.; or, suffered him to be deceived.

13. So that God is the Author of famines, pestilences, &c. They come not by chance, nor are they merely the effect of natural causes.

CHAP. XVI. ver. 61. *Thy sisters;* i. e. the Gentiles, but not by thy covenant, viz. of circumcision; but by the Christian covenant and baptism; whereby the Gentiles should enjoy the same privileges with the Jews, of being in covenant with God.

CHAP. XVII. ver. 13. The king of Babylon, when he took Jerusalem, and Jeconiah prisoner to Babylon, left Zedekiah to govern, and took an oath of him of fidelity, which he broke, and applied to Egypt for help; the consequence of which perjury was, the destruction of Jerusalem, and the captivity of Zedekiah.

16. This shews the very great sin of perjury, especially when those are guilty of it on whom the eyes of the world are fixed; for then God, whose name was called upon and profaned, is, as it were, obliged to take notice of the affront.

CHAP. XVIII. These were the words of the murmuring captive Jews.

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CHAP. XVIII.

5—9. The terms of happiness seem here to be included in a little compass, but yet they contain our whole duty. A man is not just to God who has set up idols in his own heart—who neglects the means of grace which God has appointed—who loves not God with all his heart, and who does not shew his love by worshipping Him publicly, &c. A man is not just to his neighbour, who gives him any real offence, &c. A man is not just to himself, who does not take pains to know his duty; who denies not himself, and purifies his soul from all pollutions.

6, 11. It was the custom of the idolatrous heathens to sacrifice, and eat their sacrifices upon the mountains; and it seems the idolatrous Israelites, many of them, did the same, and sacrificed to the infernal demons.

22. *His righteousness;* i. e. His renewed sincere obedience.

28. Repentance and amendment the natural consequence of consideration.

31. *Make you a new heart, and a new spirit, &c.* i. e. Pray to God, as in Psalm li., to make you a new heart, &c., for when God commands, He directs us what to do, viz. not to trust to our own free will, but to fly to Him for grace.

This whole chapter shews in what true repentance consists—in turning from sin; in repairing the evil we have done; in restoring what we hold unjustly; in becoming a new man in thought and deed.

CHAP. XX. ver. 12, 20. *Sign.* This seems to intimate, what is plain from other Scriptures, that the Sabbath was changed from the first to the seventh day, upon their deliverance out of Egypt: and that it is now restored by Christ to the first again, upon our deliverance by Him[1] from the power of Satan.

[1] Jesus Christ, MS.

25. I gave them up to follow their own ways, so that they received laws and customs of the heathens, which were not good.

25, 26. For have I given them statutes that were not good, or laws whereby they should not live? Have I made them impure by their gifts? when I consecrated to Myself their first-born, to ravish them with admiration, that they might know [that] I am the Lord. *H. R.*

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35. *I will bring you into the wilderness of the people, &c.;* i. e. I will scatter you among all the nations of the world, and by the afflictions you shall meet with, I will make you sensible of your rebellion against Me.

47. *Every green tree—and every dry tree;* i. e. both the righteous and the wicked, as it is explained chap. xxi. 3.

CHAP. XXI. ver. 10. *Should we then make mirth?* A preposterous mirth indeed!

21. He cast lots to see whether he should first invade Jerusalem or the Ammonites, and the first lot fell upon Jerusalem, whose king, ver. 23, had perjured himself.

25. *Thou profane wicked prince of Israel.* This was Zedekiah, who had broken his oath of fidelity to the king of Babylon.

CHAP. XXII. ver. 7. Disobedience to parents and governors; oppression of strangers and the poor.

8. Profanation of the Lord's service and day.

9. Carrying of challenges for duels; idolatry.

10. Adultery and fornication; incest and uncleanness.

14. Can you either bear or resist My judgments?

25, 26, 27. The sins of persons in public places draw down speedy judgments. The prophets seduce the people; the priests profane holy things; the governors were guilty of injustice, dishonest gain, fraud, and violence. We can expect nothing but misery, when such as these are in power: we can hope for no good, nothing but calamities.

CHAP. XXIV. ver. 22. *Ye shall not cover your lips, &c.*—your faces as mourners do, nor eat of the funeral feast prepared for them that accompanied the corpse.

24. *A sign.* A type.

27. Thou shalt make them sensible what it is that has brought these miseries upon them.

CHAP. XXV. ver. 3. *Because thou saidst, Aha, &c.* Because thou didst rejoice and triumph over the desolations of My people.

4. So great a sin is it to rejoice at calamities.

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CHAP. XXV.

5. *I will make Rabbah a stable for camels, &c.* Which all came to pass after Jerusalem was destroyed.

8. *Behold the house of Judah is like unto all the heathen;* i. e. their God is no more able to defend them, than the gods of the heathen are to save those that worship them.

11. *I am the Lord*—The Lord that punishes both My own people and them for their sins.

16. *Cherethims.* These were they that first invented and made use of bows and arrows, the most destructive weapons in those days.

CHAP. XXVI. While Nebuchadnezzar was besieging of Jerusalem, Tyre and Sidon insulted their calamitous condition; for which the prophet foretels their calamity, to be soon brought upon them by the same prince.

Ver. 5. *For the spreading of nets.* For the fishermen to spread and dry their nets upon.

8, 9, &c. All this was exactly fulfilled; for after a siege of thirteen years, Nebuchadnezzar utterly destroyed this city, and slew all that he found in it.

14. *Mr. Maundrel,* a late and faithful traveller, has given an account of this once famous city, which most exactly answers this prophecy at this day. [*Journey,* March 20.]

CHAP. XXVII. ver. 31. This was observed at great funerals and public calamities, by the heathens, &c.

CHAP. XXVIII. This whole prophecy does so accurately describe the pride, the sin, and the downfall of the whore of Babylon in the Revelations, that it is most likely that the Spirit meant her as well as the king of Tyre, nay, her chiefly.

3. *Thou art wiser than Daniel.* These were the words of the king of Tyre, which shews that the wisdom of Daniel was then spread far abroad[a].

CHAP. XXIX. ver. 3, 4, &c. He [Pharaoh] suffered this for his perfidy to Zedekiah, whose cause he deserted, and left

[a] [There is the following note on vv. 17, 18, but it appears to have been meant to be struck out, as a pen has been passed through most of it:—"Query, whether [this] may not have an eye beyond Tyre, even to Rome corrupting Christianity, and her punishment for it. And the fire from the midst of her, may point at Luther, who, with his fiery spirit, has in some measure brought her to destruction."]

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him to be taken by Nebuchadnezzar after he had engaged Zedekiah to enter into a confederacy with him, contrary to his oath to the king of Babylon: so that God revenged the breach of both their oaths upon these two kings, viz. Pharaoh and Zedekiah.

9. *He*—viz. Pharaoh-Hophrah, or Apries, who by Herodotus is charged [lib. ii. c. 168.] with saying, that God Himself could not dispossess him of his kingdom, it was so well established.

10. *From the tower of Syene to the border of Ethiopia;* i. e. from one end of Egypt unto the other.

18. This siege continued thirteen years; and after all, the richest of the inhabitants removed to an isle now called New Tyre.

19. This was exactly fulfilled; for the year after the destruction of Tyre, Nebuchadnezzar, taking advantage of the revolt of Amasis from Pharaoh or Apries, overran all Egypt, and took inestimable spoils.

CHAP. XXX. ver. 6. *From the tower of Syene;* or, from Migdol to Syene; i. e. from one end of Egypt to the other. It should be translated as in the margin. See *Prideaux, Connection,* p. 93. Migdol, here translated tower, was really a town on the Palestine side of Egypt, and Syene another town on the borders of Ethiopia. *Prideaux, Conn.* [ad ann. 573.] p. 93.

13. *There shall be no more a prince in the land of Egypt*[b]. This has been exactly fulfilled. They have been governed by strangers to this day: Macedonians, Romans, Saracens, Mamelukes, and now by the Turks.

14. *No*—Thebais.

CHAP. XXXIII. We are taught in this chapter with what faithfulness pastors ought to warn their flocks, if they would not be answerable for their ruin.

32, 33. i. e. Though now they value what thou sayest no more than a song to pass away the time; yet when this which thou hast said cometh to pass, as it certainly will,

[b] [Bp. Wilson had first written this note: "A most remarkable prophecy, as is seen fulfilled to this day."]

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CHAP. XXXIII. then shall they know that a prophet hath been amongst them. 1 *Sam.* iii. 19.

CHAP. XXXIV. This is a chapter which both magistrates and pastors ought to read and consider with the greatest seriousness.

23. *One shepherd;* viz. Jesus Christ, of the seed of David. —This is the happiness we Christians enjoy above all other people; and how much have we to answer for if we abuse His mercies!

CHAP. XXXVI. ver. 21. *I had pity for Mine holy Name*— not for any merits of His people.

24. This we verily believe will even yet be more fully accomplished.

25. *Then will I sprinkle clean water upon you.* This has most plainly a respect to Christian baptism, and the consequences thereof—the gift of the Holy Ghost.

26. *An heart of flesh;* i. e. a soft and tender heart, instead of a hard insensible one.

CHAP. XXXVII. This vision [of the resurrection of dry bones] relates to the restoration of the Jewish nation, after it had lain so long in a dead hopeless condition. *Rom.* xi. 15.

7. A type of the resurrection.

21—28. That this prophecy relates to the present dispersion, is plain from many passages in it.

Upon which the whole people of the Turks, Gog and Magog, chap. xxxviii. 8, 12, shall set upon them; but God will deliver His people, and those nations shall all come to nought, chap. xxxix. 1, 2. *Joel* iii. 2. When this shall happen, see *Dan.* viii. 14, viz. two thousand three hundred years from the time of the vision.—[*Lloyd,*] *Bp. of W*[*orcester*]. MS. [*Letter against Whiston*].

CHAP. XXXVIII. This and the next chapters seem to foretel the destruction of the Turks, (*Dan.* xi. 45,) and the restoration of the Jews.

The prophecies in these chapters are obscure; and until God inspires His servants to open them, we should with great modesty wait His time.

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CHAP. XXXIX. ver. 17. *My sacrifice.* The slaughter of men so called, because it makes some sort of atonement to God.

CHAP. XL. These chapters contain a plan of a new temple; but the meaning and design is to us obscure.—Some apply this vision to the temple to be built after the captivity; others to the Christian Church; others to the re-establishment of the Jews after their long dispersion, which will happen in the last times.

CHAP. XLIV. ver. 1—3. These verses have by the learned been applied to the perpetual virginity of the Virgin Mary, as typically spoken of her; and seem most apposite to that purpose. *Hammond's Serm.* [Works, vol. iv.] p. 585, [Sermons, vol. i. p. 347. Oxford, 1849.]

CHAP. XLVII. ver. 4. This should seem as if these eight chapters to the end were a mystical representation of the Gospel state, and these waters the effusion of the Spirit, which like a grain of mustard-seed increased as the Gospel spread.

9. *i. e.* the Gospel shall make to live every one that it catcheth hold of.

15. *Great Sea.* Mediterranean: so ver. 19, and xlviii. 28[c].

[c] [The annotation is repeated at each of these places.]

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THE

BOOK OF DANIEL.

CHAP. I. DANIEL The Prophet; for so our Lord styles him, *Matth.* xxiv. 15.

The Jews do not place him among the prophets, because he did not live after the manner of other prophets. He prophesied at Babylon near eighty years, viz. from the beginning of the captivity till the reign of Cyrus; and, as it is supposed, died in Babylon.

2. *He carried into the land of Shinar to the house of his god.* Even this heathen durst not put the things belonging to God to profane uses.

3. *Eunuchs*—belonging to the bed-chamber.

5. *Stand before the king;* i. e. wait on him.

7. *Belteshazzar;* i. e. the treasurer of the god Bel.

8. *He would not defile himself with the portion of the king's meat*—because part of their ordinary meat was offered to idols, to sanctify the rest. This was a noble example of temperance and piety.

CHAP. II. ver. 1. *The second year,* 603. The second year of his reign alone after his father's death.

4. From the fourth verse of this chapter to the end of the seventh chapter, this book is written in the Chaldee language.

19. *Revealed unto Daniel in a night-vision.* But being revealed to him at the intercession of his companions, he often uses the plural person *we;* v. 36, &c.

31. *Whose brightness was excellent*—representing the glories of the earth.

32. *Fine gold.* Babylonian.—*Silver.* Medo-Persian.—*Brass.* Grecian.

33. *Iron.* Roman.

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34. *Without hands.* Intimating that this stone, i. e. king and kingdom, would not be set up or subsist by human power.

35. *A great mountain.* An universal empire.

37. *A king of kings;* i. e. a great king.

38. Pursuant to this expression, this and the following empires were styled the whole world, particularly the Roman, as in the New Testament.—*Head of gold.* Babylonian.

39. *Another kingdom.* Medo-Persian.—*Another third kingdom.* Grecian, set up by Alexander.

40. *The fourth kingdom.* The Roman empire, divided into ten kingdoms.

41. *Part of potter's clay, and part of iron.* The ecclesiastical and the civil government, after the empire became Christian.

43. *They shall mingle themselves with the seed of men.* They shall be a mixture of many nations and languages, of different interests, &c.

44. *A kingdom.* The kingdom of Christ.

Shall not be left to other people; i. e. it shall never be destroyed, as the others were. *Rev.* xi. 15.

49. *Over the affairs of the province of Babylon.* Very probably over the Jews of that province.

Sat in the gate of the king; i. e. staid at court.

CHAP. III. ver. 1. Before A.D. 587. *Made an image of gold,* viz. some considerable time after what passed in the foregoing chapter, when the impressions of respect for the God of heaven, (chap. ii. 47,) were worn out of his mind: supposed to be sixteen years after. This image he set up to the honour of Bel, his god, who as he judged had given success to his arms in Syria and Palestine, which he had entirely subdued in the eighteenth year of his reign; and very probably this image was made out of the spoils he had taken.

9. *O king, live for ever;* i. e. all happiness attend you evermore.

12. It is probable they did not accuse Daniel because of his great authority with the king; but began with these three, to see how the accusation would succeed.

It is rather probable that the king might imagine that the God these men worshipped was not the same which

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CHAP. III. Daniel worshipped; and whom he had been convinced, chap. ii., was God of gods, &c., for such wild notions all heathens had.

25. *The Son of God;* i. e. an angel: ver. 28.

CHAP. IV. A.M. 3439. B.C. 569. Ver. 9. *Tell me the visions of my dream that I have seen, and the interpretation thereof.* Or rather, as appears by the context, I will tell thee the visions of my dream, and do thou tell me the interpretation thereof.

25. *They,* viz. the watchers, i. e. the angels.

30. This he said out of great pride, and this very sin has very often had the same effect upon others whose hearts have been infected with this vice.

33. Before A.D. 563. *And did eat grass as oxen.* He was struck with a ferine melancholy, (Dr. H. More,) shunning all human conversation.

37. N.B. Nebuchadnezzar died soon after this happened[a].

Evil-merodach (i. e. Foolish Merodach, so termed by historians because of his wickedness) succeeded his father Nebuchadnezzar; and after two years was murdered by his own relations, and Neriglissar, his sister's husband, the head of the conspirators, reigned in his stead; who, after four years, was slain in battle by Cyrus; and then Nabonadius or Belshazzar succeeded, and reigned seventeen years.

CHAP. V. ver. 1. *Belshazzar.* He was grandson to Nebuchadnezzar.

Before A.D. 539.

This feast was the seventeenth or last year of Belshazzar. Herodotus tells us, [lib. i. c. 191,] that in the midst of the revels of this feast, Cyrus, by draining the river that ran through the city in the middle of the night, his army surprised them all in drink, and killed the king in the midst of his guards. And so ended the Babylonish empire. And so were fulfilled very many prophecies; *Isaiah* xiii. 17, and xxi. 2; *Jer.* li. 11, 27—30, l. 38, li. 36, 39, and 57.

[a] [Bp. Wilson made here the note: "His son Evil-merodach reigned two years—was murdered—an usurpation—his son revenges his death, and reigns;" which he seems afterwards to have amplified into the note in the text.]

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10. *The queen;* i. e. the queen-mother, for his own queen was with him at the banquet: ver. 3.

29. Though this advancement was of short continuance, for that night the king was slain; yet this being known to the conqueror, he advanced him still higher, by which the knowledge of the true God was spread.

31. *Darius;* or Cyaxares, the uncle of Cyrus; for Cyrus, as long as he lived, allowed him the title, though the whole government was in his own hands; and therefore by historians Cyrus is said to succeed in the empire.

CHAP. VI. ver. 17. *That the purpose might not be changed concerning Daniel;* i. e. that he might not be taken out without being discovered.

21. *O king, live for ever.* May your reign be long and prosperous.

CHAP. VII. ver. 1. *Belshazzar*—son of Evil-merodach, the son of Nebuchadnezzar.

2. *The four winds.* The angels of God.—*The great sea.* Nations and people.

4. *The first was like a lion.* The Babylonish empire, comprehending all the kings.

5. *A second like a bear.* The Medo-Persian empire, begun by Cyrus and Darius.

6. *Another like a leopard, which had upon the back of it four wings.* The Grecian, begun by Alexander the Great, whose nimble conquests are well represented by the beast, which in six years overran a great part of the world.

7. *A fourth beast.* The Roman empire; divided into ten kingdoms, after the empire became Christian.

And it had ten horns. These answer to the ten toes, chap. ii. 41.

8. *Another little horn, before whom there were three of the first horns plucked up by the roots.* The Papacy; which, before it was settled, rooted out the secular powers of Italy.

The eyes of a man. Pretending to lead all others in matters of religion.

Speaking great things. Boasting its infallibility. Dr. H. More *in loc.* [*Mystery of Iniquity,* ii. 14. *Works,* p. 671.]

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CHAP. VII.

13. *One like the Son of Man.* The second Person of the Trinity. Called the Son of Man, because the kingdom given Him, is given to Him not as the eternal Son of God, but as obtained by His sufferings, and vouchsafed to Him (viz. Christ) as man.

Came with the clouds of heaven. *Matt.* xxvi. 64 seems to have especial regard to this very text. And our Lord in truth answered the high-priest who adjured Him, in these words of Daniel; and the high-priest, knowing very well that these words did belong to none but the Messiah, cried out, Blasphemy.

20. *That had eyes*—and would suffer none else to see.

Whose look was more stout than his fellows. Setting his feet upon the necks of kings.

24. *And he shall subdue three kings.* *Mr. Mede,* Epist. 24, [p. 953].

25. *Until a time and times, and the dividing of time;* viz. three years and a half, or forty-two months, *Rev.* xiii. 5, 6; or rather three years and a month, which is the most obvious division of a year.

27. *The people of the saints of the Most High.* The true Catholic Church, which shall continue to the end of the world.

CHAP. VIII. ver. 1. Before A.D. 553.

3. *A ram.* The Medo-Persian empire.

4. *No beasts.* No other empires.

5. *An he-goat.* The Greek empire.—*A notable horn* Alexander.

8. *And for it came up four notable ones.* The Greek empire, shared amongst four of Alexander's captains.

9. *A little horn.* The kingdom of the Seleucidæ.

11. *By him.* By one of those kings, viz. Antiochus Epiphanes. *Joseph. Antiq.* lib. xii. 7.

14. N. B. It is from the year 455 after Christ that Mr. Mede reckons St. John's twelve hundred and sixty years begin. *Rev.* xi. 3, xii. 6, &c. [*Apostasy,* ch. xiv. Works, p. 812,] part i.

21. *The rough goat is the king of Grecia;* viz. Alexander the Great.

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23. ***When the transgressors are come to the full;*** viz. when the sins of the Jews shall be increased. CHAP. IX.

Or as the Septuagint read it—When the measure of the iniquity of the world (or of Christendom) shall be filled up, then shall the true Antichrist appear.

A king of fierce countenance. **Antiochus Epiphanes, a type of Antichrist.**

24. And his power shall be mighty, &c. **See *Joseph. Antiq.*,** lib. xii. cap. 7.

25. *He shall be broken without hand,* &c. by a divine power.—N. B. If this is a type of Antichrist, or spoken of him, then is he to be destroyed, not by arms, but by the hand of God.

27. *But none understood it.* None knew the cause of my indisposition.

CHAP. IX. ver. 17. *For the Lord's sake;* i.e. for Christ's sake. "The Lord said unto my Lord." See *Acts* ii. 34.

19. *And do;* i. e. what I have prayed for.

24—27. See Preface to *Bullock's Serm.*, p. 53, where this prophecy is explained to the silencing even of a Jew.

See also *Dr. More's Myst. of Godliness,* lib. vii. cap. 4. [Works, pp. 197, sqq.]

See *Defence of Christianity,* by [*Chandler*] *Bp. of Lichfield,* [chap. ii. sect. 2, No. 8,] p. 132.

24. *Seventy weeks,* viz. four hundred and ninety years. They begin from the 20th year of Artaxerxes. See *Numb.* iv. 34; *Ezek.* iv. 6.

To finish the transgression, i. e. to restrain the power of Adam's sin by the second Adam.—*To make an end of sins,* i. e. He shall by His death satisfy the justice of God, so as they shall not rise in judgment against us.—*To make reconciliation for iniquity,* i. e. to restore us to the favour of God.—*To bring in everlasting righteousness;* or, a righteousness or religion which shall never end; He having purchased for us an happiness which shall never end.—*And to seal up the vision and prophecy,* i. e. to secure to us all the promises of God given us by types and prophecies.—*To anoint the Most Holy,* i. e. within this space of time, Christ the anointed of God shall come. *Mr. Bedford's Paraphrase,* [*Script. Chron.*] p. 715.

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CHAP. IX. *Everlasting righteousness;* or, an everlasting religion: *Grot.* [*Comment. in loc.*] A law which should never end.

To seal up, i. e. to fulfil; or, shall all be completed in Him, i. e. the Messiah.

25. *Know therefore that from the going forth of the commandment,* viz. in the twentieth year of Artaxerxes, when He gave commission to Nehemiah, to the Messiah, (i. e. to His death,) shall be [seven weeks and threescore and two weeks]. This was Ann. ante Christum 444, or A.M. 3564, about Apr. 21, in the twentieth year of Ahasuerus, that this commandment was given.

Seven weeks and sixty-two weeks—are all one sentence; i. e. sixty-nine weeks of the seventy weeks.

26. *After threescore and two weeks;* i. e. sixty-two weeks, which should succeed the seven weeks.

27. *And for the overspreading, &c.* Or rather to be translated, upon the battlements of the temple, or outward walls thereof, the abomination of desolation shall be set up, as our Saviour speaks; i. e. the Roman ensigns, with their idols painted upon them.—*The desolate;* the desolator; i. e. the Roman empire, and their successors, Saracens, Turks, &c. When the times of their domineering over the Jews are fulfilled, they shall feel the effects of God's displeasure. See *Wells in loc.* [pp. 55, 56.]

CHAP. X. ver. 2, 3. *Full weeks—whole weeks.* Heb. Weeks of days. N. B. He calls them weeks of days, intimating that when in other places he does not call them so, he means weeks of years. *Lev.* xxv. 8.

13. *Kings of Persia.* The guardian angels of Persia. God makes use of His angels as the ministers of His providence, in the government of the world, every one having their particular charge, for which they express a particular concern, and endeavour to preserve them in peace and safety, pursuant to the decrees of heaven.

20. *To fight.* Or, to answer the arguments made use of by the angel, to whom the concerns of the kingdom of Persia are committed by God.

21. *Michael your prince;* viz. the archangel, to whom the

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care of your nation is committed by God. See *Zech.* iv. 10; *Rev.* i. 4. CHAP. XI.

CHAP. XI. ver. 2. See these prophecies in chap. xi. exactly fulfilled; *Prideaux,* [ad ann. 249, &c.,] vol. ii. p. 80.

Three kings in Persia, viz. Cambyses, Smerdis, and Darius Hystaspes.

The fourth shall be far richer than they all, viz. Xerxes, called (in the Book of Esther) Ahasuerus.

3. *A mighty king;* viz. Alexander the Great.

4. *Four winds of heaven.* After Alexander's death, (his posterity and family being destroyed,) his kingdom was divided amongst these: Lysimachus, Cassander, Antigonus, and Ptolemæus.

5. *The king of the south.* Ptolemæus. *Joseph. Antiq.* xii. 1, § 1.—*One of his princes,* viz. Seleucus Nicanor.

6. *And in the end of years.* After a certain time, their successes shall, &c.

The king's daughter of the south. Bernice, daughter of Ptolemæus Philadelphus. See *Dr. More in loc.*

7. *Out of a branch of her roots shall one stand up in his estate.* Ptolemæus Euergetes, brother to Bernice, who overcame Seleucus Callinicus, king of Syria.

10. *His sons.* i. e. the two sons of Seleucus Callinicus; namely, Seleucus Ceraunus and Antiochus Magnus.

11. *The king of the South.* Philopator, king of Egypt.—*The king of the North.* Antiochus Magnus.

The prophecies of Daniel, from chap. xi. ver. 10 to ver. 19, inclusive, all refer to the actions of Antiochus Magnus. *Prideaux,* [ad ann. 164,] vol. ii. p. 140.

13. *King of the North*—Antiochus Magnus.

14. *The king of the South.* Ptolemæus Epiphanes.

16. *The glorious land*—of Judea.

17. *The daughter of women.* Cassandra, given to Ptolemæus in order to betray him.

20. From this verse to verse 45 all relate to Antiochus Epiphanes. *A raiser of taxes.* Seleucus Philopator.

21. *A vile person.* Antiochus Epiphanes, brother to Seleucus.

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CHAP. XI. 22. *The prince of the covenant*; viz. Onias the high-priest, deposed, persecuted, and murdered by Antiochus Epiphanes; he being the prince of the Mosaic covenant.

25. *The king of the South.* Ptolemæus Philometor. 1 *Macc.* i. 18.

27. *They shall speak lies at one table.* An interview at Memphis.

28. *He.* Antiochus Epiphanes.

Against the holy covenant. The law of Moses; making high-priests at his pleasure.

30. *The ships of Chittim shall come against him.* The Romans interposed, and humbled him by threats. *Just*[*in*], [Hist. Phil.] xxxiv. 3.—*Them that forsake the holy covenant.* The wicked among the Jews, viz. Jason and Menelaus.

31. *The sanctuary of strength.* The temple. *The abomination.* 1 *Macc.* i. 54.

32. *The people that do know their God.* See *Joseph. Antiq.* lib. xii. cap. 7.

35. *A time appointed.* The end of the Grecian monarchy by the overthrow of Perseus.

36. *The king shall do according to his will, &c.* The Roman empire. See *Mr. Mede*, [*Apostasy*, part i. c. 17,] vol. ii. 826.

37. An exact prophecy of the Roman empire.

38. By "a God whom his fathers knew not," Mr. Mede understands Jesus Christ, whom the ancient Romans were strangers to; but together with Him (viz. in the times of apostacy) they shall worship saints and angels, as protectors, Mahuzzim. See *Sacred Inter.*, vol. i. 326; and *Mr. Mede's Apostasy of the latter times*, [part i.] chap. 16, [p. 824].

40. The Saracens first, and the Turks afterwards, overran the empire for its gross idolatries.

41. *Glorious land.* The land of Judea.—*Edom, Moab, Ammon.* The wild Arabs.

42. *The land of Egypt shall not escape.* Being conquered by the Turks, A. D. 1517.

43. *Libyans.* Algerines.

45. *Between the seas in the glorious mountain*, i. e. (says *Whiston*) between the Mediterranean and the Dead Sea, on Mount Sion or Moriah.

This is meant of the Turks' taking of Rome, (as *Dr. More*

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thinks,) which is yet to come; but *Mr. Whiston* is of another opinion. Vid. Revel. ch. ix. 15. [*Essay on Revelations*] p. 176. [ed. 1706.] CHAP. XII.

CHAP. XII. ver. 1. *And at that time thy people shall be delivered*—from their long dispersion.

2. N. B. This is the most express testimony and proof of the resurrection of the dead, and on which the Jews builded their faith, of any in the Old Testament.

8. *What shall be the end of these things?* or, What are these latter times?

12. Bribery and corruption in courts of justice. Extortion.

13. *Mr. Mede* is of opinion that these words have respect to the millenium.

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HOSEA.

HOSEA prophesied eighty-four years, and lived to a very great age. *Mr. Bedford,* [*Script. Chron.,* Book vi. ch. 2, § 94,] p. 646.

CHAP. I. Ver. 2. *The beginning;* i. e. he was the first prophet who left anything behind him in writing.

A wife of whoredoms, and children of whoredoms; or, a wife who has been given to whoredom, and children who have been addicted to uncleanness. *H. R.* Or, A wife who at present is chaste, but who will prove a whore, as the children have proved false to me. *Wells* [*in loc.* p. 2].

7. This God did by an angel in the days of Hezekiah, when He routed the whole army of Sennacherib.

Their God; i. e. The Logos was in an especial manner their God.

10. *Ye are not My people,* i. e. the Gentiles, which you esteem as abandoned of God, even these shall be brought into covenant with you.

CHAP. II. ver. 14. *Therefore;* or, nevertheless; or, yet surely.

15. *Achor for a door of hope.* So called because it was the first ground the Israelites took possession of, and gave them hopes of being masters of the whole land, notwithstanding the troubles and afflictions they there met with on account of Achan's sacrilege.

23. *I will say to them which were not My people, &c.* i. e. I will make the Gentiles My peculium, and they shall worship Me for their God, though now they worship idols.

CHAP. III. ver. 4. An exact description of the present state of the Jews, who have been so long without any reli-

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gion either *true* or *false;* neither *Ephod* the badge of the true, nor *Teraphim* the instruments of false; without regular government either in Church or State, [*Dav. Kimchi*]; and yet continue to be a people. CHAP. VII.

CHAP. IV. ver. 2. *Blood toucheth blood.* The blood of the sacrifice and sacrificer (i. e. of Jehoiada's son Zechariah, whom they murdered in the temple) was mingled together.

4. *Thy people are as they that strive with the priest.* Which shews the very great sin of doing so.

8. *And they set their heart on their iniquity;* i. e. The more sin the more sin-offerings, which made them wink at and be pleased with the sins of the people.

12. This has relation to an heathen custom of divining by arrows or sticks, on which were written several things enquired after, (as what city was to be besieged, &c.,) and so they were drawn out, and that direction followed.

15. *Beth-aven.* This was Beth-el, the house of God; but the prophet calls it in contempt *Beth-aven,* i. e. the house of iniquity, because of the golden calf set up here by Jeroboam.

CHAP. V. ver. 1. N.B. When the governors temporal and spiritual neglect their duty, then follows the corruption of the people.

11. *He willingly walked after the commandment;* i. e. the commandment of Jeroboam, the statutes of Omri, &c.

13. *Ephraim to the Assyrian.* He was carried captive by the king of Assyria.

CHAP. VI. ver. 1. *He hath torn, and He will heal us.* As God gives us health and other favours, that we may acknowledge His mercies; so does He send sickness and other calamities, to call us to amendment, when we have offended Him by our sins.

6. *I desired mercy and not sacrifice* only.

CHAP. VII. ver. 2. i. e. They will not be convinced that their afflictions are from God, when He punisheth them for their sins.

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CHAP. VIII.

CHAP. VIII. ver. 11, 12. N.B. That the neglect of reading the Scriptures was the occasion of their falling into idolatry; of forgetting their Maker, ver. 14; and lastly of their ruin: *ibid.*

12. *As a strange thing.* As a thing that did not concern them.

CHAP. IX. ver. 12. *Woe also to them, &c.* Which woe was most dreadfully fulfilled at the destruction of Jerusalem by the Romans.

CHAP. X. ver. 5. *Beth-aven.* The city of iniquity, for Beth-el, the city of God.

6. The golden calf taken by the king of Assyria [shall be carried] to king Jareb—one that shall plead—i. e. the cause of the true God, by punishing them for this idolatry of the golden calves.

CHAP. XII. ver. 3—5. N.B. The angel that met Jacob and strove with him, and whom he worshipped, (ver. 4,) was the Lord of hosts, (ver. 5,) and the same that appeared to him in Beth-el, (ver. 4,) whom he worshipped as the true God; dedicated to Him his tithes, &c.

4. *The angel;* i. e. the Angel of His presence; or, Jesus Christ.—*He spake with us;* i. e. in our ancestor Jacob.

10. *Similitudes.* By sensible types and parables, "I have used similitudes."

CHAP. XIII. ver. 11. I made Israel a distinct kingdom in the time of Jeroboam, in Mine anger to the house of Judah; and took it away in My wrath to Israel for their sins.

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JOEL.

JOEL prophesied in the days of Uzziah or Azariah.

CHAP. II. ver. 20. *East sea;* i. e. Dead sea.—*Utmost sea;* i. e. Mediterranean.

32. *The Lord.* Jehovah: which name is applied to Christ by St. Paul, *Rom.* x. 13.

CHAP. III. ver. 2. *Jehoshaphat.* Jehovah-Shaphat; i. e. God shall judge the cause, and in favour of His people.

14. *Multitudes, multitudes;* i. e. vast multitudes.

16—18. This seems to respect the times yet to come.

AMOS.

CHAP. I. ver. 1. The earthquake coming according to this prophecy, in a most terrible manner, should have convinced all that heard of it, that the rest of his prophecies would surely be fulfilled, if not prevented by a timely repentance.

3. *For three transgressions, &c.;* i. e. for their many transgressions I am resolved to punish them. [So ver. 11, &c.][a]

4. *I will send a fire into the house of Hazael*—for Hazael's barbarous usage of the Israelites in Gilead.

14. This was fulfilled to a tittle when Nebuchadnezzar besieged Tyre, his general burning the city, and taking the king and nobles all captive, in revenge for the part they had in the murder of Gedaliah.

CHAP. II. ver. 5. Which was fulfilled by Nebuchadnezzar.

[a] [This is noted on the verses separately.]

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CHAP. II. 6, 7. They are corrupt, and pervert the most righteous cause for a bribe, though of little value.

CHAP. III. ver. 3. Do you expect that you shall have Me your friend, while you act as My enemies?

4. Do you think that My threats are for nothing, or in vain?

6. *Evil;* i. e. affliction.

15. As much state and security as you now live in, you shall for your sins be destroyed and led into captivity.

CHAP. IV. ver. 4, 5. They were under this error, that legal sacrifices satisfied for sin; and that, therefore, if they multiplied sacrifices as fast as they multiplied transgressions, all was safe and well: against which the Apostle argues, *Hebrews* ix. 10, 11, 12, x., &c.

CHAP. V. ver. 8. *That calleth for the waters of the sea, &c.* Who raiseth the mist and vapours out of the sea, which become clouds and rain to water the earth.

10. *They hate him that rebuketh.* That is, the minister of justice, which wicked men ever did, because he is hindered by law from having his own ends of the poor.—*Him that speaketh uprightly;* i. e. the preacher of righteousness.

12. *In the gate;* i. e. in judgment.

18. *The day of the Lord.* The coming of the Messiah, which wicked men shall neither understand, nor receive when it comes.

21. This shews that God has no regard to the worship of those that do not observe His laws, though they take never so much pains to make the service of God as splendid as may be.

27. *Beyond Damascus;* i. e. beyond whither they of Damascus should be carried captive, which was to Kir, 2 *Kings* xvi. 9, a city in the nearer side of Media; whereas Halah [and] Habor were beyond that, as that was beyond Babylon. *Prideaux,* [ad ann. 739.] p. 13.—*Beyond Damascus,* and even beyond Babylon, as in the event it came to pass, when they were carried into Media and Assyria, [see Acts vii. 43].

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CHAP. VI. ver. 1—6. N.B. Luxury, pride, a life of pleasure, which cannot be kept up without oppression and neglect of the poor; these are wasting sins, and much more wicked in Christians than they were in the Jews. CHAP. IX.

6. *They are not grieved, &c.* Woe unto them, because they are not sensible of what others feel.

10. *Hold thy tongue: for we may not, &c.*; i. e. they do not care to hear the Word of God urged to them.

CHAP. VII. ver. 8. *I will not again pass by them any more* —as He had done, ver. 3, 6, at the intercession of His prophets.

14. I was neither a tutor nor a scholar in any of the schools of the prophets.

17. *A polluted land.* A land wholly given to idolatry.

CHAP. VIII. ver. 2. *A basket of summer fruit.* Intimating, that as such fruit will not keep long, so the ruin of Israel was very near: they were ripe for judgment, as the fruit was fit for eating.

3. *The temple;* i. e. where the golden calf stood.

5. *Ephah*—that ye sell by. *Shekel*—that ye buy with.

7. This shews the very great sin of oppression and fraud.

9. i. e. There shall be very great and remarkable eclipses of the sun; as it came to pass, (saith *Abp. Usher*, [B.C. 791.]) there being three very remarkable eclipses in this prophet's time. See *Mr. Wells's Preface to Amos*, [p. 72].

12. *From sea to sea;* i. e. from the Dead Sea to the Mediterranean.

CHAP. IX. ver. 2. N.B. There is no escaping the judgments of God; they will overtake the sinner, let him do what he can to avoid them.

6. i. e. He has the instruments of vengeance in every place.

11. i. e. In the latter days, the days of the Messiah, the tabernacle, i. e. the kingdom of David, now in ruins, shall be rebuilt, and there shall be added to His kingdom other nations besides; viz. the whole heathen world shall be His subjects, as well as Edom, His near neighbours and enemies.

That day. The day or time appointed by God:—the days

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CHAP. IX. of the Messiah. That day which you all look for, according to former prophecies.

12. *Which are called by My Name.* Who shall be My people.

15. *They shall no more be pulled up out of their land.* Which is still to be hoped and prayed for by all good Christians.

OBADIAH.

THIS prophet lived in the latter end of the times of Jeremiah and Ezekiel, and prophesied against Edom, or the Edomites, the posterity of Esau.

Kimchius in his Comm[entary] on this book very often makes use of the word Rome, which the Roman editors as often leave out, as well as this whole sentence:—Cum devastabitur Roma, erit Israelis Redemptio; *Mede*, p. 1104. [See notes on Isaiah, chapp. xxxiv., xxxv.]

Ver. 6. *Thy brother Jacob.* The Edomites being descended from Esau.

JONAH.

JONAH, the first of the sixteen prophets, see *Wells* [Preface to Jonah, p. 1], 771 before Christ, prophesied in the time of Jeroboam the second, king of Israel, or in the days of Joash his father.

Jonah directed the king of Israel in his warlike undertakings. 2 *Kings* xiv. 25. St. Jerome saith[a], that he was the son of the widow of Sarepta, whom the prophet Elijah raised from the dead. 1 *Kings* xvii.

2. *Nineveh.* Now called Mosul, the seat of the patriarch of the Nestorians: the capital of Assyria, whose destruction, which soon after followed, was by Jonah foretold, that people might know that it was from the God of Israel, who only could foreknow and foretel it, and bring it to pass.

[a] [Tradunt autem Hebræi hunc esse filium viduæ Sareptanæ, &c. S. Hieron. Præf. in Ionam. Op. tom. vi. p. 390.]

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N. B. This city was destroyed by Nabopolassar, king of Babylon, in the twenty-ninth year of king Josiah, and in the year before Christ 612. Prophecies fulfilled: *Tobit* xiv. 5, *Jonah* iii., *Nahum* ii. and iii., *Zeph.* ii. 13. CHAP. III.

Go to Nineveh. This was to reproach the people of Israel, who minded not the many prophets sent to forewarn them of their approaching destruction; when an heathen city publicly repented, upon the preaching of one of those prophets whom they disregarded. It was also to shew these heathens, that the destruction of cities is from the God of Israel.

3. *From the presence of the Lord.* The Lord appearing to him in a special and glorious manner: for Jonah knew that God was everywhere present.

10. *Why hast thou done this?* Why did you disobey the great God whom you worship, when He commanded you?

15. A most lively figure of Jesus Christ, who by His death calmed the tempest of the wrath of God, which would otherwise have destroyed and overwhelmed the whole world.

16. i. e. They made solemn vows to sacrifice to Jehovah, the God of the Hebrews, whom they now saw to be the true God.

17. *A great fish.* Our Lord calls it a whale, [*Matt.* xii. 40.]

CHAP. II. ver. 7. *Temple.* N.B. The Jews looked upon the place of worship as the surest place of being heard.

8. *Lying vanities;* i. e. idols, and superstitious practices and devotions. The folly and sin of charms.

CHAP. III. ver. 3. *An exceeding great city of three days' journey*—in compass. Diodorus Siculus says that this city was four hundred and eighty furlongs, that is, sixty of our miles in compass; and that is the meaning of this expression, viz. it was a three days' journey to walk about it.

4. These denunciations are conditional: the standing rule is set down, *Jer.* xviii. 7, 8.

There is no question to be made but the prophet both told them the sins which provoked God, as also assured them of pardon upon their repentance; at least, exhorted them to repentance.

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CHAP. III. It is most probable that Jonah had told them, and they had heard, the account of Jonah's being cast into the sea, and cast out of the whale's belly, &c.

6. *The king of Nineveh.* This is said to be Phul, the father of Sardanapalus.

9. This is the utmost that human reason can attain to without a revelation; viz. that repentance is the likeliest way to obtain God's pardon: but they could have no certainty of it.

CHAP. IV. ver. 3. This weakness proceeded from his concern lest he should be thought a false prophet, since his threats had not been accomplished.

11. This should teach us to have a great compassion for sinners, who know not what they do. Never to be glad at calamities and judgments falling upon the greatest offenders; but to be merciful, as God is merciful, and has pity upon such as are ignorant and out of the way.

MICAH.

CHAP. I. ver. 2. i. e. Let all the strange nations know the true God by the judgments He first foretels and then executes upon His own people; and this for their sins.

5. *Samaria.* Where idolatry was first set up, and therefore shall be first destroyed.

Jerusalem. Which shall be next utterly destroyed.

8. *Naked;* i. e. without his upper garment. H. R.

Dragons. The Hebrew word, which here and elsewhere we render dragons, may signify any great and monstrous creature, on land or water. *Wells* [in loc.].

CHAP. III. It appears from hence that the heads, the princes, the priests, and false prophets, were the great occasion of their sins, and consequently of the judgments which necessarily followed.

6. i. e. God will hide from them what He is about to do, and in other matters their understandings shall be darkened.

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11. This people's fault was, they eyed the promises, without looking at the conditions. See *Isa.* xlviii. 1, 2. CHAP. VI.

Is not the Lord among us? Are not we called by His Name? may we [not] depend upon that privilege?

12. Which was literally fulfilled after the destruction of Jerusalem by Titus and the Romans.

CHAP. IV. ver. 2. *For the law shall go forth of Sion, and the Word of the Lord from Jerusalem.* Which was exactly fulfilled when the Gospel was first preached at Jerusalem.

CHAP. V. ver. 2. *Beth-lehem Ephratah.* N.B. This prophecy of the place of the birth of Christ was so well known and believed by the whole nation of the Jews, that the chief priests durst not conceal the truth or disguise it, though they were sure to hazard the displeasure of Herod, the bloodiest man alive. See *John* vii. 42.

Though thou be little, &c., i. e. Though thou be not considerable enough to have a commander of one thousand men within thee.

It is a small matter that thou art among the thousands of Judah, H. R.; for thou art to have a greater honour, for, &c.

Yet—or, nevertheless.

Goings forth; i. e. His birth: for so the word is used in other places of Scripture. A proof of the eternal generation of the Son of God. Here is plainly a twofold birth —one in time, the other from all eternity.

CHAP. VI. ver. 6—8. N.B. In this answer to Balak's question, Balaam doth not depreciate sacrifices, as if they were of no account with God; but to let him know, that all his sacrifices would signify little with God, without an inward piety and good works. *St. Paul* says the same of circumcision, and so speak all the prophets.

See this set in a good light by *Watts*, in his little piece called *The Redeemer and Sanctifier*, pages 42, 43[a].

10—12, &c. This may convince us that injustice, fraud, and violence will in the end bring the curse of God upon those that are guilty of such crimes.

[a] [Sect. 2. Works, vol. iii. p. 757, note, ed. 1810.]

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CHAP. VII.

CHAP. VII. This account of the wickedness of this people shews the reason of the sad punishment brought upon them, and the justice of God in that punishment.

12. *River;* i. e. Euphrates.—*From sea to sea;* i. e. From the Red Sea to the Dead Sea.

15. i. e. According to the days which thou, O Israel, didst come out of the land of Egypt, in the month Abib, or Nisan, I will make My future people see marvellous things; i. e. I will redeem My future people, the mystical Israel, from the mystical Pharaoh, the bondage of sin and Satan, according to the days of My redeeming Israel from the literal Pharaoh.

NAHUM.

THE Ninevites, upon the preaching of Jonah about eighty years before this, had turned away the judgments with which God had threatened them, by a most solemn repentance; but returning to their sins, Nahum foretels their destruction.

An. ant. Chr. 710.

Ver. 1. *Nineveh:*—Now called Mosul, and is the seat of the patriarch of the Nestorians, of which sect are most Christians in those parts. This city was besieged and destroyed by Nabopolassar, king of Babylon, an. ant. Chr. 612, and in the twenty-ninth of Isaiah king of Judah.

N.B. Nabopolassar and Nebuchadnezzar were the same person; this last being a common name (as Pharaoh in Egypt) of the kings of Babylon: and Astyages and Ahasuerus were the same person. *Prideaux,* [ad ann. 612,] 48.

8. This has been so fully accomplished, that there is not one house standing of this great city.

14. *A wicked counsellor.* It is probable this is meant of Rabshakeh.

14. The king of Assyria, who lived at Nineveh, having greatly distressed Israel, this prophet's scope is to shew that this scourge, which God made use of to chastise His own people, was to be himself punished and destroyed, as it hap-

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pened to a tittle; Sennacherib being slain in the temple of Nisroch. CHAP. II.

CHAP. II. ver. 6. *The gates of the rivers;* i. e. the mouth of the river Tigris.

11. *The lions.* The kings and princes of Nineveh, who, like so many lions, did prey upon their neighbouring nations.

13. *Messengers;* or, ambassadors, to carry Thy commands to other nations.

CHAP. III. ver. 8. *The populous No;* i. e. Thebes, or Diospolis; concerning the ruins of which city, a late traveller gives the most surprising account, many thousand pillars of marble and palaces being yet to be seen.

9. *Ethiopia and Egypt were her strength.* For at the time of her overthrow, Sethon, or Sevecus, an Ethiopian, was king of Egypt, both kingdoms being joined.

HABAKKUK.

HABAKKUK prophesied a little before the taking of the city of Jerusalem by the Chaldeans: from ver. 5 to 12 of the first chapter.

Ann. ante Christum 608. [Rather, 610.] *Mr. Bedford. Script. Chron.* [VI. iii. 26, p. 674.]

CHAP. II. ver. 1. When I am argued with by those who call in question Thy promises of the Messiah, who should come and deliver Thy people from their enemies, (which, as I and Thy other prophets have declared, are ready to swallow them up, and to carry them into captivity,) I wait to hear from Thee what answer I shall give them.

2. *He may run that readeth it:* or, one may run and read it.

3. *It,* or, He; viz. the Messiah, the Deliverer whom you expect.

It will surely come; or, He shall break forth, (viz. the Messiah,) and not deceive (viz. the expectation of them that wait for Him); though He tarry longer (viz. than you could

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CHAP. II. wish), yet expect Him. He that cometh, will come; He will not go beyond (viz. God's appointed time). If there be any drawing back, (through impatience or infidelity), God will not take pleasure in him: but the just shall live by faith.

9. *That he may be delivered from the power of evil.* This is the secret spring and motive to covetousness; viz. to be out of the reach of misfortunes, to depend on ourselves, and to be independent on God.

13. *The people shall weary themselves for very vanity;* i. e. God hath made all things insufficient for our happiness, that we may place it on Him, where true joys are to be found.

CHAP. III. A Psalm setting forth the great things which God had done for His people; that they might not despair of His mercy for the time to come, if they would but answer the end of their chastisements.

2. *Thy speech.* The answer Thou hast given me, chap. ii. ver. 2, 3, &c., both touching Thy promise of the Messiah, and of the end of the Babylonians, which are appointed as scourges to chastise my people for their sins.

19. *To the chief singer on my stringed instruments.* To be sung in the public service of the temple.

ZEPHANIAH.

[ZEPHANIAH prophesied] about the latter end of Josiah's reign.

CHAP. I. ver. 4. *Chemarims;* i. e. blacks: for the priests of Jeroboam were clothed with black robes, in opposition to the priests at Jerusalem.

7. *A sacrifice.* The slaughter of men is called a sacrifice, because it makes some atonement to the justice of God for the breach of His laws.

8. *Strange apparel.* Masquerades.

9. *Violence.* Goods got by violence.

17. N.B. Sin the occasion of blindness in the understanding.

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CHAP. II. ver. 4. *Gaza—Ashkelon.* These nations shall be destroyed, so that ye shall have no place to flee to. CHAP. II.

5. *The Cherethites.* These were Canaanites, who used the bow as instruments of war.

8. All these were utterly destroyed by Nebuchadnezzar.

15. All which was to a tittle fulfilled.

CHAP. III. from ver. 8, seems to be a prophecy of the return of the Jews, from their present long dispersion, to their own country.

3. N.B. The sins of the rulers and leaders of the people are the forerunners of divine vengeance.

They gnaw not, or, leave not, the very bones.

11. *Be ashamed.* Be brought by Me to shame.

HAGGAI.

HAGGAI prophesied after the return of the Jews from Babylon.

CHAP. I. The Jews having been discouraged and hindered from going on with the building of the temple, by an edict of the impostor Smerdis, who had usurped the throne, the Jews neglected the work, even after he was slain by Darius, till God, by His prophet, rebuked them, and punished them by famine and other calamities.

1. *Zerubbabel.* Of the line of David. See 1 Chron. iii. 17, 19.

14. By their obedience (ver. 12.) they engaged the Lord to send His Spirit into their hearts.

CHAP. II. ver. 6. *I will shake the heavens and the earth, &c.* i. e. I will bring great revolutions upon the earth. See *Heb.* xii. 25; where these words are applied to Christ, and consequently the title of "Lord of Hosts." See also *More's Myst. of Godl.*, lib. vii. cap. 3. [195.]

7. *The desire of all nations.* The Messiah; He who alone can answer all their wants and desires.

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CHAP. II. 8. i. e. It were easy with God to make this house more glorious with outward ornaments than the first; but that is not the glory with which this shall excel the former temple.

9. *In this will I give peace:* One who should publish glad tidings of peace, whose doctrine tends to peace; and, where it is obeyed, brings everlasting peace.

12. Even so, all the sacrifices of this people, since they left off to build the temple, have been unholy in a manner to Me.

14. *So is this people,—and so is every work of their hands; and that which they offer is unclean:* i. e. for their great backwardness in rebuilding the temple, God visited them with dearth, and disappointed their expectations.

19. *From this day will I bless you.* To convince them that the product of the earth, and the fruit of their labours, is all in God's hands.

ZECHARIAH.

THIS prophet was sent at the same time, and upon the same errand, with the former, [Haggai]; viz., to exhort and encourage them to build the temple.

CHAP. I. ver. 19. *The horns.* The neighbouring heathen nations, which had hitherto hindered the building Jerusalem and the temple.

CHAP. II. ver. 4. A prophecy of the Christian Church, which should not be confined to one temple or city.

5. This was a warning to the Jews that were still in Babylon, to come out of her, because God had decreed her destruction, which soon after came to pass.

9. This was exactly fulfilled when Darius the Persian took Babylon, and gave it to his army of Persians (who had been servants to the Babylonians) to be plundered, &c. *Prideaux,* [ad ann. 517,] p. 189.

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CHAP. III. ver. 8. *Men wondered at.* Typical men, to portend things to come.—*The branch;* or, the East [LXX., Syr., Arab.] CHAP. IX.

9. *In one day.* How this so very sudden change will be wrought (i. e. the conversion of the Jewish nation) seems to be intimated in *Isai.* xxxii. 14, 15; viz. by an extraordinary pouring down of the Holy Ghost upon them. See *Ezek.* xxxix. 28, 29. These Scriptures cannot be meant of the effusion of the Holy Ghost in the Apostles' days.

CHAP. V. ver. 4. This teaches us that the divine vengeance follows injustice and perjury, and cleaves to their goods, their house, and posterity.

11. *Shinar;* i. e. Babylon; where idolatry was fixed in a more especial manner. See *Tobit* viii. 3.

CHAP. VI. ver. 11. *Crowns;* i. e. two crowns. Joshua is here a type of Jesus, who was to be a priest after the order of Melchisedek; viz. both king and priest.

CHAP. VII. ver. 3. The occasion of these questions was this:—the Jews, who were still in Babylon, and who had, during the seventy years' captivity, observed four solemn fasts every year, understanding that that time was expired, by the orders of Darius and Cyrus to rebuild the temple, desired to know whether they should any longer observe those fasts?

The four solemn fasts were—the day when Jerusalem was first besieged; when it was taken; when the temple and city were burned by Nebuzaradan; and when Gedaliah was murdered. And these fasts the Jews observe to this day.

CHAP. IX. ver. 1. *Burden.* Grievous judgments declared by the Lord against, &c.

Shall be the rest. Which is the rest; i. e. on which the former depends for security.

When the eyes of man, as of all the tribes of Israel, shall be toward the Lord. For the eyes of the Lord are upon all others, as well as upon Israel, to punish them for their sins.

2. *Very wise.* A politic people.

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CHAP. IX. 6. *A bastard.* A breed not of the ancient rulers.

9. *Just,—lowly.* Not arbitrary; able to save His subjects, yet not insolent and domineering, but lowly—as your ancient patriarchs, riding on an ass, her colt following her.

10. *River;* i. e. Euphrates.

12. *The strong hold.* The Lord, who is your only defence.

13. i. e. When I have made Judah My bow, and Ephraim My arrow.

Mr. Mede is of opinion, that the 9th, 10th, and 11th chapters of Zechariah were written by Jeremiah, and added here, as the Agur in the book of Proverbs, &c.; several prophecies in these chapters not according with the times of this prophet. [Epist. 61, Works,] Lib. iv. p. 1022. But see *Wells, in his Preface to this Book* [p. 11].

CHAP. X. ver. 9, *et seq.* This prophecy was after the Jews returned from the Babylonish captivity, and therefore it must have a respect to some future great deliverance. *Isaiah* xi. 11, 12, &c.

CHAP. XI. ver. 12, 13. The Person prized is the Lord God, ver. 4; the Shepherd of Israel, ver. 7; God who made a covenant with Israel, ver. 10: now according to the Gospel, this Person is Jesus Christ, who therefore is that God whom this prophet speaks of.

17. Non-residence.

CHAP. XII. ver. 10. *They shall look upon Me whom they have pierced.* Who is this that speaketh? even the Lord Jehovah, see ver. 1: and who is it that they pierced? even the same Lord Jehovah; *John* xix. 34, 37: and that is the Lord Jesus Christ, who is therefore one God with the Lord Jehovah.

11. i. e. As great as the mourning that was made for Josiah the good king, who was slain by Necho in this place, and bewailed with the greatest lamentation.

12. *The land shall mourn,* viz. for the violence done their Messiah, whom they unjustly crucified.

CHAP. XIII. ver. 1. *A fountain opened;* i. e. the fountain of His blood, whom they pierced. Chap. xii. 10.

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2. *The unclean spirit;* viz. which inspired and assisted such idolatrous prophets. CHAP. XIV.

This is so express a prophecy of the silencing of oracles upon the coming of Christ, that men must be blind not to see and acknowledge it: and the event made it good.

7. *Awake, O sword, against my shepherd;* i. e. whom the sword of the magistrates shall cut off.

Smite the shepherd, and the sheep shall be scattered. Fulfilled when the disciples forsook Christ.

8. It is the opinion of *Mr. Bedford*[a] and others, that the meaning of this is, that Asia and Africa shall be left in their idolatrous darkness, while Europe shall enjoy the light of the Gospel, but yet with persecution. Ver. 9.

CHAP. XIV. ver. 8. *Former sea.* Dead Sea.—*Hinder sea.* Mediterranean.

9. *The Lord shall be King over all the earth;* i. e. He shall not be God of the Jews only, but of the Gentiles also.

That is, the Lord Jesus, the same that is spoken of in this and the two former chapters, as expounded and quoted in the Gospels.

16. This in all probability has respect to Jesus Christ and the times of the Gospel; it being an opinion well supported, that Jesus Christ was born at the feast of tabernacles, when, as St. John saith, He[1] took our flesh, and tabernacled amongst men. [1] Jesus Christ, MS.

21. *The Canaanite;* i. e. a merchant to sell incense for sacrifice; for the land shall produce enough of her own for all uses—*No more the Canaanite;* or, no more infidel, or unbeliever.

MALACHI.

MALACHI was the last of the three prophets raised by God to comfort the Jews after the captivity; and after him there was none till John the Baptist: that they might with more fervent desire look for the promised Messiah. N.B. Malachi

[a] [Scripture Chronology, Book vii. ch. 1, p. 720.]

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CHAP. I. prophesied after the temple was entirely finished; for he mentions all things belonging to it, and to the service of God, and reproves them for neglecting God's service, &c.

Before A.D. 429.

2. That is, He made choice of the posterity of Jacob, though the younger brother, and admitted them into His covenant: so that it is God's mere goodness, that He chooses one nation rather than another, and not our merit.

I loved Jacob—more than Esau; i. e. He favoured the descendants of Jacob more than those of Esau or Edom.

4. *The border of wickedness;* i. e. a wicked generation of people.

8. If, out of covetousness, ye lay out the money given for sacrifices on such vile beasts.

10. *Neither will I accept an offering at your hand.* Intimating that the legal sacrifices were to be abolished.

11. *A pure offering;* i. e. an offering as acceptable as if offered at Jerusalem; *Mincha,* an offering of meal, or bread made of flour. This has plainly a respect to the Christian sacrifice of bread and wine; it is plain this is not meant of the Jewish Mincha; for that was never intended to be offered over all the world.

14. *The deceiver.* One who thinks he can deceive Me.

CHAP. II. ver. 2. *I will curse;* i. e. I will render ineffectual.

7. *Should keep knowledge;* or, should be a repository of knowledge.—*They should seek the law;* i. e. the sense of the law, or the duty in doubtful cases, which the law obligeth them unto.

13. *With tears, with weeping, and with crying out.* With gifts and offerings, got by oppression and wrong.

15. *A godly seed.* The seed of God; i. e. the Messiah, which God had promised.

17. This was the atheist's question, "Where is [the God of judgment?"] i. e. How comes it to pass that, if there is a God of judgment, He does not punish those that despise Him?

CHAP. III. ver. 1. *Before Me.* N.B. This is the Lord of

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hosts that speaks; and yet St. Mark, [i. 2,] by the same Spirit, quotes these words as spoken of Jesus Christ, "Before Thy face;" i. e. before the face of Jesus Christ; who is therefore one God with the Lord of hosts. CHAP. IV.

The Lord, whom ye seek, shall suddenly come to His temple. To *His* Temple: this shews that this Lord is God; for none but God is to be worshipped. The temple was built for the Lord of hosts, the God of Israel, and dedicated to Him; and this very temple is called His, i. e. Jesus Christ's; the Lord whom they sought. For every Jew, who knew anything of his religion, expected the Messiah.

Suddenly; i. e. precisely at the appointed time by God.—*Messenger;* or, Angel *of the covenant;* i. e. Jesus Christ.

Whom ye delight in. By whose coming ye promise yourselves all manner of happiness.

13. *Stout.* Bold and blasphemous.

15. *Tempt God.* Try whether He can punish them: even these go free from His anger.

18. Ye shall have a proof of My justice, goodness, and truth.

CHAP. IV. ver. 4. *Judgments;* i. e. rules of justice.

5. *Elijah.* Another Elijah for zeal, &c.

6. i. e. He shall, by his preaching repentance, endeavour to bring about a national reformation, to prevent the judgments of God. John the Baptist did this: he warned them to flee from the wrath to come; viz. the curse here mentioned, when God took away their place and nation by the Romans.

To; or, with.—*The earth;* or, the land, viz. of Judea.

4—6. Malachi, being the last of the inspired prophets, gives the Jews notice of Elias, the forerunner of the Messiah. *Quer.* Whether did not every prophet (except such as had extraordinary proofs of their mission) receive testimony from some allowed inspired prophet before him, by which means he was known to be a prophet of the Lord?

All the prophets having foretold a Redeemer, and the whole world being concerned in Him, the providence of God so ordered it, that the Jews, who kept these prophecies, were, for four hundred years before the coming of Jesus Christ,

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CHAP. IV. dispersed among all nations, that the world might have an opportunity of enquiring into this great event, and to be prepared for it.

While a succession of prophets guarded the Law, the people were very regardless of the records thereof. When prophecy ceased, it pleased God to stir up in that people a more than common zeal for the books of the Law, by which they were most faithfully preserved.

N.B. While there was a succession of prophets so well established among the Jews, there was no pretence for sects or heresies: every one must obey the word of the prophet, or have denied the God who inspired him. But when prophecy ceased, then curious men followed their own fancies, and from that time sprang up divisions, opinions, &c.

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APOCRYPHA.

I. ESDRAS.

APOCRYPHA.—So called, not from being of no authority or credit, but because of less authority than the canonical books.

Whenever the fathers call any of the following books (of Apocrypha) canonical, sacred, &c., they did not look upon them as *Canones Fidei, sed Canones Morum et Historiæ*, fit to be read to the catechumens, to instruct them in the Jews' history, and the manners of great men. Touching the uncanonicalness of these books, see *Abp. Usher's Summary of the Christian Religion*, p. 14[a]; who also gives variety of instances of the untruths contained in the several books of Apocrypha.

N.B. Mr. John Rogers translated the Apocrypha in Henry VIII.'s time[b]; Mr. Johnson, Holy David, &c.[c]

CHAP. I. ver. 28. *Not regarding the words of the prophet Jeremy, spoken by the mouth of the Lord.* We have no such account in Scripture, that God forbad him by the prophet; and, indeed, Josiah was doing his duty, which he owed to the king of Babylon, whose feudatory he was, and therefore was obliged to oppose all his enemies. See *Prideaux*[d], lib. i. p. 53, where this falsehood is set in a better light, and this book of Esdras is censured. CHAP. I.

32. *Jeremy the prophet lamented for Josias.* This shews very plain that this apocryphal writer was mistaken, and writ by his own spirit, when he affirmed what he did, ver. 28, that Josiah died in rebellion against God.

[a] [Summe and Substance of Christian Religion, ed. 5, Lond. 1658.]

[b] [But see Lewis' Hist. of Translations of the Bible, p. 223, ed. 1739.]

[c] [See Preface, sign. b 3; Some account of John Rogers.]

[d] [Ad ann. 610.]

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II. ESDRAS.

Dr. Reynolds, in one of his Lectures, has endeavoured to fix the date of this book to the latter end of the first century [c].

A very learned gentleman, Mr. Archibald Campbell, gives a great character of this book, and says that it deserves to be reckoned amongst the Canonical Books, as well as any of those that are styled Apocryphal. *Middle State*, p. 4.

The Church of Rome has, in the Council of Trent, struck it out of her canon (for before, it was received); and probably it is on account of some prophecies which may seem to bear hard upon her.

TOBIT.

This book was most probably composed out of the memoirs of the family; the compiler adding such things as he thought were for the credit of the nation.—The Jews never questioned the truth of this history, though they did not place it among the canonical Scriptures.

Tobit was led into captivity before Christ 721, in the reign of Ahaz king of Israel, A. M. 3283, or rather in the very beginning of Hezekiah's reign, when Micah (chap. iii. 12) prophesied the same things with Tobit (chap. xiv. 4); and in the very same words.

Chap. I. ver. 2. *Enemessar.* This was Shalmaneser, the son of Tiglath-Pileser, or Arbaces; who, together with Belesis, conspired against Sardanapalus, and divided the Assyrian empire betwixt them.

[c] [Rainoldi Censura in Libb. Apoc. V. T. See Præl. lxxiv. ad fin., p. 879, ed. 1611.]

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14. About the same time that Tobit was carried to Nineveh, the rest of the tribes were carried captive to Media by the king of Assyria.

18. *And fled to Judea;* i. e. after his whole army, to the number of one hundred fourscore and five thousand, had been destroyed by an angel of God, Sennacherib revenged himself upon his captive Israelites, till his sons murdered him, as the Scriptures relate it.

22. *Archiacharus;* Esar-haddon; who was his third son.

CHAP. V. ver. 12. *I am Azarias.* This might be no lie; for why might he not be the Spirit of Azarias? Such, our Lord Himself saith, [St. Luke xx. 36,] are as angels, and as such may be appointed to minister unto those that are heirs of salvation. And though he calls himself Raphael afterwards, yet that may mean no more, than that he was of the order of those who always stand before God to receive His commands and execute them.

CHAP. VIII. ver. 3. *He fled into the utmost parts of Egypt.* To the place where his kingdom was most especially established amongst idolaters. *Zech.* v. 11.

CHAP. XI. ver. 4. *The dog went after them.* The dog very probably, when he came near home, ran before them; by his coming, Anna knew that her son was not far off, and so went out to see if she could meet her son. And this is the reason why the dog is mentioned in the story, and laughed at by ignorant and foolish people *only*.

CHAP. XIV. ver. 4—7. *That our brethren shall lie scattered in the earth from that good land.* See *Mede*, p. 719[f], where this ancient prophecy of the future state of the Jews is restored and set right, from an ancient Hebrew copy yet in being, in these words:—

"Cæterum, reliqui fratres nostri Israelitæ, qui sunt in Jerusalem, omnes migrabunt in exilium, et Jerusalem in acervos erit, et mons domus in excelsa sylvæ, manebitque desolata in modicum tempus.

[f] [Prophetia Tobiæ Moribundi, &c.]

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CHAP. XIV.

"Tunc autem ascendent filii Israel, et reædificabunt eam, simul et templum; attamen non juxta priorem structuram, manebuntque ibi diebus multis, donec impleatur series quædam sæcularis.

"Tum iterum exibunt in captivitatem longe maximam: verum Deus Sanctus Benedictus recordabitur eorum, et congregabit eos a quatuor plagis mundi. Tunc restaurabitur Jerusalem, &c."

15. *Destruction of Nineve.* Which happened in the twenty-ninth year of King Josiah, before Christ 611, A.M. 3397.

JUDITH.

NOTWITHSTANDING the opinion of some critics, who are for having this to be an allegory, this history seems to have the air of a true relation, though at this distance we may not be able to adjust all that is said in it to the times in which they are said to be done. This is the opinion both [of] *Dean Prideaux,* and *Mr. Howel.*—See *Prideaux,* part I. ad Ann. ante Christum 655, p. 35. See *Lawrence Howel's History of the Bible,* book vi. p. 174.

CHAP. I. ver. 1. *Twelfth year.* Year before Christ 688.—*Nebuchodonosor;* Saosduchinus.—*Arphaxad:* Deioces.

Ecbatane. Now called Tauris; the seat of the Patriarch of the East, as it was formerly of the Median empire.

CHAP. II. ver. 1. This was the ninth year of Zedekiah king of Judah.

CHAP. IV. ver. 3. This verse is not in the Latin of Jerom's translation.

CHAP. V. ver. 18. This verse[g] is not in Jerom's version.

[g] [i. e. the latter part of the verse, on Jerusalem being captive, and desolate.]

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See *Dean Prideaux*, who placeth this history before their restoration, and even before their captivity. CHAP. XII.

CHAP. XIII. Before Christ 655.

ESTHER.

CHAP. XII. ver. 6. *Because of the two Eunuchs of the king.* This seems to shew us the reason why Mordecai did not pay Haman that respect which he expected, and consequently exposed the whole Jewish nation to his revenge. It is plain, that the two conspirators that were hanged were Haman's favourites; and it is probable that Haman knew of their design, but being too great [a] man to be accused by Mordecai, Mordecai held his peace; but knowing his wicked part he had in that wicked attempt against the king's person, he refused to honour so wicked a wretch. T. S. M. See chap. xvi. 12.

THE

WISDOM OF SOLOMON.

The Wisdom of Solomon; i. e. wise sentences in imitation of those of Solomon in his Book of Proverbs.

A venerable writing, certainly before our Saviour. *Bp. Bull*[h].

This title does not at all imply that Solomon was the author, but that the subject, [and] manner of writing, is such as might deserve Solomon for its author. And, it may be, many of the things found in this book were really some remains of Solomon's, preserved among the Jews, and which were not formerly published amongst his other writings;

[h] [Def. Fid. Nic. i. 1, § 18.]

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and so, with the additions made to them by wise men, were called The Wisdom of Solomon.

N.B. This Book of Wisdom was translated into Greek from the Chaldee. See *Mede*, p. 759[1], and consequently the Greek not the original.

[The] Wisdom of Solomon, Baruch, and the Epistle of Jeremy, were all written by Jews under feigned names in times of persecution, to prevent the people from falling into idolatry. *Bp. of Worcester, his Letter to Whiston, in MS.*

CHAP. I. CHAP. I. ver. 3. *Tried*—by the opposition of wicked men.

4. *Subject.* Enslaved.

6. *For.* Though.

15. i. e. Man was created righteous and immortal.

15. *Made a covenant with it.* Engaged in such courses as would bring them to death.

CHAP. II. A most exact description of the deists and atheists of this age.

1. *In the death.* Against death.—*Returned from the grave* —to give an account of what becomes of the soul after death.

2. *All an adventure.* Without any concern of Providence.

6. *As in youth.* As young men squander their estates.

16. *Counterfeits;* or, reprobate.

20. *Shall be respected;* i. e. shall have God's protection.

24. *They that do hold of his side do find it.* They that belong to death draw it upon themselves.

CHAP. III. ver. 3. *Utter destruction.* A going into nothing.

7. *Visitation.* Retribution.

10. *According to their own imaginations.* For their wicked thoughts and designs.

CHAP. IV. ver. 12. *Obscure things that are honest.* Hinder the mind from discerning them.

13. *Fulfilled a long time.* Equalled a long life.

15. *His grace and mercy is with His saints.* It was in mercy that He shortened their days.

20. *Convince them to their face;* viz. as witnesses do at a trial.

[1] [Paraphrase on 2 Pet. iii.]

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CHAP. V. ver. 20. *World.* All the creatures.

CHAP. VII. ver. 12. *I knew not that she was the mother of them.* I did not expect so great advantages by her.

CHAP. VIII. ver. 7. *She;* that is, Wisdom; that is, the knowledge and fear of God.

20. The pre-existence of souls was an opinion very common among the Jews.

CHAP. X. ver. 1. *Brought him out of his fall.* Provided a remedy after it.

4. *For whose cause.* [For the cause of] such sinners as he and his posterity.

5. *Preserved him blameless unto God.* Kept him from the idolatry of his fathers.

7. *A standing pillar of salt.* Travellers speak of it as yet remaining.

CHAP. XI. ver. 23. *Because.* To the end.

25. *Called by Thee.* Commanded to continue in being.

CHAP. XII. ver. 10. *Would never be changed;* viz. without chastisements.

27. *They acknowledged Him.* They found by sad experience.

CHAP. XIII. ver. 6. *Are the less to be blamed;* i. e. less than those that worship the work of their own hands.

9. *Aim at the world.* Understand so much of the works of the creation.

CHAP. XIV. ver. 8. *That, &c.* An idol.

11. *In the creature of God.* Amongst the things which God has made.

13. There shall, in God's good time, be an end of all idol-worship.

17. Idols.

23—31. Idols.

29. *Hurt*—Punished for their perjury.

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CHAP. XIV. 31. *The just vengeance of sinners;* viz. that ordained for them by the true God.

CHAP. XV. ver. 13. *Knoweth himself to offend above all others.* He would have the people take that for a god which he knows to be nothing but brittle clay.

18. *Those beasts also that are most hateful;* viz. serpents, &c.

19. *Without the praise of God and His blessing.* Being the most odious of all creatures, and cursed by God Himself. Gen. iii. 14.

CHAP. XVII. ver. 6. *The things which they saw.* The spectres.—*The sight they saw not.* The darkness.

CHAP. XVIII. ver. 15. *Thine Almighty Word.* The Son of God.

21. N.B.

22. *The destroyer.* The destroying angel.

CHAP. XIX. ver. 4. *Might fulfil the punishment which was wanting to their torments;* i. e. have this added to their former plagues.

7. *A green field.* The sea-weeds appearing in the bottom of the sea, which now they went upon.

21. *Icy kind of heavenly meat.* The Manna.

THE WISDOM OF JESUS THE SON OF SIRACH,

OR

ECCLESIASTICUS.

THIS book was translated out of Hebrew into Greek, before Anno Domini 132, by the grandson of him that wrote it in Hebrew.

[*Prologue.*] *Euergetes.* If this was Euergetes the first, it was 250 years before Christ; if the second of that name, it was 150 years before Jesus Christ.

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CHAP. III. ver. 2. *Honour.* Power.

CHAP. X. ver. 27. *Boasteth himself;* viz. of his family and ancestors [k].

CHAP. XVIII. ver. 23. *Tempteth the Lord.* By expecting His blessings without using the ordinary means.
25. Plenty and want.

CHAP. XXIII. ver. 4. Pride.
9, &c. Third commandment.
18, &c. Seventh commandment.

CHAP. XXV. From the 13th verse to the end not to be read in the Daily Service.

CHAP. XXX. From the 18th verse to the end not to be read in our Daily Service.

CHAP. XXXIV. ver. 26. Backslider. Formal Christian.

CHAP. XXXV. ver. 1. Qui conservat legem, multiplicat orationem.
4. *Empty;* i. e. without a sacrifice.
8—11. Tithes.

CHAP. XXXVI. Propagation of [the] Gospel; v. 4 and 17.

CHAP. XXXIX. ver. 28. Evil spirits.

CHAP. XLVI. ver. 20. N.B. This verse not to be read in our Daily Service.

CHAP. XLVIII. ver. 24. *At the last.* *Τὰ ἔσχατα*; i. e. in the latter times; or, in the days of the Messiah.
25. *For ever.* Even to the end of the world.

CHAP. XLIX. ver. 10. *They comforted Jacob.* With the promise of the Messiah, a Deliverer, &c. For it could not be their deliverance out of the Babylonish captivity; three of these twelve [prophets] living after that time.

[k] [A note on chap. xvii. 17 has been cut out.]

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BARUCH.

CHAP. IV. CHAP. IV. N.B. This and the chapters foregoing were appointed in the calendar when the rebels from Scotland invaded England, and took Carlisle, &c.[1]

THE

HISTORY OF SUSANNA.

To the glory of God be it here recorded, that on Thursday the 22nd of November, 1722, Mr. St——[m], a little before evening prayers, came to my house and acquainted me with a most false and groundless, but most malicious story, raised by a great man, (too great to be called to an account by me,)[n] and propagated by another as wicked, which story reflected very much upon my character, and if true had rendered me very unfit for the ministry, (which consideration most afflicted me); but going immediately to the chapel, this very history being appointed to be read in the Daily Service, in which Susanna (ver. 42, 43,) appeals to God (as to my great comfort I can do), that these men have borne false witness against me, &c.

And I set this down here, because the like has often happened in the course of my ministry; that such things have occurred in the Daily Service as served either for comfort or direction, to my great surprise, and to the confirmation of my faith in God.

N.B. Mr. St——, and such as knew of this incident, were much surprised, and at first could hardly believe that this was the lesson for the day.—What do we lose when we neglect the Daily Service!

[1] [Chap. iv. is the lesson at Morning Prayer, Nov. 21. Charles Edward entered Carlisle Nov. 17, 1745, and set forward Nov. 20. Probably Bp. Wilson refers to the time when the news reached the Isle of Man.]

[m] [See the Sacra Privata for Thursday, vol. v. p. 196, of this edition.]

[n] [The marks of parentheses in this paragraph are added by a later hand.]

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THE FIRST BOOK

OF THE

MACCABEES.

The first book of the Maccabees—comes nearest [to the] style of the sacred historians of any of the books of [the] Apocrypha. It contains the history of about forty years—from the death of Antiochus Epiphanes to the death of the high-priest Simon.

The second book of Maccabees seems to be a collection of valuable pieces relating to the history of the Jews—begins with the attempt of Heliodorus upon the treasury of the temple, to the signal victory of Judas over Nicanor; viz. for fifteen years.

The Third book of the Maccabees—which we have not in our Bibles, is prior [to] the first in point of time, and prior to the second in point of authority. It contains [the] account of that persecution which the Jews suffered at Alexandria, &c.—It is to be found in the Alexandrian copy of the Septuagint.

There [is] also *A fourth book of Maccabees,* but little known. *Universal History*[o].

See *Mr. Wells's Continuation of the Jewish History, between the Old and New Testament, at the end of the* [*book of*] *Esther,* p. 89, *the name Maccabees.*

CHAP. I. ver. 54. *The abomination of Desolation.* The image of Jupiter Olympius, 2 Macc. vi. 2, which made the temple desolate; all good men forbearing to come there while that image was there, chap. iv. 37. CHAP. I.

CHAP. IV. ver. 46. *There should come a prophet;* i. e. the Prophet; the Messiah. From hence it appears that this author was no prophet; i. e. not inspired; and therefore not to be admitted into the canon of Scripture. But then it ap-

[o] [Vol. x. p. 252, note; ed. 1747.]

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CHAP. IV. pears that the Jews, even at this time, expected a great prophet, who, as the woman of Samaria said, "when He cometh, will tell us all things."

CHAP. XIV. ver. 41. *A faithful prophet;* Heb. iii. 2, Christ is styled faithful; viz. the Messiah, the Prophet that should come; or why was this limitation, if they did not expect such a prophet as would have a title to the government and priesthood, such as they could not give or take away? This was the act and sense of the whole nation, that such a Prophet was to come; viz. such a Prophet as was to be their king; and therefore when Jesus Christ did come, they would have made Him a king by force, and proclaimed Him such. *Mark* xi. 10; *John* xii. 13; *Matt.* xxi. 11.

THE SECOND BOOK

OF THE

MACCABEES.

CHAP. IX. ver. 9. Most bloody persecutors have died this death, (saith *Prideaux*[p],) as smitten of God in their secret parts. Thus died Herod the Great, who murdered the infants; thus died Galerius Maximianus, the author of the tenth and great persecution; and thus died Philip II., king of Spain. And let me add—what I was told by an officer of great veracity—*thus died General Kirk,* who had most barbarously put to death so many people in the West; who, though they did indeed rebel against their sovereign, yet very many of them, *as the two hundred men which followed Absalom, went and knew nothing,* and should not have been used after so barbarous a manner.

CHAP. XII. ver. 39—42. If this was a constant practice of the Jews, and our Saviour did not find fault with it; that

[p] [Ad ann. 164.]

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is, to pray for the dead, those that died in the communion of the faithful, though in sin; this probably occasioned the almost universal practice of it.

42. *That the sin might wholly be put out of remembrance;* i. e. that God might not visit this sin upon the whole nation, as he did that of Achan.

43. *To offer for a sin-offering*—for the whole nation; for if this people died in the sin of idolatry, no sacrifice for them. See *Bennet*, his paraphrase on these words in his *Dissertation upon Prayers for the Dead* [q].

CHAP. XV. ver. 38, 39. Will any man pretend that these are the words of the Spirit of God?

[q] [Confutation of Popery, Part ii. ch. 17, pp. 278, sqq., ed. 1714.]

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THE BOOKS

OF THE

NEW TESTAMENT.

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THE ORDER OF TIME IN WHICH THE BOOKS OF THE NEW TESTAMENT WERE WRITTEN[a].

	After Christ.	A.D.		After Christ.	A.D.
St. Matth.	6	39	Acts	30	63
St. Mark.....	10	43	Tim., 1 & 2. Titus Pet. 2nd Ep.	33	66
St. Peter, 1st Ep.	19	52			
Thessal.	19	52			
St. Luke.....	23	56	James	—	—
Galat.....	23	56	Jude	—	—
1 & 2 Cor.....	24	57	Revel.....	61	94
Philip. Philem. Coloss. Ephes. Hebr.	29	62	St. John's Gosp.	63	96
			St. John's Epist..	65	98

N.B. Dr. Mills places the Collection of the Gospels into one body (Canon Evangelicus) A.D. 99.—And that of the Epistles and Acts (Canon Epistolicus) about A.D. 110. Vid. *Prolegom.* [*in Nov. Test.* p. xxiii. Oxon. 1707.]

Scribe.—That is, a man learned in the law of Moses, let him be of what sect soever, whether Sadducee or Pharisee.

Sadducees.—Denied the Resurrection, the immortality of the soul, and all spiritual substance; the supreme providence over all things; and taught that the power of God was bounded, but that men should be virtuous for virtue's sake. The great men were mostly of this sect.

Pharisees on the other hand, were extremely scrupulous about observing the law, and by their many silly traditions and observances made the law of none effect. Most of the common people, led by these specious pretences, were of this sect.

Herodians.—A sect which differed from other Jews in this,—that they held it lawful to submit to a foreign prince, which the Pharisees opposed, from Deut. xvii. 15. This

[a] [This and what follows was written by Bp. Wilson on the title-page of the New Testament.]

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opinion led them to run into many heathen usages, which the law forbad :—spectacles, shows, &c.

Nazareans.—A nick name for Christians, as if Christ had been born in the little town of Nazareth.

Judas of Galilee.—They that were of this man's sect held it utterly unlawful to have any king but God Himself. They were called the sect of the Just, Luke xx. 20. They were the same with the Zealots.

Samaritans—were schismatics, occasioned by the revolt of Jeroboam, who set up calves to be worshipped, &c. After the ten tribes were carried away captive, and Cutheans were sent into the cities of Samaria, they being plagued with wild beasts, some Samaritan priests were sent to teach them the knowledge and worship of God. These made a medley of religion, which continued till Manasses built a temple on Mount Gerizim, and then they all embraced the law of Moses, but still kept up the schism, looking upon this temple to be holier than even that of Jerusalem.

Jews of Alexandria.—A sect of Jews who lived in Alexandria, and there offered sacrifice (contrary to the command of God not to offer sacrifice anywhere but in Jerusalem) in the temple which Onias had built like that of Solomon.

Grecians.—The Jews which in their synagogues used the Greek tongue and not the Hebrew, viz. the LXXII translation. These were accounted as schismatics by the other Jews.

Obscurity.—The Holy Scriptures have their obscurity for this very reason, that we may address ourselves to God in order to understand them—which we cannot do without a light superior to reason. As also to humble those proud spirits, which are exalted with an opinion of their own wisdom; to make them sensible how much they stand in need of the Spirit of God to instruct them.

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THE GOSPEL ACCORDING TO

ST. MATTHEW[a].

THE GOSPEL.—Containing a declaration of God's grace, and man's duty: that He has given His Son to be the Saviour of the world; that He will give eternal life to as many as repent, &c., and that such as believe not shall be damned.

Let it be observed, that though the apostles and writers of the New Testament do for the most part quote the Greek translation of the LXXII., as that which was most used in those days, and best understood; yet they do not always do so, where that translation agrees not with the original. Vid. *St. Hierom., Prolog. to St. Matthew's Gospel*[b].

N.B. The first three Gospels, and most of the Epistles, were written before the destruction of Jerusalem, and the dispersion of the Jews; so that thousands of Jews, zealous for their laws, were then alive, and would most certainly have contradicted the facts in these books, if they had not been true.

And in *Tertullian's* time, A.D. 192[c], the very original books of Scripture, written by the Evangelists and Apostles, were in being and in the Churches.

That these we have are the very same appears from the infinite number of copies and translations into other languages, at the time they were written, and the originals in being[d].

[a] [Bp. Wilson has made this note:—"Writ about eight years after Christ's death."]

[b] [Op. tom. x. p. 643.]

[c] [Ecclesias apostolicas,.....apud quas ipsæ authenticæ litteræ eorum recitantur. Præsc. adv. Hær. c. 36.]

[d] [There is another note in these words:—"Tertullian (*Præscript. adv. Hæreticos*) affirms that the very archetypal copies of apostles' writings, written with their own hands, were extant in his times."]

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St. Matthew wrote within eight, *St. Mark* within ten, and *St. Luke* within fifteen years of Christ's ascension, in many Christians' hands, and in the hands of the enemies of Christianity. *Arth. Young*, vol. ii. p. 238.

Jesus Christ did reduce things to their primitive institution: for instance, the laws of chastity—one man to one wife; the Sabbath (in all probability) to the day on which it was instituted at the creation, &c. See our Saviour's Serm. *Matt.* v. vi. vii.

When our Saviour styles Himself *The Son of Man*, the Jews easily perceived that He had respect to *Dan.* vii. [13,] where Messiah is so styled.

"Qui vult plene et sapide Christi verba intelligere, oportet ut totam vitam suam illi studeat conformare." *Thomas à Kempis*, lib. i. chap. 1.

N. B. The words *αἰων—εἰς τὸν αἰῶνα ; εἰς τοὺς αἰῶνας*, &c., do signify any remarkable period of duration, whether it be of life, or dispensation, or polity. So *Heb.* i. 8: "Thy throne, O God," (viz. Jesus Christ,) "is for ever and ever;" and yet He is at last to give up the kingdom to God, &c.

CHAP. I. CHAP. I. ver. 1. *The book of the generation of Jesus Christ;* or, the history of Jesus Christ.

The son; of the race, or descendant: and consequently he was no *Galilean*, as the unbelieving Jews reproachfully styled Him; but He descended from Abraham, to whom was promised that in his seed all the nations of the earth should be blessed; and from David, from whom the whole nation of the Jews expected the Messiah to arise.

This genealogy, given by *St. Matthew*, is that of *Joseph* the husband of *Mary;* the consanguinity between them was a thing at that time well known, and it would be unreasonable to object against this account now, when the genealogical tables have been lost so long since.

All the difficulties that are found in, and objections made against, this genealogy, are fairly stated, and fully answered, by *Bp. Kidder*, in his *Demonst. of the Messiah*, ch. vi., vii., viii., ix.

12. *Jechonias.* The son of him mentioned ver. 11. See *Josephus.*

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18. The birth of Christ, according to *Abp. Usher*, was the four thousandth year from the creation. CHAP. II.

This was the fifth year before the common account called *Anno Domini.*

19. *Joseph her husband, being a just man;* and therefore could not keep one he thought an adulteress; but "not willing[1] [to make her a public example,"] (for he loved her,) "was[2] [minded to put her away privily."]

[1] &c., MS.
[2] &c., MS.

21. *Jesus;* i. e. the Saviour.

23. *A virgin;* i. e. a certain virgin.

They shall call His Name Emmanuel; i. e. He shall be Emmanuel, or God with us. *Isa.* ix. 6.

God with us; i. e. God dwelling among men, having taken their nature, &c.

25. The words "till she had brought forth her first-born son," does not imply that she had others, as appears by the quotations, *Gen.* xxviii. 15; 2 *Sam.* vi. 23; 1 *Sam.* xv. 35; *Isa.* xxii. 14; *Exod.* xiii. 2.—*Heinsius*[e] translates these words thus: "And took unto him his wife till she had brought forth her first-born Son, but knew her not."

CHAP. II. *Dr. Allix*[f] is of opinion that Christ was born in April A.U.C. 749, and five years before *Anno Domini;*—that He was presented in the temple in May, while Herod was at Berytus upon the trial of his two sons;—that upon his return to Jerusalem, the wise men met him; he sent them immediately to Bethlehem, they returned home another way, and Joseph took his journey into Egypt: all this before the end of May;—upon which followed the murder of the infants; and at the same time Herod ordered his two sons, Alexander and Aristobulus, to be executed. The following year, a few days before the Passover, (which that year was April 9,) Herod died; and Joseph was warned by God to return out of Egypt.

But *Mr. Bedford* has proved [p. 746,] that Christ was born at the feast of tabernacles, viz. Sunday, October 7th, that He was circumcised Sunday, October 14th, page 405;

[e] [Exercitationes Sacræ ad N. T. in loc., pp. 5, 6. Lugd. Bat. 1639.]

[f] [Dissertatio de anno natali D.N.J.C. Lond. 1707.]

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CHAP. II. —and that this was the year of jubilee, a release of servants or slaves, of debts, of lands, &c., and A.M. 4005; three years and seventy-five days before *Anno Domini*, as we now reckon; —[that on November 15th our Saviour was presented in the Temple, and His mother purified; and not having received the gold at the time, she could only offer a turtle, not being able to offer a lamb, which otherwise she was expressly required to do. She and Joseph return to Nazareth: after this came the wise men from the East, and are directed to go to Bethlehem. It is not said that they went thither, but that they followed the star, which led them most probably to Nazareth: Bethlehem being but six miles from Jerusalem; so that Herod would soon have found they had mocked him, and would have pursued them. Soon after this, Joseph being warned to flee into Egypt, and having now, by this wonderful providence of the offerings of the wise men, sufficient to support them in their journey, he obeyed. This was most likely in the spring. Herod having waited in vain for the return of the wise men, in all probability till our Saviour was entered upon His second year, ordered all the children in and about Bethlehem, from two years old and under, to be murdered, and dies most miserably before the next Passover.]

4. *All the chief priests and scribes.* N.B. They made no doubt of Christ's coming, their prophecies being plain even to the place of His birth.

He demanded of them where Christ should be born. This account of the wise men, of Herod's enquiry, and the chief priests' answer, and the massacre of the infants, being all within the memory of man when this Gospel was written, had it not been all a known truth, would have been then contradicted, no doubt of it. This is a demonstration, &c.

11. *Into the house.* Not into the stable, but in all probability to the house of Joseph at Nazareth, whither they went after the purification.

12. *Being warned by God in a dream.* It is most probable that He who now gave them this warning had before made known to them that this was the King of the Jews.

13. Thus the providence of God defeated the wicked de-

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signs of Herod, and thus the same providence secures all those who are under His protection. CHAP. III.

14. *Departed into Egypt;* viz. to Hermopolis, a city of Thebais, where being brought into a Temple, all the idols fell down, according to *Isaiah* xix. 1.

15. *Out of Egypt.* From Egypt; i. e. from a destruction as great as that wrought in Egypt.

The children of Israel were in this only a type of Christ; or, rather, this was a proverb, denoting a deliverance from a very great danger; viz. God delivered His Son Christ out of that danger He was in by the murderous design of Herod, as providentially as He did the Israelites from the rage of Pharaoh, who had a design to have destroyed the whole nation. God in ordering one event had an eye to another.

16. This slaughter was, in all likelihood, the beginning of the second year of Christ's age. But see *Dr. Allix* his opinion in the beginning of this chapter, which is most probable; for Herod died in something less than a year after Christ was born.

17. *Then was fulfilled;* viz. by way of accommodation: as *Matt.* xxi. 13, compared with *Jer.* vii. 11, and *Acts* xxviii. 25, with *Isa.* vi. 9.

19. *In Egypt.* Where, (as generally supposed,) they had sojourned seven years.

22. *Warned.* χρηματισθεὶς, dealt with, or favoured by God.

23. *Was spoken by the prophets.* It is probable that this was a traditional prophecy, and well known in those days; so 2 [3] *Tim.* iii. 8, Jannes and Jambres are mentioned, and are allowed of by the Jews to be the men who withstood Moses, and yet their names are not set down in Scripture. [3] 1., MS.

He shall be called; i. e. He shall be; *Mark* xi. 17.

A Nazarene; i. e. a despised person. *Isa.* liii. 3; *John* i. 46.

CHAP. III. ver. 2. *Repent ye;* i. e. engaging them to repentance, in hopes of the coming of the Messiah.

The kingdom of heaven is at hand. The time when men shall become the subjects of God's kingdom, to be set up by Jesus Christ. A kingdom in which God's will shall be done on earth, as it is in heaven. A kingdom which they expected to be set up, and therefore did not ask him what he meant.

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CHAP. III. 4. *Raiment of camel's hair.* Hair-cloth, or very coarse raiment.

7. *Sadducees*—They denied a supreme Providence directing all things, as also the resurrection, the immortality of the soul, and indeed all spiritual substance.

Of vipers; i. e. of the old serpent.

11. *With the Holy Ghost and with fire;* i. e. with a Spirit that will purify us, as silver by the fire.

12. *He will throughly purge His floor.* As men separate the chaff from the corn by winnowing it.

15. *All righteousness;* or, duty of sinners, as if He had been one too.

[Or,] i. e. (as the Jews understood that word, and to a Jew it was that he spake,) let us conform ourselves to all the lawful orders of the Church. Proselytes of righteousness, &c.

17. *This is My beloved Son, in whom I am well pleased.* Whom therefore ye are to hearken to and obey, as He who can tell you My pleasure. He was therefore the true image of God, and in Him we see what Adam was before his fall—holy, pure, righteous, humble, poor in spirit, &c., submitting His will to the will of God, depriving Himself of all honour, interest, and self-love; making the will of God, and God's pleasure, His own.

CHAP. IV. ver. 1. *The Spirit.* The Holy Spirit, of which mention is made in the foregoing verse.

To be tempted. Since Jesus Christ was thus tried and tempted, we must not expect to be free from temptations.

N. B. The three great temptations with which the devil assaults us are—*presumption,* or a *false confidence;* the *love of riches and worldly pomp;* and *idolatry.* And faith in God's Word is the only armour we have to defeat such temptations.

4. *By every word that proceedeth out of the mouth of God.* By everything that God commands us to eat, or even without any food at all, if He pleaseth.

5. *Pinnacle;* or, battlements on the top of the Temple; ἐπὶ τὸ πτερύγιον, where He might fling Himself down.

6. *It is written;* i. e. you have a promise. See the quotation *Psalm* xci. 11; for the devil quotes it false.

7. *Thou shalt not tempt the Lord thy God;* i. e. thou shalt

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not question His power, goodness, or truth, after He has sufficiently manifested them. *Exod.* xvii. 23; *Ps.* lxxviii. 41—43; 1 *Cor.* x. 9; *Acts* v. 9. CHAP. V.

8. *The world;* i. e. the Roman empire.

9. *All these things will I give thee.* The pride of life was that temptation which the devil most depended on, as that which had prevailed over himself.

N. B. It is the same Satan that saith, I will give thee this pleasure, these riches, this power over others, this opportunity of revenging thyself, those dainties, these good liquors, these fine clothes, &c., to every one who is tempted; and yet Christians do not consider this.

10. *Him only.* Our Saviour quotes the version of the Septuagint: for the Hebrew has "Him shalt thou serve."

N. B. That our Lord accounts the falling down to be an act of worship due to God only.

12. Vulgar æra, 30. Christ's true age, 33.

16. *Darkness;* i. e. they knew not what became of them after death.—*In the region and shadow of death;* i. e. it was a place of the profoundest ignorance.—*Light is sprung up;* i. e. the Gospel does not only shew them their danger, but a way to escape; and as comfortable as the rising sun (after a dismal dark night) to a traveller.

17. *From that time;* viz. from the time that John was cast into prison.

The kingdom of heaven; i. e. the kingdom of the Messiah.

18, 19. N. B. Fishermen are made choice of to convince us that the success of their labours was owing to God alone, and not to themselves.

CHAP. V. These maxims of Christianity are a continual reproach to the practice of Christians. We read them without profit, because they propose a perfection which we are not willing to imitate.

Our Lord acts, in delivering this discourse, as the great Lawgiver of Christians at all times and in all ages, such as should distinguish them from all the world.

1. *The multitudes.* Therefore addressed to all Christians, and not to His Apostles only.

All Christians, therefore, have a right to hear this word.

3. N. B. When promises of blessings are made to single

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CHAP. V. virtues, they are to be understood as joined with others, and not separated from them.

Our Lord, knowing very well that the proposal of the end is the great motive, proposes blessedness and happiness in the first place, and then the way to it.—*Blessed*; i. e. such are in the way of happiness everlasting.

[4] his, MS. *Poor in spirit*; i. e. lowly in their[4] own eyes; whose minds are exercised more upon their spiritual wants than upon what they have already attained to. See a little tract entitled *Meditations on Poverty*.

Poverty of spirit consists in a contempt of this world, and in an humble dependence upon Providence.

N. B. A man may be poor, without being poor in spirit, or mind and will.

3, 4. They are happy, because adversities dispose men to consideration and repentance; while the rich and prosperous have so many temptations to persist in their courses, that Christ pronounces it so hard for a rich man to enter into the kingdom of heaven.

4. *That mourn*. That are in trouble, affliction, &c. God not permitting them to have their own will, forces them to look to Him.

5. *The meek*. Such as suffer patiently.—*Shall inherit the earth*; wherein dwelleth righteousness. 2 *Pet*. iii. 13.

8. *Pure in heart*; i. e. such as keep their thoughts and affections in subjection to the law of God and right reason; or, such as sincerely desire to please God.

13. *Ye are the salt of the earth*, i. e. designed to preserve the world from corruption.

But if the salt have lost his savour, &c.; i. e. if ye shall be corrupted, there is nothing that can restore you.

Mr. Maundrel[5] observed, in the salt-works near Aleppo, salt that by rain and dew had lost its saltness.

14. i. e. Ye are the Church spoken of *Isa*. ii. 2, which *Daniel* (chap. ii. 35) prophesied should become a great mountain, and fill the whole earth.

16. Let it appear by your works that ye have been taught of God; that they may see and say that ye fear God.

17. *Law*; viz. the moral law, or law of nature, given to

[5] [p. 9, of Appendix to the Journey, &c., ed. 4, 1721.]

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Adam in Paradise, which still stands good, and is obliging; only in our fallen state we are not able to know it, nor to keep it, without a particular grace and revelation. CHAP. V.

I am not come to destroy, but to fulfil. Jesus Christ came not to bring in a new religion, but to establish a spiritual, mystical Judaism, instead of a literal one; the Gospel being the end (or true design) of the Law.

18. *Till heaven and earth pass.* Or, as long as heaven and earth remain.

One jot or one tittle shall in no wise pass from the law. Or, the law shall be fulfilled to a point.

19. *Shall be called the least;* i. e. shall have no share in it.

In the kingdom of heaven; i. e. among Christians.

20. *For I say unto you.* This was the text on which this whole sermon was preached.

Except your righteousness shall exceed, &c., i. e. if ye do not observe the law and the commandments better than the scribes and Pharisees, ye cannot be Christians. They thought it sufficient to leave off to sin, without doing that contrary good which the Gospel requires, viz. it does not forbid uncleanness only, but commands purity.

22. *Raca,* i. e. cursed wretch.—*Whosoever shall say, Thou fool;* i. e. without a cause; for our Saviour Himself calls the Pharisees both "fools and blind," [ch. xxiii. 17, 19.]—*Hell fire.* Gehenna.

23. This was always understood to have respect to the Christian sacrifice, to the Bread and Wine there offered to God; for the legal sacrifices being soon to be abolished, it is not likely that Christ would give precepts concerning them. —*Thy gift.* Thy sacrifice.—*Ought*—of just complaint.

24. See to this purpose an excellent Sermon at the Assizes at Carlisle, by *Mr. Edmund Law,* A.D. 1743 [h].

29. *It is profitable for thee;* viz. to suffer a present inconvenience, rather than to be ruined for ever.

34. *Swear not at all,*—by any creature. Christian soldiers took an oath, which shews us that all swearing is not forbidden.

(See Mr. Blaire's Sermons on these words [i].)

[h] [Litigiousness repugnant to the Laws of Christianity, Cambridge, 1743.]

[i] [On the Sermon on the Mount; by the Rev. James Blair; vol. iii. p. 153; 1722.]

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CHAP. V. 37. i. e. Be satisfied (in common conversation) to say yea and nay.

38. *An eye for an eye, and a tooth for a tooth.* This is not to be understood literally, but as a proverbial way of speaking; as, that the punishment ought to be in proportion to the crime.

People do not distinguish betwixt the duty of a magistrate, who is bound to punish with equity and according to the law, and the duty of a private Christian, who ought to forgive according to the Gospel; and never to avenge ourselves, or to seek for punishment for itself, but for the public good, or for the welfare of sinners. N. B. See *Mr. Blaire's* Serm. on chap. v. 38—40 [k].

39. *Whosoever shall smite thee on the right cheek, &c.* Whosoever offers thee any violence, take it patiently; for the Christian's victory is not measured by revenge, but patience, and suffering with resignation.

That our Lord's meaning here is not to be taken strictly literally, appears from His own practice; who when He was smitten on the face, made a patient reply, and such a resentment as was natural and unavoidable. And that in lesser injuries, we should pass them by, rather than run the hazard of losing, rather than gaining, by a further resentment.

39—41. Here is an express prohibition of all law-suits:—even the coat which I know to be my own, I am not to secure by a law-suit, although this seeming indolence should be the occasion of losing my cloak also. So that it is not trifling law-suits that are forbidden, but all, the most seemingly reasonable, self-defence.

The reason of this precept is, that Christians should have a mind always disposed to peace.

41. If we always believe that our sufferings are less than we deserve in the sight of God, we shall suffer with patience, and with an eye to the justice of God.

43. *Hate thine enemy.* This in substance was said, *Exod.* xxxiv. 12—16; *Deut.* vii. 2, 3, and xxv. 17—19; and this was evidently the practice of the Jews in our Saviour's time. *Tacit.* lib. v. [c. 5.]

48. Imitate the divine perfections in the inward holiness and sanctification of your nature, of your soul and mind.

[k] [vol. iii. p. 12.]

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Be ye therefore perfect; i. e. be ye holy; or, be ye always tending to perfection, even to the highest perfection. Be sincerely holy: see *Philip.* i. 10, which is thus to be interpreted. CHAP. VI.

Perfect; i. e. 1st, We must be perfectly converted, turn from all our evil ways. 2ndly, We must have the perfect grace of charity. 3rdly, We must be ready to part with all for Christ: that is perfect obedience. 4thly, We must submit to the divine will; that is perfect patience. 5thly, We must be ever going forwards towards perfection, until we are men, or perfectly grown in Christ. 6thly, We must persevere unto the end, which is the very crown of perfection.

CHAP. VI. ver. 1. *Your alms;* i. e. all your religious actions, as alms, prayers, fasting, &c.

5. *Prayest.* Sayest thy private prayers.—*Synagogues;* or, in places of great meetings and concourse of people.

6. Intimating that we must not pray in a hurry, and that we must take some time in the discharge of this duty.

9. *After this manner pray ye;* after this exemplar, for things of the greatest importance; for the glory of God; for the increase of His kingdom; for our obedience to His will; for the pardon of our sins, and to be preserved from evil.

Forms of prayer prescribed in the Bible: *Lev.* xvi. 21; *Numb.* vi. 23; *Deut.* xxi. 8, and xxvi. 13; 2 *Chron.* xxix. 30; *Joel* ii. 17.

These are such petitions as we are sure are pleasing to God, which He will surely hear and grant, because He Himself drew the petition.

13. Suffer us not to be tempted above[s] [what we are able to bear, or] to be overcome by temptations. [s] &c., MS.

16. *When ye fast.* Jesus Christ supposes it to be a duty to fast, and in effect declares it to be such by rectifying the abuses of it.

17. *When thou fastest,* appear as you do at other times, and satisfy yourself with the approbation of God and your own conscience, in this as well as in other duties.

22. *Single;* i. e. always fixed on one object—God.

Single, or clear, i. e. steadfastly fixed upon that which is best; making that the object of all your choices, without

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CHAP. VI. self-respect, or carnal interest or views, have one only design —to please God.

23. *Evil*, or, discoloured.

As the eye is as a lamp to the body, so is the judgment of things, or understanding, to the soul. If you prefer spiritual to temporal things, you make a right judgment, it will lead you right; [but] if, &c.

23. *If the light that is in thee, &c.;* i. e. if thy present persuasion, or conscience, be darkness, be wrong informed, not directed by reason or God's Word, how many mischiefs will it lead thee to?

24. *Mammon;* i. e. riches, or the world. Mammon was the god of riches among the heathens. *Tert.* [*adv. Marc.* iv. 33.]

25, *et seq.* Our Lord shews us by these instances, that even the necessaries of life are to be sought after with such an indifference as shall leave us time and thought for providing for a better life; which if they do not, they are as sinful, and as destructive, as any other sins or sinful pleasures.

Take no thought. Be not anxious, too much concern, &c. This is the precept; all that follows are only arguments and reasons why Christians should not be over anxious, or distrust the providence of God, who takes care of the welfare of creatures of less value than men.

26. *Much better.* And therefore more dear to God.

31. *Take no thought.* Make not that the desire of your life.—*No thought.* None at all. What then shall we say of taking thought to get an estate, to raise a family, &c.? that [it] is even worse than heathens.

33. *His righteousness;* i. e. that righteousness which will render you acceptable to Him; viz. obedience to His laws.

The righteousness of the Jews consisted in being no adulterers, no murderers, no publicans, without concerning themselves for the opposite virtues; but the Gospel righteousness forbids adultery, and commands purity, and even mortification; it forbids murder, and commands charity, &c.; i. e. such a righteousness as makes us partakers of a divine nature, without which we cannot possibly enter into the kingdom of heaven.

CHAP. VII. ver. 1. *Judge not.* For a criminal to make

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himself a judge, nothing more provoking. If we would consider ourselves, before we find fault with others, it would prevent a great deal of sin, slander, and uncharitableness. CHAP. VII.

6. *Give not that which is holy unto the dogs,* lest *they turn again, and rend you;* nor unto swine, lest they trample it under their feet. The meaning is, that when we have to do with profane people, we ought not to prostitute the truths of the Gospel to them, lest they hate both it and us for proposing it.

Sacraments are not for such as, like dogs, are continually returning to their former sins, or like swine wallowing in impurity.

8. *That asketh;* viz. with faith, earnestness, and perseverance.

14. *Strait.* *Τεθλιμμένη*, afflicted.

16. *Ye shall know them by their fruits,* i. e. whether they tend to the glory of God, and to make men better.

18. *Neither can a corrupt tree bring forth good fruit.* It is plain from hence, that nature, without the grace of God, can do no good, it being corrupted; and if men have any just notions of right and wrong, &c., it is not from themselves or their own reason, but from that "light which lighteneth every man that cometh into the world"—every man without exception.

21—23. This [is] to shew us, that we are not to depend upon the outward gifts which God vouchsafes us, for our acceptance with God; but upon doing God's will and our duty in that state of life to which we are called. A man may teach others, and not practise himself; yea, he may work miracles to convert others, and not be converted himself.

23. *I never knew you;* i. e. looked upon you as My disciples.

24. *Upon a rock.* We then build upon a rock, when we lay the foundation upon the grace of God.

25. *Rain,—floods,—winds.* Temporal afflictions, lusts and passions, assaults of Satan.

26. *Doeth them not;* i. e. does not put them in practice.

Upon the sand. We then build upon the sand, when we lay the foundation upon our own reason and strength, without the grace of God and His help.

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CHAP. VII.

29. *As one having authority*, viz. from God. See chap. v. 22, 28, 34: "But *I* say unto you," &c. Whereas the scribes only taught them what was the tradition of the elders.

That is, the power of the Spirit accompanied His words, which was not found by experience to go along with the teachings of those who depended upon the art of reasoning, and human literature.

His doctrine. May this excellent abridgment of Thy doctrine, O Jesus! be the rule of my manners, and the pattern of my life! Amen.

CHAP. VIII. ver. 4. *Shew thyself to the priest, and offer the gift that Moses commanded;* viz. both that the priest might see that he was perfectly healed, and that they might see too that He was no enemy to the law of Moses.

10. *No not in Israel*—though blessed with a standing revelation.

11. *Shall sit down with Abraham, and Isaac, and Jacob, &c.* Shall enjoy the blessings of the Gospel promised to them; which was soon after verified by the event.

12. *Outer darkness.* This expression has regard to the allusion Jesus Christ makes use of, viz. feasting with Abraham, &c. Now such feasts are in halls enlightened with lights and lamps; such as are not permitted to come in, are said to be in outer darkness; but such a darkness as is attended with pain and sorrow.

15. *She arose and ministered unto them.* It is by works that a man discovers that he is cured of his evil habits.

16. *When the even was come.* The Sabbath then being ended.

20. So that he must not expect worldly advantages by following him.

This is matter of comfort to the poor, and of confusion to the rich, to find how unlike they are to Christ in their outward condition, when the want of the least convenience makes them uneasy.

21. *Suffer me first to go and bury my father.* Our Lord does not set aside the duties of love and charity, but would have us first mind the duty we owe to God.

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22. *The dead.* Those that have not taken upon them the ministry. CHAP. IX.

26. *O ye of little faith!* That dare not trust yourselves to the providence of God.

29. *The time;* viz. of final judgment.

30. This might convince the Greeks, who inhabited that country, and kept the swine, of their fault in ridiculing the Jews and their law forbidding of swine's flesh.

31. *The devils besought Him, &c.* For though they had been permitted to possess the man, yet they knew they could not enter the swine without leave.

32. *He said unto them, Go.* That Jesus might convince men how dreadful their malice, and how great their power, when left to themselves, and not restrained by God.

The whole herd of swine—perished in the waters. And yet these devils could not destroy one man, being restrained by the power of God.

34. *They besought Him that He would depart out of their coasts.* Woe be to them whose prayers God hears, as He did these people, to leave them to themselves.

CHAP. IX. ver. 1. Vulgar era, 31; Christ's true age, 34.

His own city; viz. Capernaum, which Christ made choice of for His ordinary abode.

2. *Thy sins.* Jesus Christ first applies to the root of the evil, which is sin. We should do so in all our maladies.

4. The meekness of Christ.

6[1]. This is said in answer to those who thought it blasphemy in Him to assume such a power. They understood the words, *thy sins be forgiven thee,* in the sense we and all men understand them—in the plain and obvious sense; and in that sense our Lord knew they meant them; and to that sense He answered, or else His answer had imposed on them, and on all that read them. And it is high presumption in any to invent a sense different from the sense in which all men understand them: as if Christ only declares that God did forgive him; and that He Himself had not power to forgive him. Horrid blasphemy!

[1] [There was here a note which was afterwards covered by a paper pasted over it: "6. viz. that God hath affirmed my absolution by the miracle I have wrought."]

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CHAP. IX. 10—12. Hence we learn, that whenever we keep company with wicked men, it must be in order to reform them, and bring them to a sense of their evil condition; not to partake with them in their evil ways. And we must be fortified (as physicians) against being corrupted with their evil manners, otherwise we may endanger ourselves.

12. *Sick*; i. e. ill at ease in their minds. *Matth.* xxi. 31.

13. *I will have mercy, and not sacrifice*; i. e. rather than sacrifice, or before sacrifice, when both cannot be had.

N. B. Sacrifice is to be observed, as acceptable to God, *because* commanded; but mercy is commanded, *because* in its own nature good: which shews the reason of the preference here given to mercy.

14. This must be understood of private fasting, for there is no question but Jesus observed the public.

15. *Can.* Ought.—*Bridegroom.* This was a title which John the Baptist gave our Lord [John iii. 29].

16. Besides, to impose very rigorous austerities upon such as were but novices, in His new institution, would be as imprudent as it would be to [put a piece of new cloth unto an old garment.]

17. N. B. Their bottles were made of leather.

21. *The hem of His garment.* Thus faith renders the meanest things instruments of salvation. Thus water, bread and wine in the holy Sacraments, become efficacious to believers.

24. *The maid is not dead, but sleepeth.* Intimating, that death and common sleep was the same thing to Him.

27. *Thou Son of David.* They acknowledged Him by that title to be the Messiah.

30. *Their eyes were opened*; i. e. they saw:—Hebraism.

32. *A dumb man.* And are not all they in this sad condition who never open their mouths to praise God, to beg pardon for their sins, &c.?

35. *Healing every sickness, and every disease among the people*; i. e. He proved His doctrine by miracles.

CHAP. X. N.B. This chapter contains the mission and instructions which Christ gave to His twelve apostles.

Instructions given the twelve by Christ.—To dispense

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their powers freely; not to encumber themselves with necessaries:—to expect what is needful from those to whom they preached:—to expect persecutions, notwithstanding all their care not to give offence:—to depend on God's direction and providence:—not to fear what mortal man can do, which at most can but reach their bodies; but to fear God, who[6] [can destroy both body and soul:]—to have a care of disowning Him for any worldly consideration:—not to expect better usage than He, their Master, had met with; nor to be afraid of that cross which would bring them to heaven. And lastly, He assures a great reward to all such as shall hear and treat them kindly for His sake. CHAP. X. [6] &c., MS.

N. B. These twelve Jesus Christ chose to be witnesses of His *life, doctrine,* and *miracles;* that when afterwards they came to preach the Gospel, and to lay down their lives for the truth of what they affirmed to have heard and seen, the world might believe them, or be without excuse.

1. *He gave them power against unclean spirits, &c.*, i. e. He gave them power to prove their commission by miracles.

2. Thus low did Christ lay the foundation of His Church, in persons of the lowest rank, fortune, parts, and education. Galileans, the most despised part of the nation, fishermen, publicans, &c., chosen to reform a proud, conceited, learned world. An unpromising undertaking to human reason!

3. *Lebbeus.* Jude.

4. *Judas Iscariot*—who being equally in commission with the rest, is an undeniable proof that the efficacy of the word, &c., depends upon the lawfulness of the call, not upon the holiness of the person.

7. *The kingdom of heaven;* i. e. of the Messiah, wherein God is to be worshipped in spirit and in truth.

9. *Provide;* i. e. not more than ye have already with you; go as ye are.

10. *Shoes;* i. e. not two pair.

11. *Worthy;* i. e. disposed to receive your doctrine.

12. *Salute it.* Pray for the blessing of God upon it. This will justify our bowing and using some short ejaculation when we enter the house of God; as is the custom of the Jews and Christians in the East at this time.

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CHAP. X. 13. *Let your peace come upon it.* Which will be a greater favour to them than they can do to you.

15. This shews how great a crime it is to despise, or not to receive, the word of God.

16. *Harmless as doves;* viz. that ye may gain the good, and not provoke the bad.

19. *Take no thought how;* i. e. do not be concerned at, or in pain what.

For it shall be given you in that same hour what ye shall speak; i. e. in extraordinary trials, we may expect extraordinary assistance.

23. *When they persecute you in this city, flee ye into another;* viz. do not forsake your mission because of the persecution.

Till the Son of Man be come; viz. to call that nation to an account for their persecutions.

28. *Hell.* Gehenna.

32. *Whosoever shall confess,* and own Me, *him will I confess,* and own. We own Christ, when we own His doctrine, His ministers, His servants.

33. *Him will I also deny.* To be denied by Christ is to have Him neither for a Mediator nor a Redeemer, but only for a severe Judge.

34. All is peace till Christ come; then Satan, who was before in possession, begins to be in an uproar.

37. *Father or mother;* viz. the dearest thing on earth.

Is not worthy of Me; viz. is not worthy to be My disciple. —He whom we love most is he whom we study most to please: let us judge ourselves by this rule.

38. *He that taketh not his cross.* So that this is not a bare matter of advice, but of duty.

39. *He that loseth his life.* He may be said to lose his life for God, who spends it in His service.

41. *A prophet's reward;* i. e. a double reward; he shall have an interest both in the prophet's work and reward.

42. These things and duties belong to all times and to all persons; and we refer them to the times of persecution only that we may not practise them.

CHAP. XI. ver. 6. *Offended in Me;* i. e. discouraged by temporal evils from obeying My doctrine.

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Offended in Me. At My mean appearance: which seems to intimate that John sent this message as having some doubt upon him, being prejudiced, with the rest of his nation, with the expectation of Messiah, a mighty prince.

7. *A reed shaken with the wind?* i. e. ye did not go thither for nothing in such vast crowds. Ye see he is stedfast in the truth, even to bonds, and not like a reed [that is shaken by the wind].

8. Would to God this luxury were not found in other places!

12. *The kingdom of heaven;* viz. of the Messiah; or, times of the Gospel.

Suffereth violence. Is gotten by violence; or, doing violence to our inclinations; and therefore Christianity is no lazy business.

13. i. e. The Jewish dispensation continued in force till the preaching of John Baptist, which is called, Mark i. 1, "the beginning of the Gospel."

14. *Elias.* For indeed he was another Elias for severity of life, zeal for God's glory, &c., restoring the almost lost religion.

Thus Christ Himself is typified by the name of David. Zadoc and his sons, (1 *Chron.* vi. 31,) in David's time, are called by the name of Aaron and his sons, ver. 49, because they succeeded into Aaron's office.

17. From hence it appears, that nothing will satisfy unbelieving and vicious men, who take occasion, even from the means which should convince them, to harden themselves in their infidelity.

19. *Wisdom is justified of her children;* i. e. wisdom will appear to be wisdom, to those that are disposed to see and receive the truth.

20. Let us take to ourselves this reproach: for all these miracles were done for us.

21. *Bethsaida.* Travellers assure us, that this day there remains no more of this stately city but one little cottage.

27. So that we can have no true knowledge of God, or communication with the Divinity, but by Jesus Christ. He alone can give us a just account of the nature, will, and designs of God.

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CHAP. XI. 28. *All ye.* Jesus invites all; none are excepted, who are obedient to His call.

CHAP. XII. Ær. vulg. 31. Christ's true age, 34.

Ver. 1. Positive laws cease to oblige four ways; 1st, By the natural law of necessity, ver. 3, 4; 2ndly, By a superior law, designed to set that aside, ver. 5; 3rdly, By the law of mercy and charity, ver. 7; and 4thly, By the legislator himself, ver. 8.

2. *Thy disciples do that which is not lawful;* i. e. to eat on the Sabbath before morning service was ended; for that was the crime here charged upon them; the Jews always fasting till after the morning service was over.

5. *Profane the Sabbath;* viz. by killing of beasts and flaying[7] them for sacrifice.

[7] fleaing, MS.

6. *In this place is one greater than the Temple.* So that if the Temple and its service will excuse them, My disciples are about as necessary and a greater work.

7. *I will have mercy;* i. e. rather than the most exact observance of positive laws, where both cannot be observed.

8. *The Son of Man, κατ' ἐξοχὴν;* i. e. Jesus Christ. *Dr. Hammond.* See *Whitby in loc.*

18. *Shew judgment;* i. e. teach them the way of righteousness.

20. *Smoking flax, &c.;* i. e. a dying lamp (whose wick was of flax) He shall not put out.

Till He send forth judgment unto victory. Till His judgment, i. e. the justice of His cause, become victorious, and the Gospel spread over all the world.

[or,] Till by His grace He empower the judgment to get the victory over the will and the affections.

23. *The Son of David;* viz. the Messiah.

24. This reproach of theirs is an unquestionable proof of Christ's working miracles, as ill a use as they made of it. This was a personal injury against the Holy Ghost, by whom these works were wrought.

25. *Jesus knew their thoughts.* This was a proof of His divinity, and left them without excuse, for this He could not know from the devil.

26. *Cast out Satan;* viz. turn him out of those he has possessed.

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28. *The Spirit of God.* *Luke* xi. 20. The finger of God. *The kingdom of God;* viz. the days of the Messiah.

30. This was a proverb well known: i. e. he that is not on My side is not for My purpose.

31. *Blasphemy against the Holy Ghost.* Calling Him who is God Beelzebub, or the devil: this is unpardonable.

32. *Whoso speaketh a word against the Son of Man, it shall be forgiven him:*—because in His state of humility they might not know Him, and might offend ignorantly:—but those that blasphemed "against the Holy Ghost" did it against the evidence of miracles, &c., and therefore God will not give them any other conviction.

Neither in the world to come. See *Arch. Campbell, Prim. Doct.* page 125; where he supposes this to intend, that in the time betwixt death and the resurrection some sins may be done away. See this set in a more clear light by *Mr. Lightfoot,* vol. ii. p. 1095. See margin [m].

33. *Or else make the tree corrupt;* or, or else you will make the tree corrupt.

36. *Every idle word.* Every false or pernicious word; i. e. men shall then be judged for their words, as well as for their actions.

It would certainly be matter of great difficulty to point out exactly what words come under this prohibition; but the design of this, and other such-like Scriptures, is to keep us as far as may be from the very borders of sin; and to signify to us, that the more holy our conversation, so much the more acceptable we shall be to God.

38. *We would see a sign from Thee.* From hence it appears, that unbelievers are never satisfied, since so many miracles would not convince them; and that infidelity proceeds from ourselves, not from the want of means sufficient to convert us.

39. One may wrong the truth, by submitting to the unreasonable demands of men for such proofs as are not necessary.

40. Which was a certain proof of Jonah's mission, for it was certainly known to the Ninevites. This is expressed according to the usage both of sacred and profane writers, 2 *Kings* xviii. 10. And the Jews understood Him very well,

[m] [i. e. the texts referred to in the margin of the Bible.]

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CHAP. XII. as appears by their request to Pilate, *Matth.* xxvii. 63, 64. See *Kidder's Demonstration of the Messiah*, part ii. p. 164[n].

As the miraculous interposition of Providence in the deliverance of Jonas, is allowed by you to be sufficient to justify his mission; so will the interposition of the same power, in raising the Son of Man from the dead, render those in-

[g] &c., MS. excusable who will not[g] [believe].

Three days and three nights. *Mark* ix. 31. This is explained, *John* ii. 19.

42. This is most properly expressed: for she came from the most southern part of Arabia Felix, bordering upon the great ocean, the very farthest land south-east from Jerusalem, called Sheba, from one of Abraham's sons by Keturah.

From the uttermost part of the earth; i. e. from a far country.

Is here; viz. at their very door, and they will not hear Him.

43. *Rest.* A place where he may abide without disturbance.

45. *More wicked.* N.B. Even devils themselves are more wicked one than another.

50. Those therefore that fear God ought to have the greatest share in our affections.

CHAP. XIII. ver. 3. *A sower went forth to sow.* To shew them that, as seed sown on good or bad ground produces proportionably a good or bad crop, so the Gospel preached to well or evil-disposed hearts, &c.

4. *Way-side.* A heart open and common to all that passes in the world.

11. *To them it is not given;* viz. because they have not made that good use of the dispensation of the law under which they have lived:—for whosoever hath, &c.

13. i. e. They have the means of seeing and understanding, which because they will not make use of, all farther assistance will be denied them.

Malice having blinded their eyes and judgments; they saw Him cast out devils, and they said it was by Beelzebub: they saw Him do the works of God, and yet they said, This man is not of God.

[n] [Ed. 1699; p. ii., p. 63, ed. fol. 1726.

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14. *By hearing ye shall hear, and shall not understand, &c.;* i. e. ye shall certainly hear, but not understand, &c.

15. It appears that they did not only refuse to hear, but strove against and opposed the Spirit of God, which would have changed their hearts.

16. *Your ears, for they hear;* i. e. you are desirous to understand what you hear.

19. *Understandeth it not. Fr.* Giveth not attention to it; so ver. 23; *συνίεναι,* considereth; *Prov.* xxi. 12, *Psalm* cvi. 7. Or, layeth it not to heart.

There can no natural account be given but this ["then cometh the wicked one"], why men so soon forget and lay aside the truths of the greatest importance.

21. *Root in himself.* A firmness of resolution and constancy of mind.

22. *The care of this world.* A concern for this life.

23. *Understandeth.* Giveth attention to it; *συνίων.*

24. *The kingdom of heaven.* That is, the Gospel.—*His field.* The world. See ver. 38.

26. *Then appeared the tares also.* Which till then could not be distinguished: so hypocrites hide themselves amongst sincere Christians.

29. *Nay.* This is by some called a direct answer to those that refuse communion because of the mixed multitude that communicate.

N. B. The precedent observation is not exact; for the *field* is not the *Church,* ver. 38, but the *world:* and though we must not turn men out of the world because they are wicked; yet we may and ought out of the Church, if their sins are known.

31. This parable represents the progress of the Gospel; the growth of grace in the soul, and the establishment of the Church, founded upon the humility of Jesus Christ in the form of a servant.

32. *The least of all seeds.* So the doctrine of the Gospel at first appeared mean, but at last grew and spread wonderfully. The Jews using to say, as small as a grain of mustard seed, Christ uses this expression, according to their manner of speaking, for the least thing.

36. *Declare unto us the parable.* The knowledge of God's

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CHAP. XIII. Word and His mysteries is a favour which we must always beg of Him.

38. *The world.* Not the Church; [ver. 24.]—*The children of the kingdom;* who being disposed for eternal life, do receive the Gospel.—*The children of the wicked one;* who will imitate their father the devil.

41. *All things that offend.* Such as have done mischief to the Church, either by their wicked lives or doctrines.

43. *Who hath ears, &c.* Whoever is disposed to be instructed, and desirous to understand, let him consider.

44. The effects of a true faith is, to make us look upon salvation as our only treasure;—to give all we have for it;—that it must be purchased, not bestowed for nothing.

46. *He went and sold all that he had, and bought it.* So true religion is that for which a man ought to part with all the world.

All that he had. Shewing, that it cannot be purchased at a less price than by parting with all that a man hath.

52. *Every scribe, &c.;* i. e. Every teacher, who is fitting himself for the ministry, ought to be able to bring out of his memory, as out of a store-house, things suitable to all occasions and capacities.

55. *His brethren;* i. e. his near kinsmen: *Matth.* xxvii. 56. These were the sons of Mary His mother's sister, the wife of Cleophas.

58. *He did not* think it convenient to do *many mighty works there, because of their unbelief.*

Unbelief,—which made them incapable of receiving benefit by them, and unworthy of further means of conviction.

CHAP. XIV. ver. 1. *Herod the tetrarch;* viz. son to that Herod who slew the children in Bethlehem.

2. *He is risen from the dead.* So that the resurrection was believed among the Jews at this time.

3. *In prison.* In the castle of Machærus.—*His brother Philip's wife.* Whom he was desirous to marry.

4. *It is not lawful for thee to have her.* With what plainness, mildness, and modesty, does he reprove this great man!

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6. *Herod's birth-day was kept.* Which was a little more than a year after he was first cast into prison.

6. Balls, plays, masquerades.

9. *For the oath's sake.* Strange contradiction! to do the greatest wickedness for fear of offending God.

10. This was towards the end of the vulgar æra 31, or 32 beginning; Christ being now thirty-five [years] old, and John thirty-six.

The Jews counted John a prophet. He assured them that the kingdom of God was at hand, and he was the first that suffered; this should have convinced them that this kingdom was not to be a temporal one. The same is to be observed of the death of Jesus Christ.

God took vengeance on this prince for this unjust act. Aretas, king of Arabia, his lawful wife's father, raised an army, and routed him; and soon after the emperor Caligula deposed and banished him and this lewd woman to Lyons in France. *Joseph. Antiq.*, lib. xviii. cap. 6, 7, 9.

22. That He might remove them from an occasion of vanity, which this miracle might[9] [produce].

[9] &c., MS.

Jesus constrained His disciples to get into a ship; that by the storm, which He foresaw, He might inure them to difficulties, and teach them to look up to God in all their distresses; for Jesus Himself was not always to be with them.

25. Here are three miracles in one:—He knows their distress; He walks on the sea; and finds them out in the midst of darkness.

26. *Cried out*; i. e. to God: see ver. 30.

31. *O thou of little faith, wherefore didst thou doubt?* Let us not so much consider the danger we are in, as the power of Christ to save us.

CHAP. XV. ver. 2. This was, and is still, the way of hypocrites: to place religion in outward things, and often in things of no value.

The tradition of the elders. N. B. These traditions were explications of the Law, made by the ancients, which they called the fences of the Law, and were esteemed of equal force with the Law itself.

4. *Let him die the death*; i. e. Let him certainly die.

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CHAP. XV.

5. *It is a gift, &c.* That which I give to God will profit you as much as if I gave it to you.

[Or,] i. e. I have sworn and cannot break my oath, that you shall not be better for anything that I have.

This is part of a phrase well known at the time it was spoken, and we can only guess at the meaning now.

6. *Honour.* Relieve.

9. The Jews feign that Moses received from God not only what he wrote, *verum etiam mysticam et arcanam expositionem Legis,* to be transmitted to posterity by word of mouth. These were afterwards compiled in the Talmud, (about A. D. 150,) which very much hindered the conversion of that people; who being persuaded that the plain sense was not the sense of the Scriptures, but that the Church knew better how to expound it, which she had done in the Talmud, they became obstinate.

13. *Every plant, &c.;* i. e. all doctrines that are not from God shall in the end be destroyed.

14. *Let them alone.* They are wilfully blind, therefore argue not with them.

24. *I am not sent but unto the lost sheep of the house of Israel.* For the Gospel was to be preached to the Jews first, and not to the Gentiles till after Christ's resurrection.

Of the house of Israel. For to Abraham and to his posterity was the promise made, which was to be fulfilled first in the literal sense, and afterwards in the spiritual.

26. *Dogs.* Christ makes use of an expression which was usual among the Jews when they spoke of the Gentiles.

God does not always answer our prayers at first, to try our zeal, and especially to make us truly humble, and sensible of our unworthiness and of our wants.

36. *Gave thanks.* The human nature in Christ has nothing but what it received, therefore He gives thanks to God.

37. *Seven baskets full.* Here [is] a true emblem of charity; our goods increase by giving to those that want; we receive more than we give.

CHAP. XVI. ver. 1. *A sign from heaven.* Which might demonstrate that God had sent Him. Exod. xx. 18.

Ær. vulg. 32. Christ's true age, 35.

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2. Which shews that we are not [to] expect strict demonstration in matters of faith, but reasonable proofs.

3. *The signs of the times;* viz. the times mentioned by Daniel, [ix. 26.] viz. the end of the sixty-two weeks when Messiah was to be cut off; which were just now expired, the 11th of May this same year.

6. *The leaven of the Pharisees, and of the Sadducees;* i. e. superstition and hypocrisy on one hand, and libertinism on the other. The Pharisees contenting themselves with an outward religion, and doting upon traditions; the Sadducees denying the resurrection, and future rewards and punishments.

7. This reasoning of the apostles, after two such miracles, shews the absolute necessity of the grace of God both to enlighten the mind, and to remember the things which concern our salvation.

12. *The doctrine of the Pharisees, and of the Sadducees.* Which would spread like leaven, and infect them with wickedness and hypocrisy.

14. So that the resurrection was an established belief.

16. *The Son of the living God.* Had He been the Son of God by adoption only, and not by nature, where had been the blessedness of confessing this?

17. Let a man be never so learned, the saving knowledge of Christ must come from, and be asked of, God.

18. *Upon this rock will I build My Church.* See 2 *Cor.* xi. 28. The divinity of Christ.

19. *The kingdom of heaven;* i. e. the Church of Christ. *Matth.* xi. 11; xviii. 1, 3; xxiii. 13. This being the society in which God's kingdom is set up, and where He reigneth.

What is here promised to St. Peter as the prime apostle, when it is conferred, is given to all the apostles°, [as chap. xviii. 18, John xx. 23.] And the power here given is that of a steward over the house, or Church, of God; to *receive in,* to *shut out,* to discharge, &c.; to *provide for* the family; to order, in things indifferent, what is fit to be done, and what not: and it is abused, when it either is cowardly neglected, or used contrary to the design of Christ. By this power,

° ["See the margin" is in the MS.; the places referred to have been introduced into the text.]

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CHAP. XVI. sinners are bound and loosed, not by a bare declaration of what God does, but by the authority of a judge, who has his commission from the Son of God, and whose sentence will be affirmed in heaven, when he pronounces judgment according to the rules prescribed in God's Word.

Those bishops and pastors who do not use this power, do reject one half of the sacred rights committed to their trust: —how they will answer it, God knows!

20. *They should tell no man that He was Jesus the Christ;* viz. that the world might collect, from His miracles and doctrine, rather than from their testimony, that He was the Messiah.

21. *From that time forth.* Daniel's sixty-two weeks being now expired, Christ having not a year longer to live, He began now to prepare His disciples for what must come to pass.

22. N. B. The goodness of the intention will not justify the action. Human reason cannot comprehend the necessity of being crucified in this world.

23. *Those that be of men;* viz. the Jews, and of carnal men, who dreamed of a kingdom of pomp and pleasures, &c.

St. Peter's confession of Christ, ver. 16, and his sentiments here, shew the vast difference between one enlightened by grace and one left to his own reason.

25. *Lose his life;* i. e. by ceasing to live the life of this world.

28. *Till they see the Son of Man coming in His kingdom;* viz. in Christ's resurrection, ascension, propagating the Gospel, destroying His perverse enemies, &c., His kingdom actually set up, or His Church established.

CHAP. XVII. ver. 2. *Transfigured.* This was probably the 6th of August. Dan. Weeks. Pag. 25[p]. Vulgar era 32, Christ's true age 35.

3. *Moses and Elias talking with Him,* viz. concerning His approaching sufferings and future glory. This shews that He was greater than the greatest of the prophets that were before Him, and than Moses the lawgiver.

[p] [Bp. Lloyd's posthumous Exposition of the 70 weeks of Daniel. Tables, p. xxv.; no place or date.]

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5. *This is My beloved Son, in whom I am well pleased.* Would God speak thus of any creature, the work of His hands? It is for His sake that God is pleased with us. CHAP. XVIII.

Hear ye Him; viz. as ye have hitherto hearkened unto Moses and the prophets, which this My Son is come to fulfil, or perfect.

9. *Tell the vision to no man.* Lest the knowledge of His divinity should have hindered the Jews from crucifying Him; for had they known, saith St. [Paul[1], 1 Cor. ii. 8,] they would not have crucified the Lord of glory. [1] Peter, MS.

11. *Restore all things;* i. e. put all things into the order in which they ought to be.

12. *Elias is come already;* i. e. Elias in the spirit, not in the body.

21. *By prayer and fasting;* i. e. whose faith is strengthened by great devotion and purity.

24. This submission of the Son of God condemns the eagerness of men in defending their worldly rights.

25. This tribute was towards the repair and worship of the temple. Jesus being the Son of that King whose house it was, might have excused Himself; but to avoid offence, He[2] [directs Peter (ver. 27) how to obtain the money, and to pay the tribute.] [2] &c., MS.

27. *Lest we should offend.* An example to all His followers to submit to public rule and order.

CHAP. XVIII. ver. 1—5. This shews how absolutely necessary humility is; that if humble Christians are despised by men, they are beloved of God; that He gives His angels peculiar charge concerning them; that therefore they have reason to take comfort under evil treatment, &c.

1. *In the kingdom of heaven;* i. e. in your kingdom; for they thought, as the rest of the Jews, that Christ's kingdom was to be a temporal kingdom.

3. *Except ye be converted, and become as little children;* i. e. unless ye have the meekness, and little regard for this world, that ye see in children, ye, &c.

4. *Shall humble himself as this little child;* i. e. shall lay aside all ambitious thoughts, and hopes of temporal greatness.

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CHAP. XVIII.

5. *One such little child;* i. e. one such meek and humble Christian.

6. *Shall offend;* i. e. by evil example, advice, or encouragement.

Offend. Fr. is an occasion of falling, or offence.

7. *It must needs be;* i. e. as the world stands and wickedness abounds.

8. *Everlasting fire.* Gehenna.

9. *Hell fire;* i. e. everlasting fire, as in the foregoing [verse]; for that is the meaning of the fire of Gehenna in the New Testament.

14. As a good shepherd has an equal care of all his flock, and love for them [s], [so our heavenly Father, &c.] This is the scope of this parable.

[s] &c., MS.

15. N.B. This text is concerning private differences, not about matters of faith, of which there is no judge but God only. 2 *Cor.* i. 24.

17. *To the Church,* i. e. or congregation, of which you both are members.

Let him be unto thee as an heathen man and a publican. As one who, being no member of the Church, is to be avoided by the faithful.

Let him be reduced into the state of infidels, as he was before baptism, which must be done by a judicial authority, which God declares He will ratify. So that there is the same authority for excommunication as for baptism; and if [the] one is a real privilege, the other is a real punishment. It is a sentence passed indeed by men, but by men commissioned by God.

18. i. e. Whatever they do by His authority, Christ their Master will ratify; they proceeding according to the rules He has set them. See Ch. of Engl. Wish, p. 27 [q].

N.B. The power of loosing is granted as unconditionally as that of binding. This *St. Ambrose* urges against the Montanists and Novatians; *De Pœnitentia,* lib. i. cap. 2. [§ 7. Op., tom. ii. 496.]

The meaning of Christ is, that His Church has a power

[q] [The Church of England's Wish for the restoration of Primitive Discipline; (by John Gilbert.) Lond. 1703.]

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(as the Church of the Jews had) to remove scandals, if private; much more, public scandals.

20. This is not said to lessen the Church, (where the wants of a society, as a society, are set before God,) but is a word of comfort to those who are deprived of the blessing of worshipping God in public.

If Christ be with all the assemblies of the faithful; if He always hears their prayers, confirms their sentences, &c., He must be omniscient, omnipotent; that is, *God.*

In My Name; i. e. by My authority: for the offender had before been called before private Christians, [ver. 16.]

22. i. e. Your duty of forgiving is not to be confined to any number of offences.

24. *Ten thousand talents.* One million, eight hundred and seventy-five thousand pounds, i. e. seven hundred and forty thousand times as much as his fellow-servant owed him; which shews the infinite disproportion betwixt our offences against God, and those of our neighbour against us.

28. *An hundred pence.* Two pounds, twelve shillings, and one penny.

N. B. 1. The goodness of God, who forgives offences, be they never so many or great. N.B. 2. The dreadful punishment of such as do not forgive every one their trespasses, let them be never so great.

34. *Tormentors.* In those days they had a sort of house of correction, where people were whipped, &c. till they would pay their debts.

Let it be observed, that the lord was more offended with his servant's unmercifulness, than with the loss of ten thousand talents which he was like to lose by him.

CHAP. XIX. ver. 3. *Tempting Him.* Hoping to surprise Him: for He had said, (chap. v. 32,) it was not [lawful to put away a wife, &c.]; and yet Moses permitted it.

4. *At the beginning.* What was from the beginning, is what God judged most for His glory, for the good of men, and most agreeable to nature.

5. *Leave father and mother.* So that marriage is a stricter bond than that of parents and children.

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CHAP. XIX.

One flesh; i. e. one person: and consequently are no more to be divided than the members of the same body.

7. *Command.* Suffer. See the verse following, and *Mark* x. 4.

8. *Suffered you;* i. e. to prevent greater evils.

From the beginning it was not so; before the world was corrupt and degenerate.

It is plain from hence that single marriages was an institution in Paradise, as well as the Sabbath.

9. *I say unto you;* i. e. I, who am come to restore things to their primitive institutions, tell you, that God, having by Me given you a greater degree of light, does require of you a greater degree of holiness.

If he committeth adultery who puts away his wife on any other account than that of fornication or adultery, it followeth plainly that he committeth adultery who marries another without putting his wife away at all, having no reason at all for so doing: for the sin of adultery does not consist in putting away the wife, but in taking another while she lives who is still his wife; that is, in having two wives at one time.

12. *Which were so born;* i. e. who are naturally of a chaste frame. This is the gift of God.

Made eunuchs of men. This is unlawful.

Eunuchs, which have made themselves eunuchs; i. e. who live as if they were eunuchs, "for[4] [the kingdom of heaven's sake."] This is difficult; but if a man knows his own strength, and will strive to attain it, he may.

[4] &c., MS.

13. *The disciples rebuked them;* viz. as a matter below the concern of Christ, to trouble Himself with children that could not receive His doctrine.

14. *Of such is the kingdom of heaven;* viz. such as are free from prejudices, evil customs, &c., are likeliest to become the best Christians.

15. *He laid His hands on them.* Which no doubt had its saving effects; and so has the blessing of all such as are empowered to bless in[5] [His Name.]

[5] &c., MS.

17. *There is none good but one, that is, God;* or, there is none good but God alone. *Luke* xviii. 19, compared with *Mark* ii. 7.

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19. *As thyself.* So that the well-regulated love of ourselves is the standard of the love we owe to our neighbour.

[21. These words were most proper to convince this young man, that his obedience could not be so perfect as he imagined, since his love for the world made him so sorrowful. These words, therefore, are not *consilium perfectionis*, but a particular precept, designed as the most proper method to convince this man (confident of his own righteousness, having kept the commands of God outwardly,) that he had not yet attained to those mortified affections which are necessary to true happiness. If thou wert in a state of perfection, thou wouldest be able, when God calls thee, to resign all interest here below, and without reluctance to follow Christ. For it does not appear, but that if he had gone away satisfied with this, he had done well. So that he might have been a good man, without selling his estate. After all, this is a command, not only to this young man, but to all Christians—not to sell their estates, that being only a form of speech, but to part with so much of the income of their estates as is not necessary for themselves, for the support of those that want;—to have as little regard for the world as if we had sold all that we have. Not to make use of the pleasures which riches afford us, but to part with them to relieve the poor, as every man hath need. See *Mr. Law's Christian Perfection*, p. 112[r].]

Perfect; i. e. perfectly instructed in thy duty. See 1 *Cor.* ii. 6.

Thou shalt have treasure in heaven—for the treasure I command you to part with.

23. i. e. How hard it is for a rich man to be a good Christian!

26. *Impossible;* i. e. a very hard thing.

27. *We have forsaken all.* This shews, that though it is a difficult, yet it is a possible thing, by the grace of God, to renounce, &c.

28. *In the regeneration.* At the great renovation of things.

The author of *Primitive Doctrine Revived* [Arch. Campbell,

[r] [Chap. iii. ad fin. pp. 83, sqq. ed. 1759.]

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CHAP. XIX.

p. 8,] has placed the comma after "followed Me:" see his reasons, as also the texts quoted in the margin.

29. There is nothing in this world which we are allowed to prefer before God.

30. i. e. Men may be mistaken in the value they put upon their own merits; and the following parable, chap. xx. ver. 1, may have regard to this; viz. that they who are highest in their own opinion may be least in God's.

CHAP. XX. ver. 1. The Church is called the kingdom of God, because God is there obeyed, and served, and glorified in an especial manner, and governs in it by His laws. See this parable explained by *Bp. Bull*, Sermons, vol. i. p. 306*.

The design of this parable is to account for that stumbling-block, the calling of the Gentiles to the privilege of being God's Church, upon their sincere compliance with the terms proposed.

2. *A penny.* Sevenpence-halfpenny.

4. *I will give you.* The prospect of reward is a good motive, because prescribed by Christ Himself.

6. N. B. That he met with some sooner than with others; that those whom he hired latest came as soon as he called them, and laboured honestly while they were in the vineyard.

N.B. That none amongst Christians can be properly said to be called at the eleventh hour; they are called, i. e. put into the way of salvation, at their baptism.

8. *Labourers.* Everything appointed by God is labour; sickness, suffering, &c.

9. None who have answered God's call shall go unrewarded. What comfort is this to poor sinners, if sincere.

14. A Christian truly humble, knowing that he deserves nothing, is satisfied with his lot, and envies not that of others.

15. *Evil.* Envious at others' good.

16. *Many be called, but few chosen;* i. e. many are made members of Christ's Church, but few will be saved; because they did not persevere in the ways of God.

19. *The third day He shall rise again.* Our Lord foretold

* [Sermon vii., Works, vol. i. p. 187. ed. Oxford, 1827.]

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this often, that His disciples might have the more sure proof of His resurrection, and that they were not imposed on. CHAP. XXI.

20. *The mother of Zebedee's children;* viz. Salome, the mother of James and John.

Desired a certain thing of Him. Believing, probably, that after the resurrection spoken of in the foregoing verse, He would set up a temporal kingdom.

22. *Ye know not what ye ask.* Indeed we do not, when we ask for ourselves, or for our children, great honours, preferment, riches; i. e. to be answerable for many souls, for the patrimony of the poor, &c.

To drink of the cup that I shall drink of? i. e. to undergo that death that I am to suffer, and those injuries and sufferings patiently?—*The cup.* A metaphor taken from a cup of poison given to malefactors.

23. *But to sit on My right hand, &c.;* or, to sit on My right hand and on My left, I cannot give, unless to them for whom it is prepared of My Father, *ἀλλ' οἷς ἡτοίμασται.*—*For whom it is prepared of My Father;* or, according to the qualifications appointed by My Father.

This does not suppose any defect of power, for the Scripture gives this power to Christ, (*Ephes.* iv. 8, 11, compared with 1 *Cor.* xii. 28); but this expression intimates, that those who are worthy only shall share in such honours.

Not Mine. As I am the Son of Man in My human nature.

25. *The princes of the Gentiles.* Governors in this present world.

They that are great, &c.; i. e. they that are greatest in riches have the greatest respect and honour shewn them.

26. *It shall not be so among you;* i. e. ye shall exercise no such temporal authority as ye dream of, but yours shall be spiritual; ye shall indeed sit on thrones, judging the[e] [twelve[e] tribes of Israel;] *Luke* xxii. 29; but not by civil swords. [e] &c., MS.

30. Could men be prevailed on to be as importunate to be delivered from the blindness of the heart, with the zeal of these men, how readily would Jesus Christ hear, and relieve, and restore them to a state of light and understanding.

CHAP. XXI. ver. 1. March 29th. This was on Palm-Sun-

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CHAP. XXI.

day, (the 9th of Nisan, ending) six days before our Saviour suffered.

5. It is very plain the whole nation of the Jews understood that this prophecy of Zechariah did belong to Christ.

The daughter of Sion. The city of Jerusalem.—*Upon an ass;* i.e. in great humility and meekness; to shew us that these are the highest qualifications in His kingdom.

7. *On them;* or, on the colt.

8. *A very great multitude spread their garments in the way.* Jesus Christ was a King; He therefore made His entry in triumph; but yet in such a manner as convinces us that His kingdom was not of this world.

Multitude. Not many rich, not many noble: a sad presage for such.

9. *Hosannah to the Son of David;* i. e. Save now, I beseech Thee, O Son of David.

12. *Jesus went into the temple.* Monday morning.—*And cast out all them that sold, &c.* And will He not one day cast out into outward darkness all those who have trafficked in things pertaining to God? Simoniacal presentations, exchanges, livings obtained by flattery, service instead of money: these being all profanations of the Church of Christ. —This could not be done without a miracle, i. e. without striking with a divine terror.

13. *Den of thieves.* And are all those thieves who take the Church's revenues without labouring for them?

15. *Children.* Παῖδας, signifying often servants and followers, or trail.

16. *Have ye never read, &c.?* It is plain from hence, and from many, even most Scriptures, that we ought to read the Old Testament with an eye to Christ and the New, as ever we hope to understand it.

Out of the mouth of babes, &c.; viz. that God by very unlikely means brings about matters to His glory.

19. How great is the patience of God, who has not blasted us for our unfruitfulness! may every Christian say, who reads this.

20. *When the disciples saw it*—the next morning; see *Mark* xi. 19, 20; viz. Tuesday morning.

21. *If ye—doubt not.* Μὴ διακριθῆτε; i. e. make no dis-

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tinction betwixt things possible and impossible, viz. with God, *Rom.* xiv. 23. CHAP. XXII.

Ye shall be able to do the most difficult thing in the way of your duty.

It was a saying among the Jews of their learned Rabbis that they could remove mountains of difficulties.

23. This was Tuesday morning.

25. *From heaven.* From God.

Why then did ye not believe him? For he testified of Christ, that He was the Son of God. *John* i. 34, and iii. 28.

27. *Neither tell I you by what authority I do these things.* Our Lord's answer convinced them of His authority, and at the same time of their own malicious ignorance.

28. To put them in mind of their impenitency, which John Baptist had endeavoured to cure them of in vain, He sets this parable before their eyes.

31. *Verily I say unto you*—The greatest sinners are in a fairer way of salvation than ye are.—*The harlots;* i. e. they that have been harlots, &c.

32. *In the way of righteousness.* Preaching repentance and obedience.

33. *Let it out to husbandmen.* This shews God's mighty favours to the Jews.

34. This shews that the whole dispensation of the Jewish religion was only to prepare that people for the reception of Jesus Christ.

41. This parable being indeed a prophecy, is exactly fulfilled, as the Jews themselves declared it ought to be. This should teach us not to despise the favour of the Gospel, lest we also be deprived of it.

43. *The kingdom of God;* i. e. the privilege of being God's Church.

A clearer manifestation of God, and of God's will to the world, and all the spiritual blessings that attend it. The kingdom of the Messiah.

To a nation; i. e. to the Romans, who, *Dan.* ix. 26, are called the future people, &c.

CHAP. XXII. These and the foregoing parables were most suitable at this time, just before Christ was going to be re-

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CHAP. XXII.

jected by them: He gives them sufficient warning (had they not shut their ears) of what would follow.

1. Tuesday before Good-Friday.

3. *His servants;* viz. the prophets, who all foretold of the Messiah, and particularly St. John Baptist had expressly invited the Jews.

7. *His armies.* That is—the Roman armies, they being in this service the forces of the Messiah.

Destroyed those murderers. God either sooner or later takes vengeance on such as despise His Word or persecute His ministers.

11, &c. These are the Gentile Christians; and this shews what they are to expect, if they do not live answerable to their profession.

17. *Tell us therefore what thinkest Thou?* As much as to say, for we are the children of Abraham, to whom and to his seed after him God Himself gave this land.

20. *Tertullian,* in his *Apologetic*[1], comments [on] these words thus: Seeing the superscription, without any further enquiry, saith, Render therefore unto Cæsar, &c.; viz. He did not bid them enquire what right Cæsar had to rule over them, &c.

21. Cæsar has the dominion over you, as is plain from this coin which he obliges you to take; therefore you are bound to pay him tribute, to honour and obey him. The Jews were indeed forbid, *Deut.* xvii. 15, to set a stranger over them for their king; but this did not forbid them from submitting to a foreign prince, who should conquer them.

The things that are Cæsar's; i. e. all the rights that belong to him as your sovereign prince, and which by the laws of nations is due to such, viz. so far as there is no encroachment made upon the sovereignty of God.

22. *They marvelled.* Thus the wickedness of the heart resists the light of the understanding.

35. *A lawyer;* i. e. an interpreter of the law of Moses.

37. *Thou shalt love the Lord thy God;* i. e. sincerely, from the bottom of the heart, and above all things else. *Hebraism.*

If an entireness of affection be suffered to go to any other person or thing, as wife, child, &c., this is spiritual

[1] [What is here cited has not been found in Tertullian.]

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idolatry; for which reason God so often crosses us, that we may return to Him with [all our hearts,] &c.

39. *Love thy neighbour as thyself;* i. e. love him as we ought to love ourselves.

43. *In spirit;* i. e. being inspired.

45. *How is He his son?* Intimating that He must be his son after an extraordinary manner, and not as the carnal Jews expected.

CHAP. XXIII. ver. 1. Wednesday, April 1.

2. *Sit in Moses' seat.* Succeed him in authority.

2, 3. Here Christ both shews the fallibility of the Church in matters of faith (which depends entirely upon the Word of God), and at the same time defends her authority in lesser matters. The Church governors were blind guides, a generation of vipers, &c., yet their commands (if lawful) were to be obeyed, but her members were not to believe as she would have them; for then they had never believed in Jesus Christ. Have any of the rulers believed, &c.[u]

3. *All.* Coloss. iii. 20.

Observe and do; i. e. provided it be agreeable to God's Word. *Matt.* xvi. 12. See *Mark* vii. 13.

4. *They bind heavy burdens, and grievous to be borne;* i. e. they expound the law in the strictest sense.

They themselves will not move, &c.; i. e. they will not take pains to practise them in the true and *moral* meaning.

5. *Phylacteries;* i. e. observatories; *Heb.* Tephillin; were four paragraphs of the law, written in two parchments. The paragraphs were these: first, *Exod.* xiii. ver. 3—10; secondly, *Exod.* xiii. ver. 11—16; thirdly, *Deut.* vi. ver. 4—9; fourthly, *Deut.* xi. ver. 13—21.

6. *The chief seats;* i. e. the seat or chair in which the teacher sat.

7. *Rabbi;* i. e. heads of sects, and authors of doctrines, and expounders of the law after some new and strict manner.

9. *Or,* Call no man among you father, &c. The Church is one family; God is the Father of that family.

11. i. e. He that for order's sake shall have the highest office, let him be most ready to serve.

[u] [The rest of this note has been crossed out.]

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CHAP. XXIII.

15. *Ye make him twofold more the child of hell than yourselves;* i. e. ye are so far from giving the true meaning and design of religion, and leading him to true piety, that ye corrupt, by false notions, his natural notions of good and evil.

17. *Ye fools, and blind;* i. e. what a senseless distinction is this.

23. N. B. This is to be understood *out* of the case of competition only; for the weightier are to be done first, when both cannot.

Faith; or, faithfulness; viz. toward God and man.—*These ought ye to have done, &c.;* i. e. these ought to be men's great concern, though the others in their due place ought not to be neglected.

24. *Which strain at a gnat, and swallow a camel.* Ye are scrupulous about trifles.

Our Lord alludes to a custom the Jews have of straining all the liquor they drink, for fear of flies, which they account unclean.

25. *Ye make clean the outside of the cup, but within, &c.;* i. e. ye are extremely concerned for outward ceremonies, while ye neglect inward purity of heart and real holiness.

26. *That the outside of them may be clean also;* i. e. that there may be an agreeable cleanness on both sides.

31. *The children.* The genuine offspring, and as ill as ever they were.

32. Let me tell you, (saith *Tertullian*, speaking to the Romans, *Apolog.* cap. 26,) [x] you had never reigned over the Jews, had they not filled up the measure of their sins by putting to death Jesus Christ, and sinning against all His calls.

35. There is one Zechariah, the son of Baruch, mentioned by *Josephus, de Bell. Jud.* lib. v. [al. iv.] cap. 1, [§ 4,] of whom he gives a great and good character, who was basely murdered in the temple, a little before the destruction of it. It is very probable that this is a prophecy of this good man's death, and God's revenge upon them for it. *St. Hierome, in*

[x] [Tertullian's words, in speaking of the Jewish people, are: "Romani .... nunquam dominaturi ejus, si non ultimo deliquisset in Christum."]

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loc., says, that in the Hebrew of this Gospel [y] it was Zacharias, the son of Jehoiada, (mentioned 2 *Chron.* xxiv. 20;) and it may be, when that Gospel was turned into Greek, the translators might have an eye to that Zechariah mentioned by Josephus. CHAP. XXIV.

36. *Generation;* or, nation. *Mr. Mede,* p. 920.

37. *O Jerusalem, Jerusalem.* This very tender complaint shews plainly, that such as perish, perish by their own fault.

38. *Desolate;* i. e. to be made desolate (*Dan.* ix. 26) when the Messiah was cut off.

39. *Ye shall not see Me henceforth, &c.* These words (in Mr. Mede's opinion) seem to point at the calling and conversion of the Jews, when they shall see Him whom they have pierced. *Zech.* xii. 10, &c.

Till ye shall say, Blessed is He, &c. Till ye shall own Me to be indeed the Messiah, even that Messiah whom ye expect to come with power and great glory.

CHAP. XXIV. ver. 1. *Jesus went out.* Wednesday evening before Good-Friday.

The temple. This temple destroyed, for the sins of this people; to take from them the occasion of continuing in Judaism.

2. See *Josephus, de Bellis Judæorum,* lib. vii. cap. 1. [§ 1.]

3. These are three very distinct questions. Answer to the first followeth to ver. 29; and ver. 36 begins the answer to the last.

There are three comings of Christ:—in judgment, to punish the Jews; in mercy, to set up His kingdom; and lastly, to judge the world in righteousness.

It is very remarkable, that in this very place where Christ sat when He delivered this prophecy, the Roman army first sat down when they besieged the city.

End of the world, or perhaps, of the final end of that wicked state in which the Christian world will be involved, when faith shall scarce be found, and when Christ will come to set up the Millennium.

6. *See that ye be not troubled.* While God governs the

[y] [St. Jerome says, "In Evangelio quo utuntur Nazaræni, pro *filio Barachiæ filium Joiadæ* reperimus scriptum;" in loc. Op. tom. vii. col. 190. D.]

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CHAP. XXIV.

world, we should not be disturbed. He will bring about His own work, and fulfil His promises.

12. *Iniquity*; i. e. persecution.

13. Here is the patience of the saints: *Rev.* xiv. 12.

15. *In*; or, about.

16. See *Josephus, de Bell. Jud.* lib. ii. cap. 5. [?]

17. The houses were flat at top, and the stairs on the outside, so that they might come down without going into the house.

19. *Woe unto them*; i. e. who through any impediment are hindered from making such a speedy flight, as that distress will require.

20. *Neither on the Sabbath-day.* Lest the superstitious Jews should prosecute them for a breach of the Sabbath. But the Jewish believers, even the apostles themselves, observed the law, and consequently the Sabbath, until the temple was destroyed.

22. i. e. Except that tribulation, by the providence of God, be soon over, few or none would escape destruction: but for the Christians' sakes God so ordered it, that the war and the taking of the city were shorter than could have been expected, to prevent the elect from falling into temptations which were above their strength.

24. Jesus Christ, knowing that the devil would attempt to seduce mankind, that we might not be ignorant of his devices, has given us this caution, that we may be upon our guard.

N.B. There is no distinction in the original betwixt *signs*, *wonders*, and *miracles*; the same words are used both for those done by false Christs and by Jesus Christ.

What use, then, are we to make of this caution? Why, we are to enquire whether their power be of God, and to bring their works and doctrines to the test of former revelations, which we are sure were from God.

False prophets. See *Josephus, de Bell. Jud.*, lib. ii. cap. 12. [al. 13. § 4, 5.]

Signs; i. e. of some invisible, supernatural power; viz. miracles.

24, 25. N. B. This forewarning had been to no purpose if, by due care, they could not have distinguished these

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false Christs and their miracles from the true Christ and His miracles.

29. *Immediately after the tribulation of those days;* i. e. at the end of the long dispersion of the Jews, *Mede*, p. 920, [that is] not yet ended, nor will be until the times of the Gentiles be fulfilled; i. e. either at the end of the four monarchies, or, "the end of the time, and times, and half a time."

29. See Mark xiii. 24; vid. Isa. xiii. 10.

34. *This generation;* viz. Gens Judæorum, non interibit, usquedum, &c. *Mr. Mede*, p. 919.

36. *My Father only*—and the Son, as God: for as, *Rev.* xix. 12, it is said that He, Jesus Christ, had a name which none knew, but He Himself, or He only, it must not be sure said that God did not know it.

39. *Knew not;* i. e. made no reflections, laid nothing to heart, "until [the flood came,"] &c.

40, 41. i. e. God, by extraordinary providences, shall save some from destruction, while others, in the same place and circumstances, shall perish.

48, 49. Here are three characters of a bad prelate: first, want of faith in the account he must give; secondly, imperiousness; thirdly, luxury, and following his corrupt inclinations.

CHAP. XXV. ver. 1—5. The bridegroom is Jesus Christ, the bride is His Church; the wise and foolish virgins are Christians in general; the oil is the fruit of faith and obedience, &c.

2. *Wise—foolish.* The first represent true believers; the other, false Christians, who neglect their duty.

4. *Took oil;* i. e. laid up in store for themselves a good foundation for the time to come.

6. *At midnight.* To shew that He will come when He is least expected.

13. *Cometh.* Whether to punish that people, or to judge the world.

15. *To every man according to his several ability.* For God, if men do not pervert His gifts and thwart His methods, will endue men with qualifications suitable to the offices He

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CHAP. XXV. calls them to, and call them to employments for which He has given them proper talents.

29. *Hath not;* i. e. hath not improved his talents. This shews that God never requires of men more than He has enabled them to perform.

40. *Inasmuch. Fr.* As often.—*My brethren.* Partakers of the human nature which I have taken upon Me.

41. *Cursed;* i. e. hated of God for your wickedness.

42, 43. Christ suffers His members to want, in mercy to them; and that others may have an opportunity of shewing their love for Him, and that we may make amends for our sins by our alms.

CHAP. XXVI. Lamy[1] assures us, from the Parisian Astronomer, that there was an eclipse of the moon the 14th of Nisan, or that very evening when Christ our Passover was sacrificed for us: it began April the 3rd, ten minutes before six in the even, and continued two hours and a half, during which time the Jews were eating the passover. *Bp. of Worcester's Letter.* [p. lxxiii.]

1. *When.* Which was most probably on Wednesday night, which began the 13th of Nisan.

2. To foretel this, to tell it with such sedateness, none but God—none but the Son of God—could do this.

6. This was six days before the passover. See *John* xii. 1.

7. This should have made Judas ashamed of his avarice.

8. *When His disciples saw it, they, &c.* When one of His disciples saw it, he had indignation.

10. How kindly does He resent and accept of this respect? And so does He the poorest services of His people, done out of respect to Him.

11. *Me ye have not always;* i. e. in My human nature; for, as God, He promised to be always with [them], even to the end of the world.

14. *Judas Iscariot went unto the chief priests*—being vexed at this reproof, and led by his own covetous temper. Thus the followers of perfidious Judas cause schisms and

[1] [Apparatus Chronologicus ad Comment. in Harm. Evang. par. ii. c. 2. § vi. p. 124. Paris, 1699.]

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troubles in the Church, being disgusted, reproved, or disappointed.

15. *What will ye give me?* See the sad effects of covetousness!

Thirty pieces of silver; i. e. three pounds fifteen shillings; the price of a servant. *Exod.* xxi. 32.

17. *The first day of the feast of unleavened bread.* This was on Thursday, the 2nd of April, and after sun-setting; for then began the 14th of Nisan, when (i. e. the day following, at three o'clock) the passover was to be killed.

18. *My time is at hand, &c.;* i. e. My death is so near, that I cannot observe the paschal sacrifice; I will therefore eat the unleavened bread and bitter herbs this night, at thy house, with My disciples. *Dr. Hammond,* [*Paraphrase in loc.*]

20. *He sat down: ἀνέκειτο*; He leaned down. He complied with the custom, though contrary to the first institution, *Exod.* xii. 11, for order's sake.

He sat down to eat the passover. But it does not follow that He did not change that posture when He instituted the Eucharist; when He sang an hymn; and when He poured forth the prayer, mentioned *John* xvii., which was made at that time.

21. *One of you shall betray Me.* This He foretold, that the world might see that He foresaw His death, and that He submitted to it out of choice.

24. *Woe unto that man by whom the Son of Man is betrayed.* This our Lord said not so much for the injury he did Him in betraying Him, as for the great injury he did himself.

25. *Thou hast said. Σὺ εἶπας. It is you,* you know it is so. *Matt.* xxvi. 64, compared with *Mark* xiv. 62.

28. *Which is shed;* i. e. He then, at that instant, gave His body and blood a sacrifice for the sins of the world. He then offered, as a Priest, Himself under the symbols of bread and wine, and this is the sacrifice which His priests do still offer. And let it be observed, that Jesus Christ did this before He was apprehended, when He was at His own disposal; it was then He offered Himself a sacrifice to God.

For many; i. e. for all nations; not as was the blood of the paschal lamb, which was shed for the Jews only.

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CHAP. XXVI.

29. *Of this fruit of the vine;* i. e. of the paschal cup: for He did eat and drink with them after He rose from the dead. *Acts* x. 41.

30. *An hymn;* viz. the 113th, 114th, 115th, 116th, 117th, and 118th Psalms, which were used to be sung on this occasion.

31. *All ye shall be offended because of Me this night;* i. e. that seeing Him taken as a malefactor, they would leave Him, and save themselves.

33. This confidence of St. Peter's was punished in His denial: without Me (saith Christ) ye can do nothing.

34. *Before the cock crow;* i. e. the second time, (*Mark* xiv. 30,) which was properly called cock-crowing, or just at break of day.

38. Having before His eyes the terrors of a present and unavoidable death; being assaulted also by him that had the power of death, i. e. the devil, who no doubt strove with all his might, when he was going to be dispossessed, &c.

39. *Fell on His face.* Shall a sinner after this think any posture too humble or troublesome?

If it be possible—according to the methods of Thy providence.

40. *What, could ye not watch with Me one hour?* viz. you that could die with Me; intimating to Peter, that he did not know his own weakness.

41. *Watch and pray.* This is the source of all our strength.

The spirit indeed is willing, &c.; viz. notwithstanding your promises, (ver. 33, 35,) your nature will betray you to fall, without you beg God's assistance.

45. *Sleep on now, and take your rest;* or, do ye now sleep, and take your rest?

47. He that does not tremble at this, does not consider the wickedness of the heart of man.

49. Jesus suffered this traitor to kiss Him. Will not this condemn [those] who cannot bear the presence of even a repenting enemy?

52. *Put up again thy sword.* Jesus Christ will not be defended by an arm of flesh.

[1] &c., MS. *They that take the sword*—without authority, "shall[1] [perish with the sword."]

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53. *Twelve legions of angels*, instead of twelve disciples; that is, seventy thousand, viz. as great a number as I shall desire. CHAP. XXVII.

64. *Thou hast said.* I am what thou hast said. *St. Mark* xiv. 62.

Nevertheless, though I stand here as a criminal, *hereafter shall ye*[8] [*see the Son of Man—coming in the clouds of*[8] &c., MS. *heaven;*] i. e. what was promised of the Messiah, *Dan.* vii. 13, 14, shall have its completion in Me.

65. *Rent his clothes.* Though expressly forbidden, *Levit.* xxi. 10. See *Dan.* vii. 13, 14, and the true reason why the high-priest rent his clothes.—*He hath spoken blasphemy.* He therefore understood Him of such a Sonship as argued a Divinity, a being equal with God; and Christ does not deny it.

66. *He is guilty of death.* Can we, after this, complain of the injustice of human judgments with relation to ourselves?

67. These are indignities which the followers of Christ think they have a right never to forgive.

74. A sad instance of human frailty; so that the best intentions without the grace of God, which we must pray for, will end as the zeal of this disciple did.

75. *Remembered;* viz. after the Lord had turned and looked upon him with His salutary grace. *Luke* xxii. 61.

CHAP. XXVII. ver. 1. *When the morning was come.* Friday, i. e. at, or soon after, sun-rising.

2. *Delivered Him to Pontius Pilate.* The power of life and death being before this time taken away from them.

3—5. How careful should Christians be to avoid a condition so dreadful; for this must be the state of every one who ventures to provoke God till He pursues them with vengeance.

N. B. A man may see his sin, abhor it, confess it, and yet be a false penitent, as Judas was.

4. *What is that to us?* Those who draw men into sin seldom trouble themselves to recover them out of it.

7. *Strangers;* i. e. Jewish strangers.

9. *Jeremy.* The word Jeremy is not in some copies, nor

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CHAP. XXVII.

in the Syriac version, *Demonstration of the Messiah*, p. 200[a], but *Ζρίου*, an abbreviation of *Ζαχαρίου*.

See *Zech.* xi. 12, 13; where the person prized is the Lord God, the Shepherd of Israel, &c. So that this Jesus whom they prized and crucified is God, the God of Israel; which surprising harmony betwixt the Old and New Testament shews that they were both by the same Spirit written.

11. *Thou sayest;* i. e. it is as thou sayest: thus are we bound to profess the truth when called to it, at the peril of our lives.

N. B. Our Lord acknowledges the authority of God even in this wicked judge.

12. *He answered nothing.* Because He knew that truth was not the thing they sought by asking questions.

18. *Envy.* Since envy is a vice which put Jesus Christ to death, how watchful should all Christians be against every degree of that sin.

23. *Let Him be crucified.* Strange blindness! But after all, they were our sins which thus cry out through the mouths of these men.

25. *His blood be on us, and on our children.* And so it is to this very day, and will be till their conversion: *Joel* iii. 21.

In imitation of their manner of pronouncing sentence upon a malefactor, Thy blood be upon thine own head.

N. B. This blood was required of them at the very time they imprecated this curse, viz. at the Passover, when their city was besieged, and so many thousands destroyed.

26. *He delivered Him to be crucified.* This was about eight in the morning.

27—29. *St. Matthew* relates all these things together; but it appears, from *John* xix., that these things were done before Pilate condemned Him.

31. *Mocked Him.* Let those that now so use Jesus Christ, and make Him, His religion, and His ministers the subject of their raillery, remember the judgments that befel this people for so doing.

35. *And they crucified Him.* This was at nine of the clock.

43. See the just judgment of God upon this people; that

[a] [Part ii. p. 75. ed. fol. 1726.]

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they should say the very words which the Psalmist said should be spoke to Him whose hands and feet should be pierced; and yet they could not see that this prophecy was now in fulfilling.—*If He will have Him. Fr.* If He love Him.

44. *The thieves;* viz. one of them.

45. *From the sixth hour—unto the ninth;* viz. from noon till three o'clock. *Phlegon,* in his fourteenth book [b], relates, that in the fourth year of the 102nd Olympiad, which was the year of our Saviour's passion, there was the greatest eclipse of the sun that ever was known, the face of the heavens being covered with darkness for the space of six hours, so that the stars were seen. Now this could be no natural eclipse, for the moon was at full, as it must be at the time of the Passover.

50. *Yielded up the ghost*—and so made His death a voluntary sacrifice.

At three o'clock, which was the hour of prayer, and the time of the evening sacrifice; and the very moment they began to sacrifice the paschal lamb.

52. But this was not till after Christ's resurrection; Christ being the first-fruits of them that slept. 1 *Cor.* xv. 20, 23.

54. *Truly this was the Son of God;* i. e. He was, what the Jews had condemned Him for saying, viz. the Son of God, and consequently the Messiah.

55. *Ministering unto Him;* i. e. of their substance.

62. *The next day;* viz. the morning of the Sabbath.

65. *Ye have a watch;* of your own; very probably the same which they had sent with Judas to take Him.

See *Acts* v. 26; from which it is plain they had officers and soldiers of their own.

66. So that very much contrary to their intention, they give us a firm proof of His resurrection. God so overruling the designs of men.

CHAP. XXVIII. ver. 1. *In the end of the Sabbath.* After the Sabbath; for so *St. Matthew* explains himself: "as it began to dawn towards the first day of the week."

[b] [Ap. Eusebii Chronicon; Olymp. 102. 4.]

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CHAP. XXVIII.

7. *Into Galilee.* Where Christ had the greatest number of disciples.

18. *All power;* i. e. all spiritual power, relating to His spiritual kingdom the Church. *Ephes.* i. 22; which power He delegated to His apostles, *John* xx. 21; and the apostles to the bishops, their successors: *Titus* i. 5.

19. *Go ye therefore, and teach all nations, &c.* Here is a commission independent of the world, and which cannot be made subject to any other authority.

Mankind were to be regenerated by the same God, Father, Son, and Holy Ghost, by whom they were at first created: *Gen.* i. 26.

Christian baptism has plainly a relation to the baptism of Jewish proselytes, who renounced idolatry, promised to observe the law, to worship the true God, and to keep His commandments.

20. *I am with you.* I, that is, Jesus to whom all power in heaven and earth belongs.

I am with you, i. e. with you and your successors.

With you; i. e. I promise My assistance in all difficult cases. All spiritual authority to be executed in the name of Christ.

The validity of their offices does not depend upon their personal holiness or qualifications: "It is not by our own holiness we have made this man whole." [Acts iii. 12.]

Lo!—The world shall see it.—*To the end of the world.* So long, therefore, there must be a visible Church.

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THE GOSPEL ACCORDING TO

ST. MARK.

JOHN MARK writ this Gospel (which is an abridgment of *St. Matthew's*) by *St. Peter's* direction, (for it is called St. Peter's Gospel by *Tertullian*[a],) about A.D. 45. *Marshal*[b].

CHAP. I. ver 1. *The beginning of the Gospel.* Which began with the preaching of *John Baptist.* CHAP. I.

2. *The prophets;* viz. Malachi and Isaiah.—*Before Thy face. Mal.* iii. 1, N.B. it is said, "before *My* face;" that is, before the face of God; and in *Isa.* xl. 3 it is called "an highway for *our God.*" By which wonderful harmony it appears that this Jesus Christ, whose forerunner was *John Baptist,* is, with the Father, *the One God.*

Prepare Thy way before Thee. Alluding to the manner of mending the high-ways where princes are to pass.

4. *The baptism of repentance;* viz. baptism accompanied with repentance; for he baptized none who did not confess their sins.

6. *Camel's hair, &c.* The coarsest clothing.—*Did eat locusts, &c.;* i. e. such food as the wilderness afforded.

9. *In those days.* Ær. Vulg. 30, and the 33rd of the true age of Christ.

Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. Jesus Christ condemns in this the state of those that will not go out of their houses to have their children baptized, when He went from one province to another.

15. *The time is fulfilled;* viz. for the coming and cutting off of the Messiah. *Dan.* ix. 24.

[a] [Adv. Marcion. iv. 5.]

[b] [Benj. Marshall, Tabulæ Chronologicæ; ad Ann. Christ. 45. Oxford 1713.]

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CHAP. I. *The kingdom of God is at hand;* i. e. a new economy different from that of Moses.

16, 17. He made choice of such as these, who had neither learning, authority, nor riches, that the power might appear to be of God, and not of man.

20. It is a great happiness to have but a few things to leave when God calls us.

24. *The Holy One of God;* viz. the Most Holy, as He is called, *Dan.* ix. 24.

26. *Torn him;* or, put into convulsions.

29. *The house of Simon and Andrew;* viz. the house of a poor fisherman; which should shame those who despise everything that is mean.

34. *Suffered not the devils to speak.* For He needed not their testimony.

44. *Shew thyself to the priest.* To convince the Jews that He did not despise their law, while it was in force; and to convince the priests that a real miracle was done. And Jesus Christ was not willing His mighty works should make too great a noise; probably lest they should take Him by force, and make Him a king, i. e. attempt to do it, and for that purpose raise tumults, &c.

CHAP. II. ver. 1. Ær. vulg. 31. Christ's true age 34.

2. *The word;* viz. the Gospel, the Word of God.

5. *Thy sins be forgiven thee.* Forgiveness of sins is the first thing we ought to ask of God, because it is the source of all the infirmities of the body, and of all other evils.

8. *Why reason ye these things, &c.?* Observe the spirit of meekness with which He reproves their perverseness.

9. i. e. By visible miracles Jesus Christ makes known those that are invisible.

10. N.B. *The Son of Man.* Our Lord here asserts that He had power to forgive sins, not only as He was the Son of God, but as He was *a man;* and so after His resurrection, He gave the same power to men, viz. to His apostles, *John* xx. 21—23; and afterwards to them and their successors, to seal their pardon upon their true repentance.

20. *Then shall they fast.* Here is an express command for fasting.

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23. N.B. Christ was now in Galilee, though it was about the time of the Passover: so that He could not be at Jerusalem this Passover; for, corn being ripe, it was in harvest, which always began the 15th of Nisan. CHAP. III.

26. *In the days of Abiathar the high-priest.* About the time of Abiathar: ἐπὶ Ἀβιαθαρ, *Matt.* i. 11. Several persons were at the same time called the high-priest. *Joseph. Antiq.*, lib. vii. cap. 11. [§ 1, 6.] N.B. Abimelech was this Abiathar's father.

The Evangelist speaks according to the way used when he writes, when more are called high-priests than he who was strictly so called. Abiathar was the son of Abimelech, in whose high-priesthood this was done. Thus we have two high-priests mentioned [*Luke*] iii. 2.—*Shew-bread;* or, the bread which was before the Lord.

27. *For man;* i. e. for his benefit, that he may rest from his labours, and take care of his eternal welfare; that the servant might not be oppressed, nor the beast over-wrought. So that the end of religion is always to be considered.

Therefore the Son of Man is Lord also of the Sabbath; i. e. hath power, as He is the Messiah, to dispense with the rigorous observation of the Sabbath.

CHAP. III. ver. 1. Ær. vulg. 31. Christ's true age 34.

4. *To do evil;* i. e. to neglect doing good when in one's power.

To kill; or, to suffer to perish.

12. *That they should not make Him known.* Lest the Jews, who then looked for a temporal deliverer, should have raised a rebellion on His account.

14. *He ordained twelve;* i. e. that He might instruct them, as He did *Matt.* v., vi., vii., till He should send them forth to preach, &c.

15. It is here to be observed, that our Lord gave His apostles power to heal sicknesses even before His resurrection; after which He gave them power to remit sins, to bind and loose; so that this power here must be different from that, and that more than the power of healing diseases.

19. *Iscariot;* i. e. the purse-bearer.

We are taught by this to separate the personal vices of

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CHAP. III. ministers from the authority of Christ; and to submit to Christ in the most unworthy of His ministers.

21. *To lay hold on Him.* *Κρατήσωσιν αὐτόν*; i. e. *ὄχλον*: they went out of the house where Jesus then was, to stop the multitude, and to tell them that He fainted for want of meat.

He is beside Himself; *Ἐξέστη*; He fainteth. *Gen.* xlv. 26; *Josh.* ii. 11; *Isa.* vii. 2.

22. *By the prince of the devils casteth He out devils.* A minister of Christ, who undeservedly labours under calumnies, ought to rejoice in that he so far resembles his Master.

26. *If Satan rise up against himself*—in confirmation of a doctrine which must destroy his kingdom, how can his power long continue?—*Hath an end;* or, his end is near.

27. *No man can enter into a strong man's house, and spoil his goods, except, &c.* If I were not assisted by a power above the devil, who reigns in the world as in his own house, I could not bind him.

29. Because to call Christ a dealer with the devil is to resolve to have no Saviour.

30. This shews, that this sin was the accounting Christ an impostor, and His miracles the work of evil spirits.

CHAP. IV. ver. 1. *He began again;* i. e. He continued to teach.

Will any minister of the Gospel after this think scorn to preach to poor people, and be ambitious of preaching to the great?—He will find fewer good hearers if he be.

2. *By parables;* i. e. by way of comparison or similitude.

4. *By the way-side*—where it never entered the earth at all. Some regard not the Gospel when it is preached to them.—*The fowls of the air;* i. e. the prince of the air, and his spirits.

5. *Because it had no depth of earth.* So some, for want of resolution and constancy, soon forget what they have heard and embraced.

7. *Yielded no fruit;* i. e. the Gospel, though preached and received, produced no real fruits of holiness and substantial piety.

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11. *Them that are without;* i. e. such as are not truly My disciples. CHAP. V.

12. *That.* *"Iva*; yet so as (or, because) seeing they see, and not perceive; and hearing they hear, but not understand. H. R.

They are afraid of seeing the truth, lest they should be obliged to forsake their sins, and be converted, &c. See Mark xiii.

16. *On;* or, being [stony ground.]

20. *On good*—being good ground.

24. *Take heed. Fr.* Take good heed to, so that My words may not be spoken in vain.

With what measure, &c.; i. e. according to the *measure* of your attention, and care to profit by hearing, shall your profit and the measure of the future grace which God shall give you be.

i. e. The more attentive ye are to what ye hear, the more ye shall profit by hearing.

25. *For he that hath;* i. e. hath made use of God's preventing grace.

To him shall be given; viz. more grace.

31. *Is less;* i. e. one of the smallest.

32. *It groweth up.* So the Gospel shall increase incredibly.

33. *As they were able to hear it;* i. e. He discovered the truth by degrees, as they were able to bear it.

37—41. This is given as a proof of the great God, *Psalm* lxxxix. 8, 9, cvii. 25, &c. (which see,) "who ruleth the raging of the sea, &c." So that Jesus Christ, together with the Father, is the God of Israel.

CHAP. V. ver. 2. *St. Matthew* saith there were two, and so there were; but one of them being possessed with a legion of unclean spirits, and having been bound with chains to no purpose, *St. Mark* takes notice of him only.

3, 4, &c. As deplorable as this man's condition was, that of sinners is worse; they are governed by devils, which lead them captive to the destruction not only of body, but of soul.

We have reason to bless God that this power of the devil is restrained by the coming of Jesus Christ, and where His

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CHAP. V. Gospel is received: and how wicked are they who would bring us back to infidelity, and consequently to the devil's power again!

5. Uncleanness is a spirit that gives a man no rest night or day.

7. *Torment me not.* Whoever is possessed by such a spirit, dreads to be cured, to be dispossessed.

9. *Legion.* Uncleanness is so linked with other vices, that it may be called a legion: perjury, lying, injustice, intemperance, murder.

13. *Jesus gave them leave;* first, that it might appear that the man was really possessed;—secondly, that the devils had no power but by permission;—and thirdly, that the world might learn what power these evil spirits have to do mischief, when they have leave from God.

17. Woe be to those people that are weary of them that would do them good, and would deliver them from the devil.

18. *Prayed Him that he might be with Him.* Fearing, perhaps, the return of the devil and of his disorder, when once his Deliverer was at a distance.

39. *The damsel is not dead, but sleepeth;* i. e. she is not dead for good and all, but shall as surely live as if she were only asleep.

43. *Something should be given her to eat.* To convince them that she was perfectly recovered, so as to be able to eat as when well.

CHAP. VI. ver. 1. *His own country;* i. e. Nazareth, where He had been brought up.

3. *Were offended at Him.* Were ashamed to follow Him. —Thus this degenerate age treats the Gospel; so that if God deprive us of it, it is what we have deserved, and may expect.

5. *He could there do no mighty work.* He would not, He could not think fit [to do any mighty work there.] *Gen.* xix. 22; *Matt.* ix. 15; *Jer.* xliv. 22. Thus wicked men deprive themselves of the grace of God, and yet complain for want of strength.

8. *Save a staff only.* No, not a staff; but go just as they

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were; both to teach them from the beginning to rely upon Providence, and because their mission was but short.

12. *That men should repent.* Shewing plainly that men must forsake sin, which is against reason, before they can receive the Gospel.—Not one word of absolving, this power not being given till after the resurrection: so that these were distinct powers.

15. *It is Elias;* viz. whom Malachi had foretold should appear.—*A prophet.* The prophet whom God had promised by Moses.—*As one of the prophets;* or, even as one of the prophets; i. e. the ancient prophets.

16. Though Herod was of the sect of the Sadducees, who did not believe a resurrection, yet his guilt made him forget his principles. This shews that wicked men have no settled foundation whereon to build.

20. He kept him prisoner, or kept a watchful eye over him; and when he heard him he was perplexed, though he heard him peaceably.

23. N. B. That whole kingdom, the half of which he swore to give to this loose girl, was by the emperor taken from himself.

28. The Jews, who owned John to be a prophet, should not have been offended at the death of Christ, as if that had lessened His character.

37. *Two hundred pennyworth;* viz. five pounds four shillings and twopence.

49. *Cried out*—to God in prayer.

56. The same power, had we but faith to depend on Him, and diligence to apply to Him, is still able and ready to heal all the disorders of our souls.

CHAP. VII. ver. 4. The law did not require these niceties, (ver. 8,) that a man should wash himself so often, where the touching an unclean thing was involuntary, but only where it was done out of carelessness or disrespect to the law of God.

9. *Full well;* or, finely, ye reject.

10. *Let him die the death;* i. e. let him surely die.

Can there be a greater proof of the corruption of nature, than the necessity of so severe a law, to keep men from being so unnatural as not to love and help their parents?

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CHAP. VII.

15. This is a rule of Christian liberty and of great importance; ver. 16, "If any man," &c. It shews us that the heart is the source of all evil, and therefore to be first taken care of. Not that intemperance or disobedience to the laws of the Church for fasting, or offence given to a weak brother, are no sins; but to teach us to take care of the heart.—*Defile him;* i. e. Make him a sinner in the sight of God.

23. *Evil things;* i. e. evil in their own nature: as opposed to eating with unwashen hands.

27. The faithfulness of Christ to the Jews, notwithstanding their ingratitude, should teach Christian parents not to wrong their children of what of right belongs to them, through a partial fondness of one before another.

31. Observe the charity of the Lord Jesus. He took this journey, as it should seem, purely on the account of this poor Gentile, to give her an opportunity of shewing her exemplary faith, &c.

37. *He hath done all things well.* Christians are apt to admire the astonishing works of Christ, without considering that the end of them was to establish the truth, to confirm our faith, and to lead us to obey His laws who is God omnipotent, who maketh the deaf to hear, &c.

CHAP. VIII. ver. 7. *Set them also before them. Fr.* Distribute them also among them.

11. *A sign from heaven.* Intimating that His miracles, being all wrought on things below, were no infallible sign of heavenly authority.

12. *And He sighed deeply.* Knowing their hypocrisy, and that they did not desire to be convinced. This is God's way. The many miracles already done did not affect them, and He would not[1] [satisfy them further.]

[1] &c., MS.

There shall no sign be given to this generation. Let us follow this example of our Lord, never to dispute and offer reasons to people who are resolved not to believe; and who only dispute and ask for further proofs, that they may take occasion to find flaws, if possible, in the proofs which God has given, &c. Jesus Christ leaves them to themselves, ver. 13, and so should we. "He that will do His will, shall[2] [know

[2] &c., MS.

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of the doctrine, whether it be of God, or whether I speak of Myself,"] that is, those whose desire is to be convinced, God will touch their hearts, and enlighten their minds with saving truth; but to argue with men who slight the plainest proofs, is to lay a stumbling-block, as if the Christian religion wanted proofs. CHAP. IX.

15. *Beware of the leaven of the Pharisees, &c.* Take heed of hypocrisy and infidelity, of being satisfied with a formal religion, or with having none at all.

N.B. These Herodians, (as appears from *St. Matthew,*) were the same with [the] Sadducees.

The leaven; i. e. the principles of these two sects, which like leaven corrupt the manners of men.

21. *How is it that ye do not understand?* It is plain from hence, that there is need of something more than miracles to make men understand.

26. *Nor tell it to any in the town.* These people not being disposed to consider the tendency of His miracles.

29. *The Christ;* i. e. the expected Messiah.

32. *Openly.* Plainly; to repress their too eager expectations of a worldly deliverer.

36. No man will purchase an empire at the price of his life; and yet men will purchase a little money, a poor estate, a short pleasure, at the price of their souls!

38. *Adulterous and sinful generation;* viz. a generation which have not imitated the faith and virtues of their forefathers; but like bastard children have followed their own wicked inclinations.

CHAP. IX. ver. 1. This first verse belongs to the foregoing discourse.

10. *What the rising of the dead should mean;* i. e. what He meant by His rising from the dead; for the Jews knew very well in general what the resurrection meant.

13. *And they have done unto him whatsoever they listed.* These words are in a parenthesis in many MSS.—*As it is written of him*—i. e. as it is written of him, that he should come, viz. preaching repentance.

15. *Amazed.* Very probably for that His face did shine after His transfiguration, as Moses's did.

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CHAP. IX. 17. *A dumb spirit*, viz. a spirit that makes him dumb. A certain proof of original sin; for by a just God none are punished but such as deserve it. He was possessed from a child, ver. 21.

24. *Help thou mine unbelief;* i. e. let your goodness supply what I want, in such a faith as you require.

25. *I.* Ἐγώ. Since you would not be commanded by My disciples, *I* command you now to be gone.

The mischief which the devil does *not* do, is a proof that he is under the government of God, who permits him to go so far and no farther.

37. *Not Me.* Not *only* Me.

38. *In Thy Name;* i. e. in the Name of Jesus the Messiah.

We forbad him. This was an indiscreet zeal for Christ, arising from emulation.

39. i. e. Can be an enemy to that Name by which He casts out devils.

Hence it follows that none can work a miracle in the Name of Christ who is an enemy to Him: and no miracle which is not wrought in His Name is to be minded. This is the rule under the Gospel: as *Deut.* xiii. 1—3 was the rule under the law for discovering false miracles from true.

This should teach us not hastily to reject any that profess to be Christians.

41. i. e. Whoever does anything towards promoting the truth and honour of God, he shall certainly have a suitable reward.

43. Every employment of the hands, whereby a livelihood is gained, is to be laid aside, if there be anything in them which may hinder a man's salvation.—*Hell.* Gehenna: [so ver. 45.] [c]

44. *Hell-fire.* Gehenna: [so ver. 48.]

45. *Thy foot.* All commerce with the world, all occasions of falling.

46. *Their worm dieth not.* And how intolerable must this be to a man who had so many graces vouchsafed him, and lost them all for a moment's pleasure.

47. *Thine eye.* All criminal use of any of our senses.

[c] [The word Gehenna is written at each of these places.]

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49. *Every one;* i.e. every man who offers himself up to God. CHAP. X.
Non frustra dicit Dominus, Omnis homo igne salietur, &c., sed ad disciplinæ in omnem hominem qui se in victimam offert Deo extendendæ necessitatem agnoscendam.

Let him be never so honourable a member—eye, hand, or foot,—he must submit, lest the whole body (or Church) suffer for it.

50. N. B. This and the preceding verse may be best understood of Church discipline. Vide *Paræn. ad Eccles. Angl.* § 45.

CHAP. X. ver. 3, 4. The true way to confound innovators is to put them upon proving their tenets from Scripture.

11, 12. This shews that the laws of marriage are inviolable, and concern the man as well as the woman; and that nothing but adultery can justify a divorce, and the liberty of marrying again.

12. *Put away;* or, forsaketh.

14. *Forbid them not.* Therefore to offer them to God in baptism cannot be displeasing to Him.

The kingdom of God; i. e. the Church of God; which consisted of children as well as grown persons.

The Christian childhood consists in having no more ambition, pride, impurity, resentment, craft, covetousness, and knowledge of evil, than children.

15. *The kingdom of God;* i. e. the Gospel.

As a little child; i. e. with a disposition to learn, without opposing our own reason, &c.

16. *Blessed them.* N. B. Children are as much passive in baptism as in receiving a blessing.

21. *Go thy way, sell whatsoever thou hast, and give to the poor;* i. e. Bid adieu to all self-enjoyments, &c. So that this command obliges all rich men, as well as this man.

It is said our Lord loved him for his virtuous disposition; He would not therefore have sent him away sorrowful, by making the terms of his salvation harder than those of all Christians; who are therefore all bound to renounce the world, as much as if they had sold all.

We see from hence, that one irregular inclination in the heart will hinder true conversion.

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CHAP. X. 25. *Than for a rich man to enter into the kingdom of God.* And consequently for a rich man not to trust in riches.

27. *With God all things are possible,* i. e. by the grace of God, a man may either renounce the world, or have riches without trusting in them; but without that he cannot possibly do it.

29. *Or wife.* N.B. This is not found in some ancient MSS.

30. *With persecutions.* In the midst of persecutions; which *St. Mark* seems to have added, to give them a right notion of the kingdom of heaven, that it was not to be a temporal kingdom.

32. *They were amazed;* viz. seeing Jesus positively resolved to go to Jerusalem, where He had told them He was to suffer.

33, 34. The exact accomplishment of all these prophecies is a full proof of the divinity of Christ, and of the Christian religion.

Our Lord being so very particular in the circumstances foregoing His Passion, should, one would have thought, have prevented any doubt of His resurrection; but they laboured under great prejudices, which we are freed from.

37. *In Thy glory;* i. e. in the glorious reign of the Messiah, which we all look for.

40. *Is not mine to give.* And yet our Lord declares expressly, that all power is given Him both in heaven and in earth. The meaning then is—that He doth nothing separate from God His Father.

42. *They which are accounted;* i. e. viz. worthy.

45. *Not to be ministered unto, but to minister. Fr.* Not to be served, but to serve.

CHAP. XI. ver. 1. *When they came nigh to Jerusalem.* This was on Palm-Sunday.

6. *And they let them go.* So that the wills of men are less in their own power than in that of God.

10. *Hosanna. Fr.* Salvation and glory.

11. *When he had looked round about upon all things*—to see what was amiss, that He might set it right the next day.

He went out; viz. that He might not be shut in the city

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in the night, and put to death before the appointed time. *Luke* xxi. 37. CHAP. XII.

If haply he might find, &c. This is said of God, and so no objection against the divinity of Christ; *Isaiah* v. 2.

This should put us upon thinking of that day when Christ will come to see what fruit we have brought forth during the time of our lives, which is the time of fruit.

And when He came to it, He found nothing but leaves. If these words be read with a parenthesis, (as is often used in Scripture; *Mark* xvi. 3, 4, and *Josh.* xxiv. 26,) the sense will be this: He saw leaves, and might expect fruit, for the time of gathering was not yet come.

For the time of figs was not yet. For where He was it was [not] the time of figs, *R. H.* *Καιρὸς σύκων.* It was not fig time, or the gathering time of that sort of fruit. *Matt.* xxi. 34; *Mark* xii. 2.

16. This should put Christians in mind of the severity with which Christ will treat the living temples, if we profane them by our vices.

19. *Even;* viz. Monday even; before His Passion.

25. *When ye stand praying;* i. e. when ye are praying to God.

Forgive; i. e. let your prayers be made in the spirit of love.

27. i. e. Tuesday morning.

29. Our Lord's answer might have convinced them that their ignorance was wilful; no doubt it was designed to do so.

31. *Why then did ye not believe him?* For he testified of Christ that He was the Son of God. *John* i. 34, and iii. 28.

33. Men make themselves unworthy of satisfaction and the truth, who seek it not in order to embrace, but to oppose it. See *Matt.* xii. 39.

CHAP. XII. ver. 1. Tuesday before His Passion.

7. *Come, let us kill him, and the inheritance shall be ours.* And this is the way still which wicked men take with Christ's ministers: let us make them contemptible; let us destroy the order; and then we can do what we please with the Gospel and Christianity too, and set up a religion of our own making.

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CHAP. XII.

13. *To catch Him in His words;* viz. that since they durst not, (for fear of the people,) openly put Him to death, they might have matter of accusation against Him before the Roman governor.

14. *For Thou regardest not the person of men, &c.;* i. e. that you regard the very truth in all your words and actions, let what will be the consequence.

15. *Why tempt ye Me?* i. e. lay snares for [Me]?

18. *No resurrection.* No future state.

25. *As the angels which are in heaven;* who, not being subject to death, have no need of marriage to preserve their kind, and are free from those sensual inclinations to which we are now subject.

29. *One Lord;* or, the only Lord.

31. *Thou shalt love thy neighbour as thyself*—desiring for him a freedom from the same evils, and a share of the same good we wish ourselves.

33. *Burnt-offerings and sacrifices.* Which God delighted not in for themselves, but as, &c.

34. *Thou art not far from the kingdom of God.* You do not want much of being a true Christian.

35. *Scribes;* viz. the interpreters of the law.

40. *Greater damnation;* viz. double punishment at God's hand.

44. So that the offerings of the poor, when done out of a principle of piety and charity, are as acceptable to God as the greatest gifts.

CHAP. XIII. ver. 2. *There shall not be left one stone upon another.* This was fulfilled by Titus, about forty years after. See *Joseph. de Bell. Jud.*, lib. vii. cap. 1. [§ 1.]

5. *Deceive you*—with the hopes of a temporal kingdom.

9. *Take heed to yourselves.* Not that you may avoid persecutions, but that you bear them like Christians, and in the Spirit of Christ.

11. *Take no thought;* i. e. be not concerned.

12. i. e. they will mortally hate those that preach or profess a doctrine which opposes their lusts.

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14. *But when, &c.* Now, as to the signs, when [ye shall see,] &c.—*Where it ought not;* i. e. in the holy Temple.

17. *Woe unto them;* i. e. who through any impediment shall be hindered from making great haste.

21. i. e. If any shall pretend that the Messiah is come in this or that place, to deliver the Jewish nation from their miseries, and from the power of the Romans, ["believe him not."]

22. *To seduce, if it were possible;* i. e. they will do all they can to seduce them. *Even the elect;* i. e. those that sincerely believe the Gospel, which yet may fall; and therefore, ver. 23, He saith, "Take ye heed," &c.

24. *After that tribulation;* i. e. immediately after the long dispersion; not the destruction of Jerusalem, which was but the beginning of their tribulation or distress. *Luke* xxi. 23, 24. *Mede,* [Epist. xii. § 1.] p. 920.

27. N.B. As all the other things which our Lord foretold are already exactly fulfilled, so we have reason to believe these, which concern the last judgment, the punishment of the wicked, and the care God will take of the righteous, will likewise be made good.

May not this intimate to us, that the souls of the righteous are disposed of according to the degrees of purity, in the several regions 'twixt heaven and earth, till the general resurrection?

32. *Neither the Son.* So as to make it known. See 1 *Cor.* ii. 2. "I determined not to know;" i. e. not to teach.

See *Gentleman's Religion,* part ii. p. 117[d].

Viz. As He is the Son of Man, for as Son of God He knoweth all things, *John* xxi. 17; but as Son of Man He increased in knowledge, stature, &c.

34. *For the Son of Man,* in His dealings with men, "is as a man taking a far journey."

Thus Christ, having, in His Gospel, set every man his duty, expects, whenever He calls us to an account, to find every man employed in his proper business.

34, 35. A text in time of a sickness, or funeral, &c.

36. *Suddenly;* i. e. unexpectedly.

37. *Unto all;* viz. to all men and all ages.

[d] [Fifth ed., 1726. By Edward Synge, (Abp. of Tuam.) Published anonymously.]

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CHAP. XIV.

CHAP. XIV. ver. 2. *Not on the feast-day, lest there be an uproar of the people.* Yet God, who governs all events, and who, designing to substitute the true Paschal Lamb in the room of the figurative now to be sacrificed, permitted Judas to make them an offer of delivering Him into their hands, insomuch that now they changed their purpose, and they resolved to put Him to death, though on the feast-day.

3—9. This was on Palm-Sunday eve, viz. six days before the Passover. It is here set down by way of a parenthesis, because of the bargain which Judas made with the chief priests; for Christ's rebuke put him upon that cursed business, and so *St. Matthew* and *St. Mark* give us the whole account together, of the motive here, and of the bargain which he made afterwards; but *St. John*, chap. xii., sets this in its right time and place. See John xii. *

Brake the box. Συντρίψασα: she shaked it.

12. This was Thursday evening, April 2nd, after sunset, when began the 14th of Nisan, on which the Passover was to be killed, viz. at three the day following.

13. *Bearing a pitcher of water.* It was the manner of the Jews, on the 14th of Nisan, after sunset, to fetch in water with which to prepare azymes the next day.

19. *One by one*; i. e. the eleven.—*Another*; i. e. Judas Iscariot; but not sorrowful.

21. *Goeth*; viz. out of this world, or to death, as, &c.

22. *And as they did eat*; or, when they had eaten.

As the Paschal Lamb has hitherto put you in mind of your deliverance out of the bondage of Egypt, so let this sacramental Bread and Wine be to you a memorial of My death, and that I now give Myself for your deliverance from a greater bondage than that of Egypt.

23. *They all drank of it.* Even Judas himself.

30. Jesus Christ knew the very manner and time of his fall; but He permitted it, to convince him, and us in him, that we are capable of falling when we least suspect it.

33. *Peter, and James, and John.* These three were witnesses of His highest glory while on earth, (at His trans-

* [There is also the note, "This was six days before the Passover. See John xii. 1. N.B. This was the occasion of Judas his undertaking to betray Him."]

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figuration,) and here of His lowest humiliation.—*Sore amazed,* CHAP. XV. *and to be very heavy*—at the sight of God's justice, which nothing but the death of His own Son could satisfy.

36. *Take away this cup from Me;* i. e. deliver Me from this death; a metaphor taken from a cup of poison with which they dispatched criminals.—*Not what I will, but what Thou wilt.* Who will complain, that he is not delivered upon his prayer, when Christ was not?

44. *Take Him, and lead Him away safely*—lest He should escape, and upbraid his treachery. "Wickedness always forecasteth grievous things." *Ecclus*[f].

45. We do honour to the Name of Christ, when we follow His example, and suffer injuries without upbraiding and complaints.

50. *They;* i. e. His apostles.

51. *And;* i. e. a while after.—*Young man;* viz. John, according to the universal voice of antiquity.

56. Let us learn of Christ to bear injustice with meekness and patience.

61. *The Son of the Blessed.* The Son of God.

62. *And* though I stand now as a criminal before your judgment-seat, yet [ye shall see the Son of Man,] &c.

Coming in the clouds of heaven. Meaning this of Himself, as the Messiah is described in *Daniel* vii. 13.

64. *Guilty of death;* or, worthy of death, viz. for assuming to Himself to be the Messiah, or rather, for saying that He was the Son of the Blessed, i. e. of God.

68. *I know not. Fr.* [I know] Him [not].—*The cock crew;* i. e. the first cock; viz. it was three in the morning.

71. *To curse.* To wish himself exterminated.

72. *The second time the cock crew.* A little before day-break.

CHAP. XV. ver. 1. *In the morning.* Friday morning, at or soon after sunrising.

Pilate. Who had the power of life and death.

2. *Thou sayest it;* i.e. it is really true, I am a king.

3. *He answered nothing.* A surprising instance of resig-

[f] [Wisdom xvii. 11.]

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CHAP. XV.

nation to the will of God, to be falsely accused without complaining.

5. The silence of Christ proceeded from His owning all *our* crimes before God, the judge of the world. *Pilate marvelled.* Believing that there must be something extraordinary in it, when He would not so much as make His defence.

14. When a judge once sees the truth, he should not after that give ear to the multitude, or for any worldly ends deviate from it; for the judgment is God's, i. e. it ought to be such as God Himself would give.

20. *Led Him out to crucify Him.* This was directly contrary to the Tiberian law[s], which decreed that there should be ten days betwixt sentence and execution.

21. *The father of Alexander and Rufus.* Men, it seems, well known when this Gospel was written.

22. *Golgotha.* This was without the gate of Jerusalem, to shew that Jesus Christ was a sacrifice for the whole world, and not for the Jews only or for their proselytes, for then He would have been sacrificed where all the rest of their sacrifices were killed, viz. within the bounds of the Temple, where once the Jews did attempt to kill Him; *John* viii. 59. But He withdrew Himself by a miracle, that He might be sacrificed in the place appointed by God.

23. *Wine mingled with myrrh.* It is probable that this was prepared for Him by some of His friends, to stupify, or to hasten His death; but He would not do that.

25. *The third hour;* i. e. nine in the morning, according to the Jewish reckoning.

32. *See and believe.* They did not consider, that faith is the gift of God, and that without that gift, all the miracles in nature could not make them believe.

34. *At the ninth hour;* viz. at three in the afternoon, the hour of prayer in the Temple; after which followed immediately the killing of the Paschal Lamb, which continued from three till eleven.

My God, My God, why hast Thou forsaken Me? Jesus Christ is forsaken of His God, because He is in the place of sinners, who deserve to be forsaken, and who would have

[s] [See Tacit. Annal., iii. 51.]

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been for ever forsaken, had not Jesus Christ suffered this for them, and satisfied the justice of God[h].

38. *The veil of the Temple was rent.* And consequently an entrance [made] into the holiest. *Heb.* x. 19.

39. Jesus His prayer, "Father forgive them, for they know not what they do," was chiefly for the soldiers.—It is plain it was heard; for here the centurion confesseth his faith in Jesus Christ, the Son of God; and so did those that were with him, viz. the rest of the soldiers.

43. Not so much as one of His disciples was[s] concerned in His burial. Thus God, in an imperceptible manner, confirms our faith by unsuspected witnesses.

[s] were, MS.

44. *Pilate marvelled if He were already dead.* He would not have wondered, had he known what a dreadful night He had had in the garden, in His agony, without sleep or any sort of refreshment; hurried from the garden to the high-priest's house, then to the Sanhedrim, then to Pilate, then to Herod, then back to Pilate, then to Calvary.

Pilate after this, exercising great severities upon the Samaritans, upon their complaint was, A.D. 37, called to Rome, and banished to Vienne in France, where about two years after he died, hanging himself out of despair, A.D. 40.

45, 46. The providence of God so ordered it, that every article of our faith should have all the testimony that was necessary to convince us. The going to Pilate, his sending for the Centurion, the buying of fine linen, require time; so that our Lord hung dead upon the cross a considerable time.

CHAP. XVI. ver. 7. *And Peter.* That notwithstanding his denying his Master, he might not despair.

11. *Believed not.* God makes everything serviceable to His ends: even the incredulity of His apostles shall serve to confirm the resurrection of Christ, and their testimony will be better credited.

16. *He that believeth*—that Gospel which was to be preached to every creature under heaven, containing God's grace and men's duty. See *Allain, of the two Covenants,* p. 17[l].

[h] [There is also this note:—"Jesus Christ is forsaken of His Father, because the sinner, in whose place He is, deserves to be so; and to the end that he may not."]

[l] [Discourse on the ends, &c. of the two Covenants, by William Allen. Works, Lond., 1707.]

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CHAP. XVI.

Saved; i. e. put into a state of salvation.—*He that believeth not,* i. e. after the Gospel hath been preached to him.

Though baptism is a divine institution, yet it will not avail unto salvation, unless attended with a true faith.

These words seem to have a special regard to the preachers of the Gospel, to awaken them into a greater regard for the souls of men, when so great an evil will follow their unbelief.

17. i. e. the Gospel shall be attended and confirmed by miracles. So that a lively faith puts the power of God into the hands of men: it casts out the devil of sin; causeth them to speak the language of heaven; cures the corruption and venom of our hearts, and all the disorders that proceed from sin.

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THE GOSPEL ACCORDING TO

ST. LUKE.

The Gospel according to St. Luke. This Gospel was written by St. Luke about the year 55. *Bp. of Worcester.—St. Luke* was *St. Paul's* companion in his travels; and it is probable that *St. Paul* calls this very Gospel "My Gospel." [2 Tim. ii. 8.]

Gospel. With great reason so called: which gives an account of a Saviour given to the world—a teacher and pattern to men—a sacrifice for sinners—an head to the angels—a temple to the Divinity—a new worshipper to the eternal Father—a new nature to His Son.

CHAP. I. ver. 1. *Many.* N. B. The things which we believe were written not by one or two, but by many historians, at the time when they were done; when the most inveterate enemies of Jesus Christ were in power; without any one of their enemies charging them with falsehood; without heat, invectives, &c., though they give an account of the most arbitrary persecution of Christ, and His ministers and Gospel. The writers were eye-witnesses, and laid down their lives for the truths they saw, &c. CHAP. I.

3. *In order.* For the two former evangelists had not always observed the order in which things were done or spoken, which *St. Luke* and *St. John* took care to rectify, especially *St. John,* in a great measure.

4. *Instructed.* Catechised.

5. *Of the course of Abia;* viz. of the family of Abia, which was one of the twenty-four families of priests which were to serve in their courses in the temple. 1 *Chron.* xxiv. 10.

9. *Priest's office.* They which despise or break the laudable customs established in the Church, have not considered this text, and will be condemned by it.

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CHAP. I. 10. *The whole multitude. .were praying without.* And yet Christians do absent themselves from the public worship without scruple.

11. Though the angels of God are not visible standing at our altars, yet surely they are there attending, observing our behaviour, and ready to carry our petitions to the throne of God.

13. *Thy prayer is heard*—which thou hast now offered for the whole nation; i. e. that God would send the Messiah to deliver them from the hands of their enemies; for this was a part of their daily prayer. See ver. 17.

John. Which signifies, the Lord is merciful: intimating the favour God was going to shew them in sending the Messiah.

15. *Great in the sight, &c.;* i. e. very great.

Shall drink neither wine nor strong drink. Which amongst the Jews were exterior marks of inward holiness.

How different is that greatness which is such in the sight of God from that which we admire! A mortified life; the spirit of God resting upon him; a zeal to glorify God; a courage to rebuke vice, &c.

16. *The Lord their God.* Jesus Christ, as appears from the following verses.

17. *Him.* Jesus Christ, the Lord their God. *John* xx. 28; *Rev.* xxii. 6.—*Wisdom of the just;* i. e. repentance, which is the greatest wisdom of fallen man, which true wisdom directs us to.

18. *Whereby;* i. e. by what sign.

19. *That stand. Fr.* Am always.—*In the presence of God;* i. e. one of His chief ministers.

20. What treatment must the wicked expect, when this diffidence of a good man is thus punished?

21. *Waited for Zacharias;* viz. to dismiss them with his blessing, which the priest did after burning the incense.

22. *Remained speechless.* Intimating that Aaron's priesthood was at an end, and that they should look for another priest in whom all nations should be blessed.

24. *Hid herself;* i. e. she did not appear publicly.

25. *Reproach.* Barrenness being esteemed a reproach among the Jews.

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26. *In the sixth month;* i. e. when Elizabeth was six months gone with child, or perhaps in the sixth month of the Jewish year.

27. *To a virgin espoused, &c.* Not to the palace, &c., but to the espoused wife of a carpenter; to honour poverty, to humble the great, &c.

28. To be nobly born, to be admired by the world, &c., these are not the high favours of God; but to have the fulness of God's grace.

31. *Thou shalt conceive,* viz. from this time, for so the Virgin herself understood it, ver. 34.

32. *Shall give unto Him the throne of His father David;* i. e. He shall be the King, the Messiah, whom the Jews look for.

33. *The house of Jacob;* i. e. the true children of Abraham.

35. N. B. In this one verse the Holy Ghost is called "the power of the Most Highest," and, in express [terms], God.

36. *Thy cousin Elizabeth, she hath also conceived a son.* Which (Elizabeth having hid herself, i. e. concealed her being with child) the Virgin had not heard of till now.

38. *Behold the handmaid of the Lord.* An Hebrew expression, intimating an entire submission.

39. *A city of Juda.* Generally supposed to be Hebron.

43. And yet the Lord Himself comes to us, without our shewing any signs of gratitude, in His Word, in His Sacraments, &c.

46, &c. The eternal Word, by His being made flesh, did not honour the blessed Virgin only, but all mankind in general: i. e. He advanced human nature by assuming it into the unity of His divine person, by which we are made His brethren, children of God, &c. So that every one of us may sing the *Magnificat;* for God has regarded the low estate of *vile mortal men,* who on this account are blessed, since God that is mighty has, by uniting Himself to our nature, magnified us in the highest degree: this song, therefore, belongs to us as well as to the holy Virgin, and none but the ignorant will refuse to join in it.

Doth magnify; i. e. extols the power of the Lord.—N. B. She will not hear her own praises, but immediately directs all praise to God. The more God exalts us, the more ought we to humble ourselves.

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CHAP. I. 48, 52, 53. Jesus Christ came to honour poverty, and His pretended followers abhor that state, avoid it, and have it in contempt.

49, 50. Holiness and mercy are two attributes of God, the one making Him dreadful, the other accessible to sinners. These are made plain by the incarnation of Christ.

51. i. e. This is what God hath ever done,—exalted the humble, and put down the proud.

52. i. e. He hath passed over the princes of my family, and made choice of a poor virgin.

54. *Holpen. Fr.* United Himself to; i. e. He hath always made good His promises to His people, and now in a more especial manner.

60. *John;* i. e. the Lord is merciful. He was going to shew the greatest instances of mercy to men.

65. *Fear came on all;* i. e. reverence and godly fear. They feared God.—*Sayings. Fr.* Wonders.

66. *The hand of the Lord was with Him;* i. e. the power of God appeared visibly in His birth, &c.

69. *An horn of salvation, &c.;* i. e. a powerful successor to the house of David, in the person of the Messiah.

70. See *More's Mystery of Godliness*, book vii. chap. 8. [Works, p. 209.]

72. *To perform;* i. e. performing.

The mercy; viz. the favours.

75. *Before Him;* i. e. sincerely.

79. *Darkness;* i. e. a profound ignorance.—*To guide our feet into the way of peace;* i. e. to give us all sort of prosperity.

CHAP. II. This tax is here recorded to shew that the Jews had lost their sovereignty. The sceptre (*Gen.* xlix. 10) was departed from them; they had therefore just reason to expect the Messiah, the Shiloh that was for to come.

1. *In those days;* viz. the 27th year of his reign.—*That all the world should be taxed.* Or, rather, that registers should be made of the names and estates of all the subjects of the Roman empire. This was the third year before the vulgar æra, from whence we are to reckon the true years of the age of Christ.

All the world; i. e. the Roman empire.

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1, 2, &c. Princes form great designs of their own, and at the same time are fulfilling the designs of providence without knowing it. CHAP. II.

2. *Or,* this tax was levied when Cyrenius was governor of Syria, viz. ten years after, according to the valuation that was made in the fourth year before the vulgar æra. *Bp. of Worcester's Daniel's Weeks,* [p. xvi.]; *Prideaux,* vol. iii., near the end, [ad A.D. 2, ad fin.]

5. *To be taxed.* To be enrolled, or registered. The Messiah, according to the prophecies, being to be born in Bethlehem, the providence of God ordered matters accordingly. —N. B. This enrolment was made that the emperor might know what every one was worth.

7. *And laid Him in a manger, &c.* This barbarous usage of a childbearing woman, though never so poor, and the little notice they took of the shepherds' account, was punished by the murder of their children.

10. *Good tidings of great joy, &c.;* viz. that God was in Christ reconciling the world unto Himself, not imputing unto them their trespasses; that God was made flesh, and dwelt among us; that He died for us, and has purchased eternal redemption for us. These are the tidings of real joy.

12. *Lying in a manger.* Intimating from the beginning that His kingdom was not to be of this world.

14. *Goodwill towards men;* or, to men which are beloved of God.

16. *Mary.* Everything in Scripture has mystery in it, and we do not observe it; why else is Mary mentioned before Joseph, but to shew us, &c.

20. *Told unto them.* According as the angel told them, they found all things verified; viz. the babe new born in a manger, &c.

23. *Shall be called holy;* i. e. shall be consecrated, given to.

24. *A pair of turtle doves, or two young pigeons.* Which was the offering for such as were poor, and not able to bring a lamb; which shews that the coming of the wise men was not till after this, for they presented her with gold.

25. *The consolation of Israel;* viz. the appearance of the Messiah.

The Holy Ghost was upon him; i.e. he was endued with a

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CHAP. II. special gift of prophecy. For it was revealed unto him that[1]
[1] &c., MS. [he should not see death, before he had seen the Lord's Christ.]

32. The very order of the words intimate the preference of the Gentiles before the Jews. Thou art, O Jesus, a light to us Gentiles: O give us eyes to see, and a will to follow Thy light!

The glory of Thy people Israel. He is their glory, as descended from them.

34. *This child is set for the fall;* i. e. of such as will not receive Him when offered to them.

35. *That the thoughts of many hearts may be revealed;* i. e. that the disposition of men's hearts may be discovered.

37. *Which departed not from the temple:* i. e. she attended the morning and evening service and sacrifice constantly.

38. *Looked for redemption.* From which it plainly appears that there was a general expectation at this time.

39. And consequently it was to Nazareth that the star brought the wise men. See ver. 24 [?].

42. *Twelve years old.* Which was the time when children were solemnly received into the congregation of Israel.

46. N. B. This very year, when Christ, i. e. Shiloh, first appeared in His Father's house, and about His business, ver. 49, did the sceptre begin to depart from Israel; for this very year was Judea reduced into a Roman province, &c. See *Prideaux*, p. 659. ad A.D. 8.

By which God would prepare the Jews to receive Him more readily, when He should enter upon His ministry.

CHAP. III. ver. 1. *Fifteenth year of the reign of Tiberius Cæsar.*—Vulgar æra, 28; true age of Christ, 31.

4. *The way of the Lord.* It is in Isaiah, "an highway for our God:" [*Isa.* xl. 3.] Jesus Christ is God, according to the Spirit in the Old and New Testament.

7. *The wrath to come*—viz. with which ye are threatened; i. e. the destruction which was coming upon that nation.

8. *Bring forth fruits worthy of repentance;* i. e. let it be seen by your actions that ye are true penitents.

These stones. The very Gentiles, whom the Jews valued no more than the stones under their feet.

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9. *The axe is laid unto the root of the trees.* Intimating to them that this is the last dispensation of mercy which is like to be offered them. CHAP. III.

10—14. *St. John* here teaches us to distinguish betwixt the abuses of any condition of life or employment, and the employment itself.

10. *What shall we do then?* i. e. in what manner shall we express our repentance?—N. B. The best way of expressing our religion is for every one to do the duties of his calling.

11. He that hath plenty, let him minister to him that hath it not. By coats and meat is to be understood all sorts of charity.—*Two coats;* i. e. one to spare.

13. *Exact no more than that which is appointed you.* This being the common sin of publicans, or farmers of the revenues; to extort, vex, contend with people to get more than due.

14. *Falsely.* As disaffected, that you may plunder them. —*Wages.* Pay.

15. *Mused in their hearts of John, whether he were the Christ or not.* For most expected Him at this very time. Chap. ii. 38.

16. *With the Holy Ghost and with fire;* i. e. with the fire of the Holy Spirit.

21. *When all the people were baptized;* or, while all the people were baptizing.

22. *In Thee I am well pleased*—viz. with mankind.

23. *Jesus Himself began to be about thirty years of age.* For He was not full thirty-one till December following; He was in the thirty-first year.

The son of Joseph:—as was supposed or reckoned, viz. by the Septuagint translation, which [was] then in everybody's hand: see ver. 36.

These words, *as was supposed, the son of Joseph,* do plainly intimate that this is not the genealogy of Joseph, but of Mary the mother of Jesus. The difficulties and objections touching this genealogy are clearly stated and answered in *The Demonstration of the Messiah,* [part ii. c. vi., &c.]

31. *Nathan.* The brother [of] Solomon, and son of David by Bathsheba the wife of Uriah.

36. *Cainan.* *St. Luke* follows the version of the LXXII,

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CHAP. III. for the Hebrew and Samaritan have neither of them the name of Cainan in their genealogy, but the LXXII has it, and it is in most manuscripts. But, N.B. *St. Luke's* mentioning Cainan does not make the Septuagint version more authentic: he only says, "as it is supposed or reckoned," viz. by the generality of the Jews in those days; that is, he sets down the genealogy as he finds it in their books; whether exact or not, he does not determine.

38. The Holy Ghost would signify by this, that all who are sprung from Adam may depend upon their being redeemed by Jesus Christ. For as in Adam all became subject to death, so by Jesus Christ all are redeemed from death eternal, if it is not their own fault. "For as in Adam all die, so in Christ shall all be made alive."

CHAP. IV. It is probable that the three temptations mentioned in this chapter were not all at one time, but at three several times, or days, or weeks, or months, after one another. See *Mr. Wells's Harmony of the Gospels*[a], p. 72.

1. Vulgar æra, 30; true year of Christ's age, 33.

2. *Tempted;* i. e. tried. God so ordering it, that the devil, finding Him upon trial to be indeed the Son of God, might obey His commands in the course of His ministry.

4. *By every word of God;* i. e. God can preserve our lives with one word, as well as with food.

7. How do those men and women imitate the devil who so passionately desire and strive to be admired, adored, obeyed.

Fall down before me; [*margin*]—for that is worshipping.

12. It is more than probable also, that the devil left our Saviour on the battlements of the temple, and that the angels came and took Him down. See *Wells*, p. 73.

16. Vulgar æra, 30; Christ's true age, 33.

As His custom was. N.B. He evermore attended the service on the Sabbath-day.

17. i. e. As He was a member of that synagogue, He was required to read a portion of the Prophets appointed to be read that day. In other synagogues, we do not find that

[a] [A Treatise concerning the Harmony of the Four Gospels, by Edward Wells. 4to. Lond. 1718.]

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ever the book was offered Him; but after the service was ended, He preached to the people. CHAP. V.

18. *Anointed Me;* i. e. ordained; or, consecrated Me.

19. *The acceptable year.* The time in which God is pleased to be most favourable to man.

26, 27. These two instances of favours shew that the dispensations of God's grace are free, and that He denies them to none but to such as render themselves unworthy of them.

27. *Naaman the Syrian.* Intimating that God would favour the Gentiles as soon as His own people, if they rendered themselves unworthy of His mercies. This made them angry.

28, 29. We learn from hence, that God withdraws His grace from those that render themselves unworthy of it, and make no advantage of the Gospel they have preached unto them.

31. *Capernaum.* This very city, worse than Sodom for its impenitency, admired the doctrine and the Teacher, without any benefit; which should teach us not to value ourselves.

32. *They were astonished at His doctrine.* It being accompanied with miracles, which to people unprejudiced carries sufficient authority.

34. Men that live in criminal pleasures cannot endure the presence of those that reprove them, who disturb their miserable peace.

44. This will condemn those who leave their flock to others, &c.

CHAP. V. ver. 2, 3. *Ships.* Barks: *Fr.*

3. *And prayed Him.* Which condemns the spirit of lording it in the ministers of Christ, let their authority be never so great.

4. *Launch out into the deep.* To teach us that we shall never lose any thing, but be real gainers, by serving God.

5. In vain we labour to convert men, if God give not His blessing.

11. Visible miracles are then of force, when God by an invisible miracle of grace inclines us to close with them.

13. N. B. Our Lord is still as ready to heal the infirmities of our souls (our sins), as He was to heal the diseases of the body, if we have but faith to apply to Him.

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CHAP. V. 14. *For a testimony unto them;* i. e. that they may see you are healed, and that they may acknowledge the power that did the work, that He is of God, since He observeth the law commanded by God.

17. *Them;* i. e. all the diseased people that came to Christ.

20. *Thy sins*—which are the causes of all calamities.

Thy sins are forgiven thee. This should be translated, "Thy sins *be* forgiven thee," as appears by ver. 23.

21. *But God alone.* This being an incommunicable property of God.

24. That Jesus Christ doth exercise this power of forgiving the sins of true penitents by His ministers, is plain from the commission He gave them in His apostles.

27. *Levi;* i. e. the Apostle *St. Matthew.*

32. *The righteous;* i. e. such as had no true sense of their sin and danger.

33. *Thine eat and drink;* i. e. on those very days on which we fast.

34. *Children of the bridechamber. Fr.* Friends of the bridegroom.

35. *Then shall they fast in those days;* i. e. Christians are called to fasting and mortification as well as Jews: here is an express injunction which no man can dispense with.

39. Even so My disciples, having been accustomed to the usages of their forefathers, would not receive My new institutions, if I required at first anything severe.

CHAP. VI. ver. 1. Vulgar æra, 31; Christ's true age, 34.

On the second Sabbath after the first. Jesus Christ was now in Galilee, and yet it was the very time of the Passover, as appears by the corn being ripe: for harvest began the 15th of Nisan, the day after the Passover; so that Christ was not at the Passover this year.

2. Men too often fancy that they are concerned for God and His laws, when the great motive is to satisfy their own malice or envy. This is the true character of hypocrites, to be offended with that which is harmless, lawful, and very often with what is praiseworthy, and at the same time to neglect the duties of piety and charity.

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4. *Which is not lawful to eat.* And yet David is nowhere accused as guilty of any crime in doing this; because charity being the first of laws, all others must give place to it. CHAP. VI.

9. *To do evil;* viz. by deferring to do good when an occasion is offered.

12. *In prayer to God.* To teach us that in the choice of ministers, *His* ministers, we should always depend on God.

Ἐν τῇ προσευχῇ τοῦ Θεοῦ; i. e. in a place of prayer, which were open courts: such were set apart (and walled in) for prayer, before the use of synagogues.

13. *Twelve.* The names of these twelve have been preserved, that we may bless their memory, and praise God for the great things He has done by their means; that we may observe and imitate their zeal, &c., and avoid the rock on which one of them was lost.

20, 21, &c. That God can make Himself be beloved by those to whom He denies the good things of the world which they naturally doat on; whom He suffers to be reviled, persecuted, hated, &c., this is a plain proof of His existence, His power, His grace, and of the truth of the Christian religion.

20. *Ye poor;* viz. who can cheerfully part with all temporal enjoyments for the sake of religion, which proposes eternal.

22. So that such as are fond of the friendships of men, of the favour of the world, of their own reputation, of the conveniences of life, are in danger of forsaking Christ, and losing that blessedness which He designs for His servants and followers.

24. *That are rich.* Who have all the consolation that riches can give.—*Ye have received your consolation;* or, Ye hinder your consolation.

25. *That are full.* Who never fast, but feed without fear.

26. *When all men shall speak well of you.* It being a sign the world is pleased with you, and your doctrine, and way of life, at the expense of Christ and His Gospel.

27, 28. This is the very perfection of the Gospel. *Love* not their errors, but their persons; *do good,* such as may be instrumental to their salvation; *bless them,* i. e. speak to

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CHAP. VI. them, without either flattery or revenge; *pray for them*, for their conversion, not for their temporal prosperity, which would only increase their power and their guilt, but for the necessaries of life, and that God would restrain them from doing evil.

29, 30, &c. Be disposed to suffer affronts, injuries, and losses, rather than lose your charity. He who expects an inheritance in heaven, is but little concerned for the goods of this life.

Give to; i. e. without respect of persons, whether friends or enemies.

And of him that taketh away thy goods, ask them not again. This will appear great folly to carnal men, but the foolishness of Christ's morality is to be followed, as well as that of His cross.

35. *Hoping for nothing again;* μὴ ἀπελπίζειν. Not despairing: since God is the pledge, you will be no loser.

36. *Be ye therefore merciful;* i. e. as He has been merciful to you.

37. Who has put our sentence (as it were) into our own hands.

Judge not—of secret intentions of the heart.

Condemn not—unmercifully, those faults that are certain and visible.

Forgive. This being the condition of receiving mercy from God.

38. *Give.* And God will place it to His account, and be our paymaster.

43. We have, then, a right to judge of the tree when its fruit appears.

43—45. This shews us how to secure our words and actions, that they may be innocent, viz. to take care to purify the heart.—Works are the tongue of the heart.

48. They who to the knowledge of the Gospel add the practice of its duties, nothing can shake their faith or courage. —Here is a lively picture of a true Christian; by which the elect and the reprobate may be known.

49. That is, they who to the knowledge of their duty add no suitable practice, will ever be uncertain, &c.

CHAP. VII. Vulgar æra, 31; Christ's true age, 34.

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Ver. 3. *When he heard of Jesus;* viz. that Jesus was come to Capernaum.

8. *Set under authority;* i. e. who am but an inferior officer myself; yet I am obeyed by those that are under me.

9. This shews that a sound faith, and a deep sense of our unworthiness, are qualifications which Jesus Christ will not, cannot deny anything to, that is for our real good.

11. *The day after;* or, after this.

16. *A fear;* i. e. a profound reverence for God.

21. Which was a greater proof that He was the Messiah, than any answer by word of mouth.

22. *To the poor the Gospel is preached.* We must be of the number of these poor, as we ever hope to understand the true sense of the Gospel.

23. *Offended in Me;* i. e. who is not scandalized at My mean appearance in the world.

24. *What went ye out into the wilderness for to see?* i. e. it was not for nothing that ye went in so great multitudes to *John Baptist,* nor merely to please your curiosity with the sight of some great man.

A reed shaken with the wind. A thing not worth your notice, or one wavering in his testimony like a reed, &c.

25. *A man clothed in soft raiment;* or, a court parasite, one who would flatter you in your sins.

28. *Is greater than he.* This shews the glorious advantage of Christians who know the Messiah, and the need and the blessings of a Redeemer.

29. *Him;* i. e. John the Baptist.—*Justified God;* i. e. praised God, and approved of the methods of His providence: condemned their own ways, and justified the righteousness of God's laws.

30. This shews that nothing can affect or convince people that are prejudiced or corrupted; while such as are not so do easily see the truth, and embrace it.

32. Ye will not comply with us in any humour, neither in mirth or sadness.

33. *He hath a devil.* [He is] melancholy, or mad.

33, 34. Let us not pretend to satisfy the world, since two such persons could not do it.

34. *Eating and drinking.* Conversing freely with men.

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CHAP. VII.

A gluttonous man, and a wine-bibber; or, a lover of good company and good cheer.

35. The wise counsels of God will be approved by all the sons of wisdom.

The different ways of holy men do justify the ways of God and His wisdom, who makes the austerities of some, the Christian liberty of others, the retirement of one, the public life of another, &c., contribute to His glory and their salvation.

37. Here is a pattern for that humility which is so acceptable to God, that He can forgive the greatest sinners in whom His Spirit has wrought this grace.—A most comfortable history for sinners!

40. How lovely is this pattern, and how fit to be imitated, when we would make sinners sensible of their mistakes!

41. We owe a vast debt to God, both for His pardoning and for His preventing grace.

47. *For.* Ὅτι. Therefore.

49. Thus profane people speak when they deny that power which Christ has committed to His Church to forgive sins. It is she by Christ, and Christ in her, who forgives by absolution, as well as baptizes for the forgiveness of sins: the same word has established both the one and the other.

50. *Go in peace;* i. e. all happiness be with you.

CHAP. VIII. Vulgar æra, 31; Christ's true age, 36.

Ver. 5. See Allen, Of Justification, p. 125. [Works, 1707.]

7. *The thorns sprang up with it, and choked it.* What reason have Christians to fear when they see the love of God, good desires, and even good works, grow for some time with pride and other lusts, which yet at last, for want of being plucked up, choke it!

8. *Fruit.* It is the fruit that shews whether the ground was good.

10. *The mysteries;* i. e. the more hidden things.

That. Ἵνα. Yet so as seeing they would not see, and hearing they would not understand. H. R.

[Or,] because seeing they will not see.

12. *Those by the wayside are they that hear, &c.* These are such as neither understand nor believe the truth; such

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as are hardened, so that they are not affected by the word. *Taketh away the word out of their hearts.* N.B. This is the effect of the devil's power over man.

15. *Honest and good;* i. e. sincerely good.

16. So that it is a matter of absolute duty not to hide or render useless the talents God has given us.

How ye hear; viz. how ye profit by the instructions ye have from Me or others.

From him shall be taken, &c.; i. e. his unimproved graces shall be taken from him by the just judgment of God, even those graces which he *thought* he could never have lost.

20. *To see Thee;* i. e. to speak with Thee. *Matth.* xii. 47.

21. He does not despise His mother, but shews on what account she is to be esteemed.

Do it. Put it in practice.

23. God suffers His servants to fall into dangers and fears; but they ought to believe that they are safe, however, under His care.

24. *We perish.* And indeed we are in danger of perishing every moment, and should therefore awake Him every moment by our prayers.

25. *Where is your faith?* Our faith is often asleep, and we think Christ is so.

27. *Out of the city;* i. e. one who had dwelt in that city formerly; one of that city.

31. *Into the deep;* i. e. into hell, to be reserved in chains of darkness to the judgment of the great day.—N.B. Even the devils are afraid of hell, and yet there are men that are not.

37. *Besought Him to depart from them.* If God hears the prayers of sinners for anything but the grace of repentance, it is the greatest judgment upon them.

38. *That he might be with Him.* Lest when Jesus his Deliverer was gone, the devils might re-enter.

39. *Return to thine own house.* Intimating, that His power was the same wherever He was.

53. *Laughed Him to scorn.* N.B. Even this abuse could not hinder the beneficent Jesus from doing good; which should teach the ministers of Christ not to desist from doing their duty, notwithstanding the perverseness of people.

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CHAP. VIII.

55. *He commanded to give her meat*—to convince them that she was perfectly well.

56. *He charged them that they should tell no man.* It was for our sake He gave this charge, that we may learn to suppress that vanity which is apt to elate us with pride when we have done any good work.

CHAP. IX. ver. 1. N.B. To cure diseases, and to remit sins, or bind and loose, are two different things: the latter not yet given to them.

2. *The kingdom of God;* i. e. of the Messiah. The kingdom of the Messiah, wherein God would be worshipped in spirit and in truth, and be served and honoured by repentance and obedience.

3. i. e. Go just as you are, without losing any time in making provision; to teach them to depend on Providence.

5. *For a testimony against them.* And so leave them to the judgment of God.

7. *He was perplexed;* or, he did not know what to think; which shews that the Jews had really a high opinion of our Lord. And the reason that they received John, but rejected Christ, was, because they expected a Messiah who should deliver them from their temporal enemies.

14. *Five thousand men.* There were, therefore, so many competent witnesses of this miracle.

20. *The Christ of God.* The Messiah sent from God; i. e. a man appointed and consecrated, by His personal union with the eternal Son of God, to be the High-Priest of the Christian religion, the Saviour of men, the Mediator, the victim for sinners, &c.

21. *Tell no man that thing;* viz. this is not to be told too plainly, lest the rulers of the people, &c., be hindered from fulfilling the purpose of God, &c.

23. i. e. Men must not become My disciples upon worldly principles; i. e. as the Son of Man must suffer, so must all His members, as they hope to be partakers of His resurrection, and this *daily*. They must crucify the flesh with the affections and lusts. No person is excused, no day excepted.

26. *And of the holy angels.* Being accompanied by the angels, that shall attend that service and solemn appearance.

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27. *Till they see the kingdom of God;* i. e. till they see the Gospel preached, the Holy Ghost sent down, &c.

28. Vulg. æra, 32; Christ's true age, 35. About the 6th of August.

30. *Moses and Elias.* Representing the Law and the Prophets.

31. *Decease. Gr.* Ἔξοδον. A proper word for the next Passover, when Christ was to become the true Paschal Lamb. It is probable that this conversation continued a good while, for it was the next day that they came down. Ver. 37.

33. *Tabernacles.* Apartments, or tents.

Hear him. Moses and Elias, the Law and the Prophets, are now surrendered to My only Son, whom ye are to obey in future.

40. *Besought Thy disciples;* viz. in Jesus' absence.

41. N.B. Faith is as necessary now to sanctification and salvation, as it was then to work miracles.

42. *Tare him.* Convulsed him, put him into agitations which seemed to shake him to pieces.

44. *Let these sayings sink deep into your ears.* That remembering these works of Mine, ye may not deny Me when I come to suffer, for, &c.

50. Such as sincerely strive to advance the kingdom of God are not to be hindered.

51. *When the time was come;* viz. the end of the sixty-two weeks, when Messiah was to be cut off.

Received up; or, taken up; i. e. crucified.—*Stedfastly set His face to go;* i. e. He firmly resolved, though He saw He must die.

53. *His face was as though He would go to Jerusalem.* They saw that He was going to the feast then at hand, to Jerusalem: for the Samaritans sacrificed on Mount Gerizim.

55. i. e. The spirit of the Gospel is very different from that which prompts you to this; the spirit of the Gospel being [the] spirit of meekness and forbearance to such as are in error, and that have sentiments differing from us.

57. *I will follow Thee whithersoever Thou goest.* Human presumptions think nothing too difficult.

Those that follow Christ must not do it on account of the conveniences of this life.

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CHAP. IX.

59. *To go and bury my father.* To stay till after my father's death, that I may settle my affairs.

60. *Let the dead bury their dead.* Let the men of the world take care of their own affairs.

61. *First go bid them farewell, &c.;* or, dispose of what I have at home.

62. i. e. He that for any worldly consideration will put off serving God is no true Christian. N. B. We must deny ourselves even in things innocent and lawful when they are an hindrance to the doing our duty.

CHAP. X. ver. 1. *Other seventy also.* That these were in very many respects inferior to the twelve apostles, see *Dr. Potter's Church Government,* c. ii. p. 49[b].

5. *Whatsoever house.* Though it be the house of an enemy.—*Peace be to this house;* i. e. bless that house.

6. *The son of peace;* i. e. any pious and well-disposed person.

Your peace shall rest upon it. Your blessing shall come upon him.

7. *Eating and drinking such things as they give.* Without such scruples as the Jews are wont to have about their meat.

11, 12, &c. This ought to be a warning to Christians, who will receive the severest punishment if they grow not better by the Gospel.

14. It is plain from hence, that the rejecting, despising, or not profiting by the Gospel, will be more severely punished than the greatest crimes.

15. *Art exalted to heaven*—by My doctrine, and miracles wrought in thee.

Thrust down to hell; i. e. laid level with the ground.

16. Christ's ministers, therefore, (rightly ordained and sent,) have authority to teach, and to be heard and obeyed, while they teach only such doctrines as are contained in the Holy Scriptures.

17. *Through Thy Name;* i. e. by Thy power. *Acts* iv. 7.

18. *I beheld Satan as lightning, &c.* The sudden downfall of his kingdom; God has begun to destroy his power.

17, 18. This is the effect of self-love; to take delight in

[b] [Works, vol. ii. p. 42, ed. 1753.]

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having a greater share than others in the favours of God, &c. To cure us of this, Jesus Christ lets us know that even angels themselves, who are so much greater in power, have been cast down to hell for their pride. CHAP. X.

It was pride that made angels devils, and it must be humility that must make men angels.

19. *Serpents and scorpions.* The devil and his agents.

20. *Because your names are written in heaven;* i. e. that ye are of the number of the faithful for whom heaven is prepared.

21. *The wise and prudent*—in their own conceit.

22. *All things*—relating to the salvation of men, are at My disposal; or, all things relating to men's salvation have been made known to Me by My Father.

24. *Those things which ye see;* i. e. the days of the Messiah, and the mysteries of His kingdom.

Have not heard them. These things being discovered to them at a distance only, and in figures, which ye see plainly.

25. *Tempted Him;* i. e. made trial of His wisdom; or, endeavoured to surprise Him.

26. Jesus Christ Himself refers us to the Scriptures.

27. *And thy neighbour as thyself.* We must first love God; till then this rule would neither be understood nor practised as it ought to be.

28. *And thou shalt live.* If you have expressed your love to God and to your neighbour, as the law intends.

29. *To justify himself.* For it is probable that Christ had intimated to him how far short men are of loving their neighbour, especially the Jews, who restrained that word to those of their own nation.

30. *From Jerusalem to Jericho.* This is a true emblem of a sinner leaving Jerusalem the city of God, His temple, His service, &c., and going to Jericho, a city cursed of God, &c., and in his way he is stripped of grace, righteousness, &c., and left in a manner dead to all that is good; neither the Law nor the Prophets could help him, only charity, the love of Christ—the true Samaritan, a stranger to us before the incarnation. And when we were His enemies, He took care of us, and of the wounds which sin had made in us. He

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CHAP. X. carries us to the inn, which is the Church; commits us to the care of His ministers; appoints us ordinances most proper to help us, &c.

N. B. Though our Lord recommends this good Samaritan's charitable disposition and practice, yet He does not recommend his religion; (for, *John* iv. 22, He tells one of that persuasion, "ye worship ye know not what.") We may and must treat people that we believe to be in error, with charity, at the same time that we detest their principles, and strive to preserve others from the infection.

37. *Do thou likewise.* Treat all men, as well as those of thy own nation, as this Samaritan did the wayfaring man, and then thou wilt fulfil this precept.

38. This happened about November, vulg. æra, 32, Christ's true age, 35; when Christ was returning from the feast of tabernacles, the next before His passion.

42. So that even the lawful employments of life are not to hinder us from serving God.

CHAP. XI. ver. 14. *It was dumb;* i. e. he made the person whom he possessed dumb.

16. *A sign from heaven.* To shew that He was sent from God.

17. *Knowing their thoughts.* That they did not desire to be convinced.

20. *Finger of God. Matth.* xii. 28; Spirit of God.

No doubt the kingdom of God is come upon you. Then certainly I am establishing the kingdom of God, both by My doctrine and miracles.

22. *He taketh from him all his armour.* He shews plainly that He acts by a superior power.

23. *Is against Me.* Indifference in a pastor a greater crime than—

24. A converted sinner in greater danger, who grows careless or proud of his repentance.

25. *Swept and garnished.* Fit to receive him.

26. *More wicked than himself.* So that there are degrees of wickedness amongst devils.

The last state of that man is worse than the first. And thus it will be with you, if ye (after the Gospel has been

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preached to you) shall resist it, and provoke God to leave you to the devil, &c.

28. Jesus Christ prefers those who are His according to the Spirit, before those who are His according to the flesh.

29. *A sign;* i. e. a miracle from heaven, ver. 16, to prove that He was sent from God.

30. As his preservation was a demonstration to the Ninevites that he was a prophet sent from God, so shall this people have such another sign and proof of My mission, which yet they will not give credit to; and their sin and their punishment shall be greater than was that of Nineveh.

31. *From the utmost parts of the earth;* i. e. from a far country.

32. *Behold.* Take notice.

34. *When thine eye is single.* The single eye is a pure, upright, and Christian intention.

But when thine eye is evil; i. e. when the judgment is corrupted by insincerity, and a resolution not to hear such truths as cross the inclination and evil habits.

35. *Take heed therefore, &c.* For obstinate prejudices and evil affections blind the mind, and make your very guide your seducer.

39. *Now;* or, as for you, ye, &c.

39. Jesus Christ teaches us, in this instance, not to purchase favours at the expense of truth.

41. *All things are clean unto you;* i. e. though ye should omit some of those ritual observations which you esteem so very necessary.

42. *Judgment;* or, justice; which relates to the love of our neighbour and the love of God.

These ought ye to have done; i. e. these should be the first in your thoughts, and your most especial care; and the other in their due time and place.

N.B. The several characters of those that act by the spirit of a Pharisee and a hypocrite:—1st, Exact in trifles. 2ndly, Fond of distinction and esteem. 3rdly, An external piety. 4thly, An high opinion of themselves, and impatient of reproof. 5thly, Imposing upon others what they do not observe themselves. 6thly, Pretending to honour those who laid down their lives for the truth. 7thly, Imitate the wicked, at the

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CHAP. XI. same time, that went before them. 8thly, They draw down judgment on nations.

43. It is a greater misfortune than is imagined to have great places and preferments in the Church, because it is very seldom but men are corrupted by them.

48. *Bear witness:* or, give proofs; i. e. while ye do the same things that they did, at the same time as ye pretend to reverence the prophets.

50. *The blood of all the prophets;* i. e. the injustice and violence done to Christ's ministers pull down His judgments. —*Generation;* or, nation. *Γενεὰ* is generally to be thus rendered. *Mr. Mede,* [Epist. xii. § 2, p.] 920.

52. *The key of knowledge.* Alluding to the manner of creating these doctors of the law, which was done by delivering them a key and a table-book. —*Them that are entering in;* viz. such as are well disposed to receive the truth in sincerity; these ye hinder, and confound them by your vain traditions.

CHAP. XII. ver. 1. *First of all;* or, above all things.

2. *Be known*—at the great day of accounts.

3. *Therefore.* *Ἀνθ' ὧν.* Because. *Luke* i. 20; xix. 44.

4. *Be not afraid of them, &c;* i. e. do not dissemble the doctrines I have taught you for fear of men.

5. *Hell.* Gehenna.

8. *Confess Me;* i. e. acknowledge My doctrine and mission.

9. *Denieth Me;* viz. in word or deed; *Tit.* i. 16.

What a dreadful doom awaits those who make a jest of the Gospel, its ministers, or ordinances. He that is guilty of this sin approaches to that against the Holy Ghost: ver. 10.

12. *The Holy Ghost shall teach you*—as God did Moses. The very terms which God makes use of to Moses, *Exod.* iv. 12; which shews that the Holy Ghost is the one God with the Father and [the] Son, (see chap. xxi. 15,) the joint Authors of speech.

15. *A man's life;* i. e. the comfort or preservation of it.

Consisteth not. Doth not depend on ["the abundance of the things which he possesseth."] Intimating, that to desire more than our life needs, is to desire abundance; and that is covetousness, and this the root of all evil.

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16. **This parable does represent the carnal security of rich men without grace; how terrible the message of death is to them, which very often cuts them off with a sudden stroke, and blasts their projects when they least think of it.**

17. ***What shall I do?*** **There is nothing but care and vexation** in riches, though never so justly gotten.

18. *Goods.* Can those be called goods which give us constant care and vexation, which can be taken from us in a moment, and which we must shortly leave?

19. A soft and voluptuous life is too often the consequence of riches and plenty.

20. *God said unto him*—by a sudden and mortal disease.—*Thou fool.* Those whom the world envy for having got great riches and fortunes for their children, &c., here God calls *fools.*

21. *Is not rich toward God;* viz. has not laid up a treasure in heaven, by charity and good works.

23. *The life is more than meat.* The preserving of that which is the work of God and His care; by forming it, by preserving it from a thousand accidents, &c.

27. *Consider.* The concern of Christ to establish our trust and dependance upon God shews that it is a rare as well as a necessary duty.

29. *Seek not ye;* i. e. with anxiousness and too great concern.

30. *The nations of the world;* i. e. people who think of this world only, without hoping for another.

31. Be most concerned for what relates to the kingdom of God.—N. B. The practice of the world is directly contrary to this; they first seek for riches, &c., and leave the care of their souls till they come to die.

32. As unlikely as this was at the time, yet it was literally accomplished when God gave His Church a Christian emperor in Constantine.

35. *Your lights burning;* or, have lighted lamps in your hands.

36. *When he will return from the wedding.* N. B. Wedding-feasts were usually celebrated in the night.

41. The truths of the Gospel are addressed to every Christian.

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CHAP. XII.

43. *Shall find so doing;* i. e. shall find engaged in the duties of his calling: neither doing evil, nothing, or not what his lord appointed him.

44. The labour is great, but the reward much greater.

46. This is the portion of a negligent pastor and a wicked Christian;—a death for which he is not prepared, a place with devils.

51. *But rather division;* i. e. it is not the Gospel that does this, but the wicked world will from it take an occasion[2] [of creating divisions.]

[2] &c., MS.

56. *This time;* viz. of your salvation, by the coming of the Messiah.

57. *What is right;* i. e. what ye ought to do.

58. *The way.* N.B. This life is the way to eternity. The adversary is an evil conscience. One moment must not be lost, for one moment may undo us.

CHAP. XIII. ver. 1, 2, &c. These two instances are designed to warn Christians not to be forward in censuring those whom God visits, nor to flatter themselves as if they were spared because they are better; but rather to repent, lest, abusing the patience of God, a severer judgment overtake themselves.

3. *I tell you, Nay.* Only God suffered these to be thus dealt with, to bring you all to repentance.

4. Whether we suffer from the injustice of men, or from unforeseen accidents, it is still by God's will.

5. *Perish.* Be liable to the like judgments; as the whole Jewish nation suffered afterwards.—This shews that there is no medium, but either repentance or damnation.

6. This barren tree is faith without works.

8. It is the duty, therefore, of pastors to be incessantly interceding with God both for their whole flock and for particular sinners, that God would have patience with them, and give them the grace of conversion.

16. And if ye do this to ease a beast from pain, "ought not this woman," &c.

This shews us that the duties of justice and charity are always in season, and that we ought to omit no opportunities to put them in practice.

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It is plain from hence, that Satan is God's agent in bringing afflictions of all kinds upon men, to correct, punish, and convert them. And therefore how necessary is it to pray God every day to deliver us from evil, i. e. from the devil.

19. Though the Gospel is at present despised, and few embrace it, yet it will soon spread over the whole earth.

22. Vulgar æra, 32. This was to the feast of dedication, the next before His passion.

24. *Strive to enter in at the strait gate.* Instead of being curious to know the decrees of God, take care of your own salvation.—As there are few that strive to enter in at the strait gate, so there are few that be saved.

N.B. See *Archbishop Sharp's* Sermon on this verse, vol. ii. [Serm. VI.]

28. *You yourselves thrust out.* Though ye are the natural posterity of those patriarchs.

30. *Last*—in the opinion of men. *First*—in the judgment of God.

32. *That fox.* That crafty prince.

I do cures to-day and to-morrow; viz. it is not in his power to kill Me, and therefore I shall not fear to go on in the way I am, for fear of him.

N. B. That a man who is in the way of his duty ought to fear nothing.

33. *A prophet.* Ὁ προφήτης. The Prophet, the Messiah. He knew He must die in the same place where His type the paschal lamb was sacrificed, and where Isaac.....

It cannot be that a prophet perish out of Jerusalem—where the Sanhedrim sat, to whom belonged the judgment of the prophets: the providence of God had so determined, that He should die at Jerusalem.

34. *How often.* This shews that it was Jesus Christ who appeared to and governed this nation, by His prophets, and other ways, &c.

Ye would not. This shews how far a depraved will can go towards resisting the Holy Spirit.

35. *Until the time come when ye shall say, Blessed, &c.* Till ye shall own Me to be the Messiah, &c., i. e. until the end of their long dispersion. For these very words were

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CHAP. XIII. spoken by Christ at another time, *Matth.* xxiii. 39, after He had been hosanna'd into Jerusalem.

CHAP. XIV. ver. 5. *Fallen into a pit.* As this was this man's case; he was ready to perish by water.

7. Our Lord does not intend by this parable to make void the distinctions of rank and quality, for He supposes that a more honourable man, one who has *a right* to the highest place, may come; but this parable is to reprove intruders, whether to a feast or any other place or station; men who think none so worthy as themselves; whom therefore the Lord of the feast and of the world often turns down.

10. *Worship.* Even this may be one, though not the chief motive. *Phil.* iv. 8.

12. Christ does not forbid us by this to invite our neighbours and our friends, &c. The negative particle only imports thus much: call the poor, as well as them; while the rich feast, the poor must not fast.

15. *Blessed is he that shall eat bread in the kingdom of God;* viz. who shall see the kingdom of God, righteousness and holiness established in this world; i. e. the kingdom of the Messiah.

16. By this parable our Lord intimates that the kingdom of the Messiah is already come.

18. *Needs.* Here is a necessity made of that which proceeds only from our passions and corrupt affections.

19. No business is innocent, when it hinders us from taking [care] of our souls.

20. Even marriage, though appointed by God, is a snare, when we forget that we are made for other joys.

21. *Bring in hither the poor, and the maimed, and the halt, and the blind.* So God, after the Jews had rejected the Gospel, offered it to the Gentiles; and they accepted it thankfully. Being sensible of their misery, [they] accepted of an invitation to ease and plenty.

23. These, saith *St. August., Epist.* 50, *ad Bonifac.*[e], are heretics and schismatics. The Gentiles, saith he, are first to be invited in; but when the Church is settled, if the sheep wilfully leave the fold, they are to be compelled by moderate

[e] [Epist. clxxxv. c. vi. § 24. Op., tom. ii. col. 653.]

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penalties to return into the fold. For to compel men to that which is good, is lawful, and the duty of Christian princes; and which has brought many to see their errors. And the prince in this case does no more than *St. Paul* did before the civil government became Christian, in delivering the incestuous Corinthians to Satan, punishing the outward man for the good of his soul.

Compel them; i. e. by exhortations, entreaties, &c., not by force. *Mark* vi. 45. *Luke* xxiv. 29.

26. *Hate;* i. e. love them less; *Gen.* xxix. 31. *Rom.* ix. 13. This hatred does not consist in wishing them ill, but in consenting to lose them rather than the favour of God.

33. *Forsaketh not;* i. e. loveth them not less than God: for otherwise he must kill himself: see ver. 26.

35. *But men cast it out.* It shall be cast out.

CHAP. XV. A most comfortable representation of the mercies of God our heavenly Father, and His unspeakable compassion for sinners, even the greatest of sinners, when they repent and do works meet for repentance.

7. *Just persons, which need no repentance;* i. e. whose tenor of life has been free from scandalous sins; so that they need not begin a new course of life, as great sinners must do.

11. *Two sons.* Representing the Jews and the Gentiles—for God is the Father of both.

This parable discovers to us the infinite goodness and gentleness of God, in pardoning and receiving the most abandoned sinners into favour upon their sincere repentance, and in bearing with the froward temper of the rest of His children.

13. *The younger son—wasted his substance with riotous living.* Thus we are apt to abuse the favours of God.

13—17. Thus the heathen, and thus every sinner, departs far from God; till both the one and the other becomes a slave to Satan and their own lusts, which God in mercy permits, that by such chastisements He may bring them back to their duty.—Having wearied themselves in the ways of vice and impiety, and fearful of what might follow, they at last repented.

18. *I will arise.* I will quit the sad life I am engaged in.

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CHAP. XV.

22. *The father said.* Without upbraiding for his leaving him:—so surprising good is God to sinners.

28. *He was angry.* And so were the Pharisees (whom He here reproves) for His receiving of sinners with so much compassion. And so were the Jews afterwards; and much offended because the Gentiles were made fellow-heirs with them.

31. *All that I have is thine;* i. e. by right of birth, as his eldest son.

CHAP. XVI. *The parable of the unjust steward*—shewing the true use of riches, which we may learn from men who are careful by them to secure a temporal interest; how much more, &c.

Ver. 1. *A steward.* We are all stewards to God; what He puts into our hands is by no means our own; if we waste it, we shall dearly pay for it. To prevent this, we should very often think of the account we must give.

2. *Give an account of thy stewardship.* The only way to prevent the terror of this account (which at the hour of death will force itself into our minds), will be to think of it every night of our lives.

8. *Commended*—not his injustice, but his forecast.—*Done wisely;* i. e. contrived well for himself.

In their generation; i. e. in the things which they have set their hearts upon.

The children of light; i. e. such as through faith know better things.

9. *Make to yourselves friends of the mammon of unrighteousness;* i. e. such ill-gotten goods as cannot be restored to their right owners, give these to the poor, they being the persons who, by the appointment of God, are to receive such, that God may forgive you, &c.

i. e. If we relieve poor Christians in this world, they will be our friends in the next.

Riches make us friends, when they bear us witness of our charity, piety, justice, and mercifulness. *Prov.* xix. 17. "He that giveth to the poor lendeth unto the Lord."

11. *Unrighteous mammon.* Uncertain treasure, as it is opposed to the true riches.

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12. *Another man's.* Foreign goods. N.B. For we are all but stewards.

That which is your own. Those graces and that happiness, which when God has given you them would be your own, and never be taken from you.

13. *No servant can serve two masters.* And therefore it is necessary to get above the affections of the world.

14. *Were covetous.* Notwithstanding their pretences to holiness.

Derided Him. As if He taught impracticable notions.

15. *Justify yourselves before men;* i. e. gain their good opinion by an outward profession.

16. *The Law and the Prophets were until John.* Till then ye expounded them as ye thought fit. Jesus Christ will now give you a clearer knowledge of their true intent, and such as men of all religions will approve of, as soon as they know the Gospel.

19. This representation contains an important lesson both for the rich, that are hard-hearted and live at ease; and for the poor, who are patient under their wants and afflictions.

20. Poverty and afflictions, though grievous to nature, yet, with regard to heaven, are of the greatest advantage, when through the grace of God they are borne with patience and resignation.

21. *Desiring to be fed with the crumbs that fell, &c. Fr.* And no man gave him of them.

22. *Abraham's bosom;* i. e. paradise; the place of souls departed in peace.

Bosom. Abraham's *Port*; so Κόλπος signifies; a place of rest and refreshment.

23. *Hell.* Gehenna, Hades.

25. *Son.* This tender expression shews that God does not punish out of anger, but from a love of justice.

Good things; viz. what you valued most, and chose before all other things. There needs no more to expose a man to eternal misery, than to have all things in this world according to his own will.

27. This request did in all likelihood proceed from a principle of self-love—the evil example he had given propagated wickedness, which still did and would increase his torments.

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CHAP. XVI.

29. *They have Moses and the Prophets.* We have besides these Christ and His Gospel, and yet we neglect to hear them. What will our lot be, if we do so?

31. It is a folly to think that he who will not give credit to the Scriptures, would give credit to miracles, since the Scriptures are full of the miracles of Christ and His Apostles.

An humble faith is satisfied with these; incredulity will never be satisfied.

CHAP. XVII. ver. 1. *It is impossible;* i. e. it is very difficult, but, &c.

If God does not prevent scandals, it is because He can bring them within the order of His providence, for the manifestation of His justice, &c.

4. *I repent.* This shews us it is the duty of offenders to ask pardon; not that we are not to forgive them, if they do not so.

5. *The Apostles said unto the Lord, &c.*—finding themselves unable to work some miracles for want of faith.

Increase our faith—that we may be able to do so difficult a thing as to forgive our enemies.

Can any but God increase our faith? It is plain the Apostles thought Him to be equal to the Father.

6. *Ye might say unto this sycamine-tree, &c.;* i. e. ye should be able to do things as seemingly impossible.

7. We think it reasonable that a servant should, in the first place, serve his master; is it not as fit that the creature should serve the Creator?

9. This is intended to beat down the conceit of our own merit, when we have done our duty.

10. *We are unprofitable servants;* or, we are His poor weak slaves; and if God shall think fit to reward us, it is of mere grace.

16. *Giving Him thanks.* N.B. Jesus Christ calls his giving Him thanks to be the giving "glory to God," ver. 18.

19. *Thy faith;* i. e. his faith in Jesus Christ; which our Lord takes always occasion to mention, that He might dispose men to receive Him.

20. *Of God;* i. e. of the Messiah.—*Observation;* or, splendor, as the Jews expected.

20, &c. The Jews having in a great measure lost the true

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notion of a Messiah, and expected a conqueror, our Lord here tells them, that He is so far from delivering them in that worldly manner, that their city and country would very soon be destroyed, and instead of conquering others, they themselves would be conquered, to let them know that His kingdom was of another nature. CHAP. XVIII.

21. *Is within you;* viz. consisting in a subjection of men's wills and actions to the will and laws of God.

Or, *among you;* [*Marg. translation.*] Is already come unto you; i. e. you may even now enjoy the blessings of it.

23. *See here, or see there;* viz. that Christ is in such a place ready to set up His kingdom, and destroy His enemies.

25. *This generation;* or, this nation. *Mede,* [Epist. xiii. 1, p.] 920.

27. Here seems to be a plain intimation that the disuse of fasting and mortification was[3] the occasion of that wickedness which caused their ruin.—i. e. They minded nothing but the affairs, the pleasures, and the enjoyments of this life, without thinking of God, of pleasing Him, or of a life to come; and this is called in another place, "The imaginations of their hearts were only evil continually." [*Gen.* vi. 5.]

[3] were, MS.

32. *Remember Lot's wife.* Who when her life was at stake, minding the poor transitory things of this life, became an example of folly to all who set their hearts upon temporal goods, and neglect their eternal; or, who having forsaken the world, set their hearts and their eyes to return to it again.

34—36. i. e. Such as are seemingly equal in worldly concerns, and in the sight of men; yet God, who sees the heart, shall make a distinction in their fates at that day of vengeance.

37. *Wheresoever the body is, thither will the eagles be gathered.* Wherever the Jews are, there will be the destruction.

CHAP. XVIII. ver. 4, 5. Many are the actions of men which have a fair show, and yet have neither the love of God nor our neighbour for their motive, but only self-love, and consequently are not acceptable to God.

7. *Avenge His own elect;* i. e. take their cause into His hands.

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CHAP. XVIII.

8. Vide *Chemnitium, in loc.*[d] Christus exprimit statum novissimorum temporum.

9. *Trusted in themselves.* *Gr.* πεποιθότας. Were well persuaded of themselves; the consequence of which will be, they will see others' faults, but not their own; and so will make a false judgment of their own state, while they compare it with that of others, whose vices they see, but will not see their virtues.

12. *Twice in a week;* viz. Monday and Thursday.

13. *Afar off;* i. e. in the outer court, allotted to the Gentiles, publicans, &c.

14. *Rather than the other.* *Fr.* And not the other; i. e. his prayer was more acceptable to God.

15. *Touch them.* Lay His hands on them, and bless them, or pray for them.

15—17. If the kingdom of God consists of such, Christians surely follow the example and word of Christ when they dedicate their children to God in baptism, that they may enter into the kingdom of God; that is, be made members of His Church.

17. i. e. We must unlearn all our prejudiced knowledge, and begin to learn a new lesson in the school of Christ, which teaches us humility, patience, purity, &c. We must pretend to no wisdom of our own.

22. Thus much at least this importeth, that we should use our riches as if they were the goods of another, with fear of the account we must give, not to our pleasures, but necessity, because we cannot live without them.

23. *He was very sorrowful.* Which should convince Christians how great an obstacle the good things of this world are[4] [to our obtaining treasure in heaven.]

[4] &c., MS.

24. i. e. How greatly riches indispose men to become worthy disciples of Christ.

26. *Who then can be saved?* This question supposes that all are either rich, or would be so, and, consequently, are in danger of being lost.

27. *Possible with God.* Scil. Who can enable those that call upon Him to conquer the temptations of riches, and to get above the allurements of this present life.

[d] [Harmonia Evangelica, lib. v. c. 124, § 5.]

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31. This was soon after the Christmas that preceded His passion.—*By the prophets.* Particularly by Daniel, whose sixty-two weeks were this very year expired. Vulg. æra, 33, Christ's true age, 36.

34. This shews an absolute necessity of the Spirit of God to understand the Word of God, since things so plain [5] [were[4] &c., MS. hid from them.]

35. *He was come nigh unto Jericho.* ἐγγίζειν. When He was near to Jericho.

CHAP. XIX. ver. 2. Our Lord (chap. xviii.) told us how difficult the salvation of the rich is. Here He shews how possible their salvation is by His grace.

The chief among the publicans; or, the head of them; i. e. a farmer of the customs, not a collector, (as is mistakingly thought,) for these were called *portitores,* such as brought them to the farmers. *Bp. Beveridge*[6].

3. *Who He was. Fr.* To know Him.

4. Had he minded what the world would say of this action in a great rich man, he might never have seen Jesus Christ, and perhaps might never have been saved. And indeed whoever desires in good earnest to see Christ, and to receive Him, must lay aside all worldly considerations, and be content to be laughed at, &c.

5. Thus He ever manifests Himself to them that seek Him.

7. *A man that is a sinner.* These farmers of the customs being noted for exacting upon the people, and hated for being servants to their conquerors.

9. *For so much as he also is the son of Abraham.* Notwithstanding his having been a publican.

10. *To seek and to save that which was lost.* So that the greatest sinners need not despair, since no less than God Himself seeks to save them.

11. *And because they thought that the kingdom of God should immediately appear.* So that the whole nation of the Jews expected the Messiah at this very time, as Daniel had prophesied.

12. *Went into a far country.* Because when He returns,

[6] [Sermon lxiv. on St. Luke xix. 8.]

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CHAP. XIX. He will do it unexpectedly, as one coming from a far country. —*To receive.* *Fr.* To take possession of.

13. May not these ten servants be the ten kingdoms into which the Roman empire was to be divided, the future people of Dan[iel]? T. S. M.—*Occupy.* Improve, or, put it out to use.

14. *Citizens.* His own people the Jews.

25. *He hath ten pounds*—already. Therefore I give him more, for the good use he has made of [what he hath already].

27. Which was exactly fulfilled when He had received His kingdom.

32. *Even as He had said unto them.* N. B. His knowledge of things contingent.

37. This was Palm-Sunday.

40. *The stones would immediately cry out.* And this we see every day done, while men forget to praise and acknowledge God; He forceth the inanimate things to do it, and by His mercies and judgments lets men see His power, &c.

41. *Wept over it.* See the compassion of Christ for souls ruining themselves.

42. *In this Thy day.* Which was foretold by Daniel, chap. ix. 27.

43. How terrible was this destruction, both in the prophecy and event; and yet this [is] but a faint shadow of that vengeance which will be executed upon sinners at the day of judgment, of which this was but a figure.

45. *He went into the temple,* viz. on Monday morning before His passion.

48. *What they might do.* What methods to take to cut Him off.

CHAP. XX. ver. 1. *On one of those days.* Tuesday before His passion.

5. *Why then believed ye him not?* For he testified that He was the Christ, the Son of God. *John* i. 34; iii. 28.

8. *Neither tell I you by what authority I do these things.* Because their blindness was plainly wilful.

9. *This parable.* Which was also a prophecy, 1st, of His own death, ver. 15; 2ndly, of their destruction; 3rdly, of the

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calling of the Gentiles, ver. 16; 4thly, that He would be invested with a divine power to do all these things.

16. This was exactly fulfilled; when the Jews had extinguished their title to the Church, by killing the heir of the vineyard, the Gentiles were made the heirs and the *peculium*.

18. *Fall upon that stone;* i. e. shall stumble at, or despise; it shall be to his ruin, as it happened.

20. *Or,* who feigned themselves to be *the just;* i. e. of the sect of Judas of Galilee, which held it utterly unlawful for a Jew to be subject to any other king but God.

21. *We know that Thou sayest and teachest rightly, &c.;* i. e. your wisdom, courage, and impartiality, give us reason to expect a just answer from you.

23. *Why tempt ye Me?* Why do ye go about to ensnare Me?

25. *The things which be Cæsar's.* The things which belong to his jurisdiction, obedience and subsidies; taking care at the same time not to do anything contrary to the rights of God, but to pay the tribute that is due to the temple.

38. i. e. It is plain they were not to be ever under the power of death.

44. *Beware of the scribes.* Who see and will not be convinced, or who being convinced, will not own it, &c.

CHAP. XXI. ver. 1. This was Tuesday morning before His passion.

2, 3. What a comfort is it for the poor that they can be more charitable than the rich!

8. *The time draweth near;* i. e. they shall pretend that the time approaches in which God will deliver them from their enemies, and set up the kingdom of the Messiah.

9. *The end.* The destruction of Jerusalem, which will not be till you see it compassed about.

11. *Earthquakes shall be in divers places;* or, convulsions and civil broils. Σεισμοὶ κατὰ τόπους.

13. i. e. By these persecutions, your innocency and the truth shall come to be more manifest.

15. The very same expression which God makes use of

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CHAP. XXI. to Moses, *Exod.* iv. 11, 12, which shews it is the same God that speaks to both.

19. *Or*, ye shall save yourselves by patience and perseverance.

23. *In the land.* In that country.

23, 24. Josephus sets forth the fulfilling of this prophecy to a tittle: eleven hundred thousand killed, and ninety-seven thousand carried captive by the Romans, besides the vast numbers that perished by famine, pestilence, and the fury of their own people. *De Bell. Jud.*, lib. vii. cap. 17. [al. lib. vi. cap. 9. § 3.]

24. *Until the times of the Gentiles be fulfilled* — and the Gentiles have filled up the measure of their sins; i. e. (*Grot., in loco,*) until the time of God's patience with the Gentile Christians, who have departed from the purity of faith and life which the Gospel requires, be expired; and then, as God rejected the Jews and made the Gentiles His *peculium*, so will He then deal with the Gentiles, and restore the Jews to that privilege by rejecting the Gentiles.

See *Jer.* xxvii. 7, and xxv. 12; see also 1 *Thess.* ii. 16, and *Wells's Paraphrase.*

25. *And;* or, then. *Mede,* [Epist. xii. p.] 920.—*Upon the earth.* In that country.

36. This may shew Christians what they are to expect, if they reject Jesus Christ by their unbelief and disobedience. It was this ruined the Jews, and it is this that has been the destruction of several Christian Churches and nations.

To stand. Fr. To appear with confidence.

37. *And at night, &c.;* i. e. He retired every night out of Jerusalem, that He might not be apprehended and put to death before His time; for in the day they durst not do it, because of the vast multitude of His followers, who daily hosanna'd Him, &c.—*Mount of Olives.* To Bethany. *Mark* xi. 1, 11.

CHAP. XXII. ver. 1. *The feast of unleavened bread.* Maundy Thursday.

5. Few people look upon the sin of covetousness to be so great, and of so evil a tendency as indeed it is; and yet it was the occasion of the greatest sin that ever was.

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7. This was Thursday evening after sunset, when the 14th of Nisan began; and the words ἦλθε δὲ ἡ ἡμέρα shew that it was the beginning of that day, which was Thursday evening. The passover being by God's appointment (*Exod.* xii. 6) to be killed that day, viz. Nisan 14, betwixt the two evenings; i. e. betwixt three o'clock and sunsetting on Friday, for their day began at sunset.

10. *Behold;* i. e. it will be worth your notice to observe that I foresee even future contingencies.

14. *The hour;* i. e. the hour of night when they were, according to the institution, to eat the passover.

16. *I will not any more eat thereof;* i. e. this shall be the last passover that I shall eat with you.

Until it be fulfilled in the kingdom of God. Until that which is meant by it, viz. your spiritual redemption, be[e] [e] &c., MS. [accomplished.]

17. *Take this, and divide it among yourselves.* N. B. This has regard to the Passover, not to the Eucharist.

19. This sacrament was instituted when our Lord had but a very little time to live, and to spare; which shews of what importance it is.

This do. Do ye (My apostles) *this;* i. e. ye have now My commission to do as I have done, to bless the bread and wine.

20. *The new testament in My blood;* i. e. a new covenant established by My blood.

21. This shews very plainly, that Judas was at the sacrament, as our Church affirms in her Communion Office. *St. Luke* took care to place these words at the time when they were spoken, which in the two former Gospels was not done.

22. *Goeth,* viz. to death.

25, 26. It shall not be so with you, as your vain hopes of worldly advancement suggests, as if My kingdom is to be like those of the kings of the earth, who become benefactors by putting their friends and servants into places of honour and profit. But My kingdom is of another kind, and My servants must expect their reward in the next life, and be content to be servants in this one to another: this therefore does not forbid superiority and authority in the governors of Christ's Church, for such the apostles themselves exercised in controlling others. See *Hooker's Eccles. Politiq.,* lib. vii. § 16.

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CHAP. XXII.

27. *Temptations;* i. e. state of humiliation.

30. *The twelve tribes of Israel;* i. e. spiritual Israel, or the whole Christian Church as His stewards, as accountable to Him.

31. *Satan hath desired.* He hath applied to God, as he did in the case of Job.

32. *For thee.* For thee especially, being in most danger because of thy self-confidence.

36. viz. Hitherto I have taken care of you, but now your danger is so great, that you had better want clothes than weapons, (a proverb,) for your own country Galilee is full of thieves, &c.

38. *It is enough;* i. e. no more words on that subject.

39. *As He was wont;* viz. as He had done every night since Palm-Sunday.

40. *That ye enter not into temptation;* i. e. that ye be not overcome by it.

42. *Cup,* or, death. *This cup;* i. e. this death. A metaphor taken from a cup of poison, by which usually malefactors were put to death.

50. In this instance is seen the fault and the sin of those that pray to God for light, but will not stay for an answer.

53. This is to instruct us, that all that malice with which men persecute one another is from the devil; and it should give us fear, if we would consider whose work we are doing, and that all wicked men are really spurred on by the powers of hell.—*Darkness;* i. e. the devil.

60. *The cock crew,* viz. the second time; i. e. it was day-break.

61. *The Lord turned, and looked upon Peter.* This was when the soldiers were bringing Him down, in order to carry Him to Pilate, or to Caiaphas.

63. This was at Caiaphas his house, before the Sanhedrim met, betwixt three and four in the morning; the priests who took Him having retired, and left Him in the hands of the soldiers.

66. *As soon as it was day.* Friday morning.

67. *If I tell you, ye will not believe.* Let us learn from hence to answer superiors with respect, though they be never so wicked.

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69. i. e. Instead of that mortal life, which ye are contriving to take from Me, I shall receive a life of power, even the power of God.

70. *Ye say that I am;* i. e. yes, I am. Jesus Christ knew very well that this confession would cost Him His life, but even life is to be sacrificed to the truth.

CHAP. XXIII. ver. 2. When the innocence of Jesus Christ could not secure Him against such accusations as treason, blasphemy, and sedition, this ought to support good men under [false accusations], &c.

3. *Thou sayest it.* It is just as you say; our Lord could not deny the truth even by silence, when it was demanded by a just authority.

4. *I find no fault in the man.* It would seem by this, that Pilate very well knew, that by His owning Himself to be the king of the Jews, He did not mean a temporal king.

5. *Galilee.* The mentioning of Galilee here seemed to be mere accident, and yet it occasioned the fulfilling of a prophecy; that Jesus Christ was to be judged both by Jews and Gentiles.

8. It is probable he sooner gave Him a hearing, because of his desire of seeing a miracle done by Him—and, by the way, this is too often all the use men of the court make of sermons, viz. to gratify their curiosity—the providence of God so ordering matters, that He might die the moment the typical sacrifice was to be killed.

9. *He answered him nothing.* Because He saw very plainly that it was out of a vain curiosity he asked Him, and not with any desire of being instructed.

11. *Gorgeous.* White. λαμπρόν.

14. *I have found no fault in this man, &c.;* i. e. he did not find that Christ had attempted in the least to set up a temporal kingdom, as they would have had him believe; or, had forbid to give tribute to Cæsar, as they alleged.

23. *They were instant with loud voices, requiring that He might be crucified.* In the perverse will and desires of these people, we may see what our own would be, if abandoned by God to our own corrupt hearts.

And the voices of them, and of the chief priests prevailed.

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CHAP. XXIII.

The sin of Pilate was against light, and against his oath as a judge, who must not compliment any, let them be never so clamorous or importunate, with the lives or fortunes of innocent men.

27. *A great company of people.* This is still the case. The meaner people follow Christ and His cross; while the rulers, the chief priests, the great, the learned, have no concern unless to crucify Him.

29. Which was so truly fulfilled, that Josephus, *de Bell. Jud.*, lib. vii. cap. 21, [?] says, Happy were they that died before this came to pass.

31. If this is done to the righteous, what will be done to the wicked? *Ezekiel* xx. 47.

Green. So unfit for the fire.—*Dry.* Fit for the fire.

It is only at the foot of the Cross, where the Son of God for our sins suffers death, that we can form a true notion of the justice and anger of God against sin and sinners.

33. *Calvary. Κρανίον.* There was an old tradition, that this was the very grave of the first Adam. And it was certainly the mount Moriah, where Abraham was commanded to sacrifice his only son: a lively type of this sacrifice.

33, 34. They did not indeed know that this was the Messiah, but then their ignorance was wilful and sinful; and therefore Christ prays for them, "Father, forgive them." And this prayer was heard; for many of the Jews were afterwards received into the Christian Church. But it could not be expected that the wicked and incorrigible should reap benefit by it. Or, it may be, that this prayer was chiefly put up for the ignorant soldiers, who obeyed the command of their governor.

Father. Jesus Christ asserts His divinity to His last breath, sealing it with His blood.

Forgive them. Deny them not the means of forgiveness; i. e. true repentance.

39. *If Thou be Christ, save Thyself and us.* It is plain from hence, that the Jews knew that Christ was to be more than man.

To what a dreadful hardness will wickedness carry man.

41. *This man hath done nothing amiss.* It is plain from

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hence, that he knew our Saviour's life and character even before this time.

42. *Lord, remember me, when Thou comest into Thy kingdom.* It is also plain from hence, that he knew of our Lord's doctrine, of His kingdom, &c.

43. It does not appear, that this malefactor was in the main of his life a wicked man. Many a man has been surprised into a crime, which has brought him to an untimely end, and yet in the main was a good man. If so, then this is no encouragement for a death-bed repentance, where men's lives have been wholly wicked.

To-day shalt thou be with Me in paradise. It is plain from hence, and from other Scriptures, that the souls of the righteous do go immediately upon their death into a place of happiness.

44. *Sixth hour;* i. e. about noon.—*Ninth hour.* Three o'clock.

45. God makes use of everything to awaken sinners.

47. *The Centurion saw what was done.* The Jews, notwithstanding all the helps they had from the Scriptures and prophecies, &c., could not see this: so unsearchable are the judgments of God.—*He glorified God;* i. e. he owned that this was the work of God.—*This was a righteous man.* For whom God was so much concerned. The darkness, the earthquake, and the manner of Christ's dying, forced this confession from him and the soldiers also.

48. *Smote their breasts.* Expecting the judgments of God, for what they saw done to a righteous man without any fault. Here appears the fruit of Christ's prayer, ver. 34, for such as did not sin wilfully.

50. *A good man, and a just.* God prepared him by these qualifications for this work.

CHAP. XXIV. ver. 11. This very great difficulty which appeared in the apostles and first witnesses of the resurrection, and the little hopes they had of ever seeing Jesus Christ again, and their firm resolution of laying down their very lives afterwards for this truth, was a wonderful instance of Providence for confirming a truth on which depends the faith of Christians. If Jesus Christ be risen, then the whole

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CHAP. XXIV.

Gospel is to be received. The Old Testament is to be received by Gentiles as well as Jews; for it is confirmed by the Gospel. It was therefore absolutely necessary that this article should be confirmed beyond any reasonable doubt. And so it was. These incredulous witnesses of the resurrection were so well convinced of it, as freely to give their lives in testimony thereof; and the miracles wrought in the Name of Jesus were such an authentic proof as no fact ever had.

Idle tales. And do not the generality of Christians seem to think so still, since their faith has so very little influence on their lives? For if we do indeed believe the resurrection, and yet live as if it were all an idle tale, as if nothing evil could befal us when we shall rise again; what can be said for us, but that we are stupid indeed, or that we do not lay anything to heart? The truth is, our faith, with respect to heaven and hell, is very weak.

15. *Drew near.* *Fr.* Came and joined them.

18. *Cleopas.* This Cleopas was Joseph's brother, and uncle to Christ. And, as Eusebius saith[f], was bishop of Jerusalem after *St. James,* as being the next of Christ's kindred.

21. *Trusted.* *Fr.* Hoped. N.B. The whole nation of the Jews looked for the Messiah at this very time.

25. *O fools.* *Ἀνόητοι.* Thoughtless, inconsiderate, not *fools.* Our Lord might well call them unthoughtful and unmindful, who had so long conversed with them before His death, and told them so often that He[7] should suffer, die, &c., and rise again from the dead.

[7] I, MS.

Slow of heart, &c. Thoughtless, or, slow of heart not to believe, &c.

26. *Ought not Christ to have suffered;* i. e. it is necessary. This being the way to salvation to the whole Church, the members as well as the head must suffer. In vain would men find out an easier way to heaven.

27. Jesus or His Holy Spirit must teach us to see and apply the truths contained in Scripture, otherwise we shall be as dull and slow of heart as[8] [they.]

[8] &c., MS.

26, 27. By this we learn the irresistible proof which pro-

[f] [Euseb., E. H. iii. 11, says that Symeon, the son of Cleopas, was Bishop of Jerusalem after St. James.]

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phecy gives, even beyond that of miracles, to the truth of Christianity. These prophecies were written many ages before, at different times, by different persons, who could have no correspondence with one another. Some describing the person of the Messiah; some the very miracles He should work, *Isa.* xxxv. 5; others the evil treatment He should meet with; others, His death, &c.; others, the glories of His kingdom. So that no impostor could possibly tell what part to act, if he had a mind. He must not only have laid down his life, but he must have risen from the dead.

37. *Terrified and affrighted. Fr.* Struck with amazement and fear.

41. *Believed not.* This backwardness in believing shews plainly that their belief was not rash and groundless.

44. *All things must be fulfilled which were written—concerning Me.* Let us therefore be careful to seek Jesus Christ in the Old Testament as well as the New. He is to be found everywhere. The Scriptures are written by the same Spirit.

45. *Understand the Scriptures.* Without this, all our study is to [no] purpose.

46. *Thus it behoved Christ to suffer.*—Because God had so ordered it, forasmuch as His justice could not be satisfied, but by a sacrifice worthy of Himself.

47. Repentance on the part of sinners, and mercy on that of God, are the summary of the Gospel.

49. *In Jerusalem.* In the very throng of their enemies, without any extraordinary gifts, or power to preserve themselves. This was a great trial of their faith indeed. But Jesus' word was sufficient security.

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THE GOSPEL ACCORDING TO

S T. J O H N.

THIS apostle is called *the Divine*, both before the Revelations, and by St. Origen[a], because he begins his Gospel with the divinity of Jesus Christ, as the other Evangelists did theirs with His birth or humanity.

CHAP. I.

1. *Was.* *Ἦν.* *Erat.* Did exist before all time, from eternity.

The Word was God; or, God was the Word. *Wade on the Trinity*[b].

To suppose God without His Word and Wisdom would be most absurd and blasphemous.

3. So that if, as *St. Paul* saith, *Rom.* i. 20, the eternal power and Godhead were understood by the things that were made, here is a certain argument of the divinity of Christ.

7. *All men.* None excepted.

8. He was not the true essential light, ver. 9, though He was a true light.

9. i. e. This is that eternal light which took upon Him our nature, who by the records of His incarnation, life, doctrine, miracles, death, resurrection, ascension, and mission of the Holy Ghost;—by virtue of these records, He lighteth every man, Jew and Gentile, who will attend to the Gospel.

i. e. He is that light and power which bestows the light of reason and understanding on every man at his coming into the world, viz. at his birth. This essential light, which gave being, and life, and light, and reason to men, is, ver. 14, now come to dwell among us to teach us to know God, since the light of reason hath been so much depraved.

[a] [Homil. ii., in diversos. Op. Latine, vol. ii. p. 432. Basil. 1571. These Homilies are spurious.]

[b] [A Short Inquiry into the Doctrine of the Trinity, by George Wade, p. 18, 1722.]

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10. He made the world to make Himself known; and yet they would not see Him in the works of the divine wisdom. He therefore became incarnate to make Himself known.

11. *Deut.* xxxii. 9. Israel is said to be the Lord's portion, or the inheritance of the God of Israel; who, therefore, with the Son is God.

His own; i. e. the Jews, to whom He was promised. *Romans* xv. 8. [c]

12. *Power;* i. e. a right.

To become the sons of God; i. e. to have their nature restored to the likeness or image of God, in which they were created; *Regeneration.*

Even to them that believe on His Name. This blessing is reserved for those only that believe in Him.

13. *Born—of God.* This was that life which Adam was deprived of the very day he sinned, and to which we are restored by baptism; and without which we have the life only of natural men of the world, destitute of the spirit and life of God in us.—*Of God;* i. e. the Holy Ghost. Vid. *Allain, Two Covenants,* p. 19. [d]

14. *Flesh;* i. e. man.

16. *Grace for grace;* or, grace upon grace. One grace added to another. *Beza* [e].

For the grace lost in Adam, we have the grace restored by Christ.

17. The shadow or scheme of God's design came by Moses, but grace and truth, i. e. the substance, came by Jesus Christ.

The Gospel is called grace in opposition to the severity of the Law, which required unsinning obedience.

19. *Who art thou?* For at that time the whole nation of the Jews expected the Messiah.

21. *I am not.* I am not Elias the Tishbite, whom you expect; but that Elias which was for to come, viz. him prophesied of by *Isaiah* xl. 3, and by *Malachi* iii. 1.

27. *Whose shoe's latchet I am not worthy to unloose.* Whose servant I am not worthy to be.

28. *In Bethabara beyond Jordan.* This was the passage of the Israelites into Canaan, under Joshua; and the common

[c] [This note is crossed through.] [d] [Works, 1707.] [e] [Annot. in loc.]

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CHAP. I. passage to Jerusalem, whither the people were going to the Passover.

29. *The Lamb of God;* i. e. the true Paschal Lamb.

32. *Like a dove;* i. e. like as a dove descends or lights on the ground, viz. leisurely; so that the multitude saw it plainly.

45. *Him;* viz. that prophet.

47. *An Israelite indeed, in whom is no guile;* i. e. He was a man of a pure heart, an upright intention, free from hypocrisy, and a lover of truth.

CHAP. II. ver. 1. Or, on the third day of the marriage which was in Cana; for the Jews kept eight days in their marriage feasts. That was the reason they wanted wine when our Lord came.

3. *The mother of Jesus.* It is collected from hence, and ver. 12, that Joseph was now dead.

4. *Woman.* The Greek word is far from being a term of disrespect, as in our language. *Univ. Hist.*

What have I to do with thee? or, What is that to you or Me?

11. *Beginning.* And yet it should seem by His mother's way of speaking, ver. 5, that she had seen something of this nature done, while He lived with them as a private person.

Miracles; i. e. public miracles: for surely the manner of His calling His disciples before this, and their leaving all and following Him, had something miraculous in it.

Cana of Galilee. Where He was to begin His preaching. *Isa.* ix. 1.

His glory. *Δόξαν;* i. e. the glory of His divinity, which He manifested to His disciples by the miracles He wrought; viz. that He was what He said He was, the Son of God, in such a sense as δόξα belonged to Him as it does to God; and not as to a mere man, conducted and assisted by the Spirit of God; all His miracles being wrought by His own original power.

18. *What sign shewest Thou unto us;* viz. that Thou art a prophet; since you do such things as only prophets and magistrates ought to do.

19. *Destroy;* or, you shall destroy.—*This temple.* He calls His body the Temple, because it was the habitation of the Deity.

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20. *Forty and six years has this temple been in building.* See *Bp. of Worcester's Daniel's Weeks.* Ad an. æ. v.[1] 29. CHAP. III. [1] i.e. ær. vulg.

In building. So is the word ᾠκοδομήθη rendered, *Ezra* vi. 15[r]; and from the eighteenth year of Herod, when Josephus says he began to build the temple, to this time, was about forty-six years; and the Evangelist only speaks the words of the Jews, whether they spoke accurately or not.

22. *The Scripture*—which foretold His Resurrection.

23. *In the feast day.* Ἐν τῇ ἑορτῇ. During the feast.

24. *He knew all men.* He knew that their faith was only that of assent.

25. *He knew what was in man.* And is therefore God; 1 *Kings* viii. 39; *Psalm* xxxiii. 15.

CHAP. III. Our Lord intends in this chapter two things: 1st, to shew that faith in, and obedience to Him, was the way to salvation; and 2ndly, that the Jews would be justly condemned if they refused this design of God.

2. *No man can do these miracles that Thou doest, except God be with him.* Nicodemus judges of the doctrine by the miracles, not of these by that. This is an argument, which equally affects the understandings of the learned and unlearned; viz. to vary, to suspend at pleasure, the laws of nature.

3. *Born again.* N. B. That the Jews, before and in Christ's time, used the word *regenerated*, for one baptized or proselyted to their religion; for their way of proselyting men, women, and children, was by baptizing them. *Wall, Of Infant Baptism, Intr*[*oduction*], § 6.

He cannot see the kingdom of God; i. e. he cannot be a member of Christ's kingdom, which was going to be set up. From this it appears that no man, while he is in an unconverted state, (N. B.) can possibly understand divine truths.

5. *A man,* or, any one; τὶς; man, woman, or child.

He cannot enter into the kingdom of God; i. e. this is the ordinary means and condition of salvation.

6. *That which is born of the flesh, is flesh.* It was said of circumcision, that he that wanted it, "that soul should be cut

[r] [was finished.]

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CHAP. III. off;" not that the penalty was executed when the providence of God made it impracticable: but in ordinary cases, the rule stood good.

Here *flesh* and *spirit* do plainly denote the two states of man by nature and grace. See *Gen.* v. 1, 3.—*That which is born of the Spirit,* partakes of the properties of that Spirit by which he is regenerated.

N. B. The birth of the Spirit is as real as the birth of the flesh.

8. *So is every one that is born of the Spirit;* i. e. you may find it by the effects: the alterations that are made in you by the Spirit.

11. i. e. This is the message which I bring you from God, (see ver. 2,) that as you hope for salvation, you must believe and obey Me.

12. *Heavenly things;* i. e. things that are known only by revelation.

16. This being the greatest instance of God's love, we ought to value it accordingly.

18. *Is condemned already.* Both by the law of nature, (which obliges men to do what is agreeable to right reason,) and the law of God.

Because he hath not believed in the Name of the only-begotten Son of God; i. e. because he hath not received the only remedy by which he might be delivered from that condemnation, viz. Jesus Christ, who hath redeemed us from the curse of the law.

19. *Men loved darkness rather than light;* i. e. they are not willing My doctrine should be true, because it is contrary to their vices: they will not therefore attend to it.

20. *The light.* That light which discovers the evil which they love.

25. *A question;* viz. whether the baptism of *John* were not sufficient, without going to Christ? *John* tells them no; for that he was only to prepare them for the receiving of Christ, His baptism, &c.

26. *To whom thou bearest witness.* This was known to the whole nation; so all that were baptized of *John,* or believed him to be a prophet, were without excuse.

27. *A man can receive nothing, except it be given him from*

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heaven; i. e. he would not take upon him to baptize, if he had not authority from God. CHAP. IV.

29. *My joy therefore is fulfilled.* For I am the friend of this Bridegroom.

31. *Is above all.* This title belongs to God alone.—*And speaketh of the earth;* or, as of the earth; or, as being of the earth.

32. *No man;* i. e. in comparison.

33. *Is true;* i. e. to be relied upon, in whatever He has made known to us: so that we venture soul and body upon His word and promise.

34. *By measure unto Him;* i. e. at certain times and upon certain occasions.

35. This is the testimony of *John.*

36. *The wrath of God abideth on him.* So dreadful is the case of infidels.

CHAP. IV. The Samaritans being a people made up originally of Jews and Gentiles; and worshipping the true God, but neither in the place nor manner which God had commanded, there was therefore a perpetual enmity between them.

10. If thou hadst been sensible of thy wants, of the want of a Saviour, He would have given thee such a supply of His grace, &c.

13, 14. Whatever knowledge a man shall draw from any other fountain than that of the Scriptures, which are Christ's own words, it will not be able to quench his thirst, or satisfy the desires and the wants of his soul.

14. *A well of water springing up into everlasting life.* This water every Christian receives in baptism.

21. i. e. The time is at hand that God shall be worshipped in all the world, as well as in the land of Judea, and after another manner than with sacrifices, &c.

23. *In spirit and in truth.* In an inward disposition of the soul to holiness, as well as in outward ordinances.

24. *In spirit and in truth;* i. e. in the spiritual meaning of the law, not in the literal, which is[s] not the truth, but types and shadows of what the Gospel holds forth as truth. [s] are, MS.

It is plain this is spoken, not as if *spirit* were opposed to

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CHAP. IV. that which is sensible and bodily,—for such are the Christian sacraments,—but to the literal sense of the law of Moses; for that the mystical sense was that which was still intended by God, and the literal no otherwise than as conveying the mystical.

25. *Messias cometh.* This expectation was common to both Jews and Samaritans, and so must be of long standing; these having been separated for near 500 years; and they hated one another too much to take this notion from the Jews.

36. By this expression, Jesus would intimate how ready and disposed the people were to receive the Gospel, whenever they should undertake the work of preaching it.

39. What a reproach is this to many among us, who will not believe unless they see with their eyes; i. e. unless they have the testimony of reason and sense.

42. *This is indeed the Christ, the Saviour of the world.* It is probable that the Samaritans, as well as Jews, had this notion of the Messiah, the Christ, that He was to be the Saviour of the world; and it is rather plain, that during the two days in which our Lord stayed with them, He had convinced them of the corruption of human nature; of the necessity of a Redeemer; of the goodness of God in sending a Redeemer to be a Saviour not only to the Jews, but to the Samaritans, and to the whole world.

45. *They also went unto the feast.* Had they not attended the feasts of the Church, they had not seen His miracles, nor received Him; so much depends upon that duty, of attending the public worship of God.

47. Afflictions are always useful, when they oblige us to have recourse to God.

50. *The man believed the word that Jesus had spoken unto him.* This was the greater miracle of the two; and more for this man's advantage to be cured of his incredulity, and to be convinced that Jesus Christ must be come from God, and consequently that He was the Messiah. For himself believed, &c.

51. *Thy son liveth.* This should teach us, that the same word of Christ, though in heaven, will cure all the diseases of our souls, when we apply to Him with faith and confidence in His almighty power.

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CHAP. V. ver. 1. *A feast.* The feast; viz. the Passover. CHAP. V. Christ's second Passover, Vulg. æra, 30; Christ's true age, 33; April 7th.

2. *Bethesda.* House of mercy.

3. This shews the miserable condition to which man is reduced by sin.

4. *At a certain season into the pool.* Which Heinsius saith (out of Cyril) [s] was yearly at Pentecost.

8. *Rise, take up thy bed, and walk.* This shews that Jesus Christ could, when He thought fit, cure diseases without an actual faith in those that were healed.

11. i. e. He that could command me to be whole, may be supposed to know that it was fit for me to carry my bed on the Sabbath-day.

14. *Sin no more, lest a worse thing come unto thee.* A warning to such as received any mercies from God, to walk worthy of them. N. B. Afflictions and diseases are the punishment of sin: relapses most dangerous.

17. *My Father worketh hitherto, and I work;* i. e. on the Sabbath. God preserves the work He hath made, and I in imitation, &c.

18. It is plain the Jews did not understand our Saviour in the sense they called God their Father; but that He made Himself His Son, so as to make Himself equal with God in nature, or else they had nothing to accuse Him for: He called God His Father as no other person did; or else He had not been so often styled a blasphemer. *Matt.* xxvi. 64, 65; *John* x. 38.—*Making Himself equal with God.* Which Christ did not deny, but proceeds to justify it.

19. *The Son can do nothing of Himself.* Nothing separate from the Father. "I and My Father are one;"—have one will in all We do.

21. *The Son quickeneth whom He will;* i. e. by a power residing in Himself; and is therefore God. *Deut.* xxxii. 39; *Phil.* iii. 21.

22. *Hath committed all judgment unto the Son.* Who must therefore be *omnipotent*, able to raise from the dead; *om-*

[s] [Dan. Heinsius, Aristarchus Sacer, par. ii. c. 7. ad calc. Exercit. Sacr., p. 886, Lugd, 1639. See S. Cyrill. Alex. Comm. in S. Joann. Evang. in loc., Op., t. iv. p. 207, E.; ed. Par. 1638.]

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CHAP. V. *niscient,* to know the secrets of hearts; *omnipresent,* to hear all prayers, and answer all the necessities of His Church.

27. *St. Chrysostom* puts the full stop at *also,* and begins the next sentence and verse: "Because He is the Son of Man[h]."—*The Son of Man;* i. e. the Messiah.

29. We shall come forth of our graves, just as we enter into them.

Damnation—κρίσεως, condemnation.

31. *If I bear witness of Myself,* without attestation from God, *My witness is not true.*

33. *John. St. John's* testimony is unquestionable, because all allowed him to be a prophet.

34. *Ye might be saved.* And therefore if ye have not life, (ver. 40,) it is your own fault.

36. God the Father, by the spirit of prophecy, (which prophecy the Jews had in their hands,) had foretold what sort of miracles the Messiah should work, that they might not be mistaken; for the working of miracles alone was not to be the proof of the Messiah, therefore Jesus Christ, when *John the Baptist* sent to Him, directed him to the prophecy, *Isa.* xxxv. 5, which foreshewed what sort of miracles were to be done by the Messiah.

39. *Fr.* Read the Scriptures with care; i. e. those very Scriptures which ye yourselves so highly value as to think that they can save you,—even those Scriptures testify that ye are to look for another prophet, like unto Moses, i. e. as plainly sent from God as he was.

The ill use which these people made of the Scriptures did not hinder our Saviour from pressing them to read them with care.

43. *In My Father's Name;* i. e. with My Father's power and authority.

If another shall come in My Name, him ye will receive. Even Antichrist himself you will receive, being blinded by the just judgment of God for rejecting His Son, who came in the Name and power of God.

This expressly came to pass (in the 16th of Adrian), when the impostor Barchochab set up for the Messiah, whom the

[h] [S. Chrys. in S. Joann. Hom. xxxix. (al. xxxviii.) § 3. Op., t. viii. p. 230, A.]

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people of the Jews followed to a man, without asking *a sign* of him. CHAP. VI.

44. N. B. That the love of the world and its glory is that which mostly hinders us from loving God, and receiving the truth. Christ's doctrine thwarted the corrupt sentiments of many of the Jews, concerning the person and the kingdom of the Messiah. Some expected to gratify their ambition, others their covetousness, others their lusts, &c. They that were freest from these worldly and carnal expectations received Him and His doctrines, the rest[a] [rejected Him and His doctrine.] [a] &c., MS.

CHAP. VI. ver. 3. This was April 14th. Vulgar æra, 32; Christ's true age, 35 or 34.

4. *The Passover.* That Christ was not at this Passover, see *Bp. of Worcester's Daniel's Weeks*, p. 23.

14. *To make Him a King.* Pursuant to an opinion they had taken up, that Christ was to be a temporal king; and by the miracle He had just now wrought, they thought He was able to maintain an army by a word of His mouth.

27. *Labour not.* He does not say this to hinder them from labouring, but to raise their value for heavenly things, in comparison with earthly.

For Him hath God the Father sealed. Fr. On Him hath God the Father impressed His seal and character; and therefore, though He be the Son of Man, yet He can give eternal life, because He is the Son of God also.

Sealed; i. e. His commission, and authority, and power, to give that meat which endureth to eternal life; alluding to princes sealing the commissions of, &c.

29. *This is the work of God;* i. e. Your great business, in order to obtain everlasting life, is to receive and believe in Jesus Christ, whom God hath sent in the stead of Moses, whom hitherto you have received as your only teacher, &c.

And indeed this was a very great work, considering the prejudices these people laboured under. They had been bred in another religion; they expected a temporal deliverer, &c. Christians have none of these prejudices to struggle with; they are therefore inexcusable.

35. *The Bread of life.* I am the true bread; or, food from

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CHAP. VI. heaven; or, the food of life; that which must preserve your souls for ever.

37. *Hath given Me.* See chap. xvii. 12; Psalm ii. 8.

Shall come to Me. Shall believe in Me, ver. 35.

45. *They shall be all taught of God;* i. e. by Jesus Christ, who is therefore the God who in person teacheth us.

That hath heard, and hath learned; i. e. who hath so heard as to learn; for God teacheth all, but all will not learn.

48. God having made the life of all mankind to depend upon Jesus Christ, we are united to Him by faith, and especially when we receive the Sacrament.

That bread of life. The principle and author of life, in the place of Adam, the author of death.

51. *The living bread.* The life-giving bread, which I shall give, a sacrifice for the sins of the world, to procure them a title to life.

Life-giving bread. The means of obtaining eternal life.

For as in a natural manner common bread doth nourish the body, so in a spiritual manner doth My Body nourish the soul; and unites to Me by faith the soul of the worthy receiver. For as I derive life from My Father, so do they from Me.

52. *How can this Man give us His flesh to eat?* While we dispute about the *how*, we lose the blessing; let us rather make ourselves worthy of the gift of God by faith in His promises, and leave to Him the means of fulfilling them.

53. Nothing but the Body and Blood of Christ can sustain the divine life of a Christian. How unhappy are they who deprive themselves of this food, by their negligence in abstaining from the holy Sacrament! by which Sacrament we are united to Christ, He dwelling in us, and we in Him.

This is intended of the Lord's Supper. *Rogers' Review*, p. 182[j]; and *Mr. Johnson's Unbloody Sacrifice*, p. 351[k]; and *Dr. Wells in loc.* But see *Dr. Waterland on the Sacrament*[l]; and *Mr. Law on the same*[m].

[j] [Review of a Discourse of the Visible and Invisible Church. Lond. 1722.]

[k] [Ed. 1714. Chap. ii. sect. 5; vol. i. p. 457, ed. Oxford, 1847.]

[l] [Review of the Doctrine of the Eucharist, chap. vi. Works, vol. vii. p. 101, sqq. ed. 1823.]

[m] [Demonstration of the Gross and Fundamental Errors of a late book, called a Plain Account of the Nature and End of the Sacrament of the Lord's Supper. See pp. 47, 114, &c. Ed. 1749.]

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53—55[n]. *Except ye eat, &c.—My flesh is meat, and My blood, &c.*—These are the great truths of this chapter. And it was for the sake of these that Christ afterwards appointed the Sacrament as one very solemn way of our being made partakers of His Flesh and Blood, in the spiritual meaning here intended, which is: That all such as ever were or shall be saved, do owe their salvation to the atonement made by the death of Jesus Christ; which salutary atonement God may extraordinarily apply even to infants, idiots, moral heathens, as He pleases, where there are no moral obstructions.

61—63. *Archbishop Sharp* on these words[o]: "This you take in a literal sense, (gross sense); but you will be convinced that I have no such meaning, when you see this Son of Man with His Body and Blood ascend visibly into heaven: then you will have no carnal thoughts of eating My very Body, &c., for My Body will then be in heaven, &c. And that you may know that I speak of My Body and Blood after a spiritual manner, ver. 63, I tell you, 'It is the spirit that [quickeneth, the flesh profiteth nothing.'] It is not My natural Flesh, though you could eat it with your mouths, that would profit you, as to your everlasting life; but it is the Spirit of God, My Spirit, that must dwell with all true believers, that produces in you a spiritual life in this world, and [will] preserve that life to eternal glory. And therefore I tell you again: 'The words that I speak, they are spirit, and they are life,' i. e. they are to be understood of a spiritual eating, and by that means eternal life is to be obtained; viz. by receiving Jesus Christ, and believing in Him. (See ver. 40, 44, 54, of this very chapter.) And this is done not only by our receiving the Sacrament, but by every act of faith and obedience.

"When therefore our Church speaks of the real presence of Christ in the Sacrament, she means that the Holy Spirit of Christ is present in that ordinance, to apply to every faithful communicant all the benefits of Christ's sacrifice." *See the Sermon.*

62. *If ye shall see the Son of Man ascend up*—you will then

[n] [At the top of the slip of paper on which these notes are, is "John vi., Dr. Waterland, Mr. Law, &c."

[o] [Abp. Sharp's Sermon on John vi. 53; Sermons, vol. v. p. 278. Oxford, 1829.]

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CHAP. VI. be convinced I could not mean My Body in a carnal sense, but spiritually.

Our Lord mentions His ascension into heaven, to teach His hearers, that the flesh He meant was spiritual food; My natural Body, united to My divine Spirit, I will give for an atonement for the sins of the world. This is our spiritual food, which we receive by faith, not only in the Sacrament, but at all times.

63. It is the spiritual life that I speak of; and this is to be preserved only by the Holy Spirit to be communicated unto you.

68. *Thou hast the words of eternal life.* You and you only can instruct us how to attain eternal life; for we are sure, from what we have seen of your miracles, and heard by a voice from heaven, that you are the Son of God.

70. The conduct of Christ, in keeping His disciples under so dreadful an uncertainty who should betray Him, shews the necessity of fear and watchfulness in every man living.

N. B. An external righteousness is not sufficient, since God knows the heart and designs of men, even before they themselves know what they shall do.

CHAP. VII. ver 1. Vulgar æra, 32; Christ's true age, 35. Christ avoids persecution, not by interposing His power, but by withdrawing Himself till God's proper time, to teach us to wait that time, and not to be eager to suffer.

2. *Feast of tabernacles.* Which was about the middle of October. Christ observes the feasts of the Jews, to teach Christians to remember, by the same way, the benefits of God, and the great points of their duty.—The Passover;—our deliverance from the bondage of sin by Jesus Christ: the Pentecost;—God's gift of His Spirit, &c.

7. *Cannot.* Will not.

8. *Go ye up unto this feast;* i. e. ye may with safety, but so cannot I.

For My time is not yet full come; viz. the time ordained for His suffering, which was to be at the Passover.

10. *In secret.* That He might not awaken the malice of His enemies, and they should kill Him before His time.

15. *Letters. Fr.* The Scriptures.

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17. *Will do;* i. e. desire to do. Θέλῃ ποιεῖν. So that those only who search the Scriptures with an honest heart, to believe and obey, can understand them as far as is necessary for their salvation.

i. e. He, and he only, who from his heart desires to be holy and good here, that he may please God and be happy hereafter, shall infallibly, upon his prayers, be assisted by the good Spirit of God to see the truths of the Gospel, and most joyfully close with them.

This is Christ's answer to the question of the Jews, ver. 15; i. e. that this is the way to attain such knowledge, by doing the will of God.

20. *The people.* Who knew not of the design of their rulers to kill Him.

21. *Marvel—*διὰ τοῦτο, at the work I have done. See the original.

23. *That.* Ἵνα. Yet so as not to break the law of Moses.

27. *Whence He is;* i. e. who is His Father: so they seem to have that in their eye, "A virgin shall conceive," &c.

30. *His hour was not yet come;* viz. it could not be before the Passover.

31. N.B. How very differently our Lord's doctrine was received, according to the different dispositions of those that heard Him, viz. the good or bad ground where the seed was sown.

They knew that Christ, whenever He came, was to work miracles. Moses had told them, "That a prophet shall the Lord raise like unto me:" and *Isaiah* had expressly foretold, "that He should make the blind to see, the lame to walk," &c.

37. *If any man thirst.* In order to receive Christ, a man must have a thirst for grace and salvation.

38. *As the Scripture hath said.* As the Scripture directs, when it speaks of a prophet which God would raise up.

Out of his belly shall flow rivers of living water. This has allusion to the great vessels of stone which were placed at the fountains, out of whose middle or belly were pipes, out of which they drew their water.

39. *Jesus was not yet glorified.* It was requisite that our adorable Head should be glorified, before His members

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CHAP. VII. should receive the Holy Ghost, which was the fruit of His death, and resurrection, and ascension.

48. In which question a prophecy is fulfilled. *Psalm* cxviii. 22. "The stone which the builders;" i. e. the master-builders, "refused," &c.

Worldly greatness is apter to lead us into error than truth, because it is often a stranger to humility, &c.

52. *Out of Galilee ariseth no prophet.* Or rather, ariseth not the prophet. They were strangely blinded, not remembering that Jonah was of Gath-Hepher, 2 *Kings* xiv. 25, of this very country. Or rather, the Prophet, the Messiah, is not to come out of Galilee; that they all knew very well.

CHAP. VIII. ver. 2. *Early in the morning.* What a pattern is this to His ministers! He thought the very night too long.—*The people.* Not the great, nor the learned.

6. *To accuse Him*—to the Jews, if He said no;—to the government, if He should say yea; as if He promoted a tumultuous execution.

8. In a Greek manuscript, which *Wagenseil*[p] saith he saw in Hungary (viz. a manuscript of the Evangelists), there was added, τῷ δακτύλῳ ἔγραφεν ἑκάστου τὰς ἁμαρτίας.

9. *In the midst;* viz. of the people; her accusers being gone out.—Men would not be over-hasty to condemn the faults of others, if they would but set their own faults before their eyes, and consider how obnoxious they are to God's justice.

11. *Neither do I condemn thee.* Jesus Christ did not say this as if adultery did not deserve death; but to shew that His business was to save sinners, and that God would pardon her if she should take care not to fall into sin again.

12. *He that followeth Me, &c.* He that liveth after My example, shall have so much light as shall bring him to life eternal.

15. *I judge no man.* This is to be restrained to His first coming; when Christ acted as a Saviour, not as a judge to condemn men: no, not the woman above, taken in adultery. Nor must we infer from hence, that corporal punishments are not agreeable to the Christian institution; only He would

[p] [Sota; i. e. Liber Mischnicus de uxore adulterii suspecta, p. 33. ed. 1674.]

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not put them in execution. At His second coming, He will render to every man according to his works.

16. Therefore Jesus Christ is God, since He is inseparable from the Father.

20. *His hour was not yet come.* He was the true Paschal Lamb, which could be sacrificed at the Passover only: that was not yet come. This happened the 23rd of Tisri, the October before Christ suffered.

21. *Shall die in your sins.* When the temple was destroyed, (where, and where only, sacrifices were offered and accepted,) there could be no more sacrifice for sin, by the law of Moses. All such therefore as rejected Jesus Christ, the great Sacrifice, must die in their sins. See 1 *Kings* viii., and xv. 14.

24. *That I am;* i. e. that I am God, this being one of God's titles.

Ye shall die in your sins; i. e. ye shall have no other sacrifice for sin but Me; for your temple (where only they could sacrifice) will be destroyed, and then there remaineth no other sacrifice for sin. *Heb.* x. 26.

28. *That I am.* ὅτι Ἐγώ εἰμι; i. e. the same titles belongs to Me, that God hath given to Himself: the I AM, the Eternal Being.

33. *Were never in bondage to any man.* As for our own part, we were never bond-slaves to any man.

34. *Is the servant,* or slave, *of sin.* Is in bondage to sin.

39. *Children;* i. e. followers, or disciples.

41. *We be not born of fornication.* We are not idolaters. *Lev.* xvii. 7. It is true they were cured of this sin after the captivity. But they only are God's children who do the works of God.

43. *Ye cannot;* viz. because of your immorality, ye are not disposed.

44. *For he is a liar and the father of it.* God said to Adam, "In the day that thou eatest, thou shalt surely die." "No," saith the devil, "ye shall not die."

47. To take delight in God's Word, a mark of our belonging to God.

48. *A Samaritan;* i. e. an enemy to our religion.

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CHAP. VIII.

51. *He shall never see death;* or, he shall not see death for ever.

52. *A devil;* i. e. a lying spirit in thee.

56. *Rejoiced. Fr.* Ardently desired. *Gen.* xvii. 17. From hence it is plain that it was the Son who appeared unto Abraham, and called him; was the object of his worship, the author of his joy; that is, He was the God of Abraham.

58. *I am.* The very title of the great God in Scripture, expressing His necessary existence. See ver. 24.

59. That the Jews understood Him as assuming to Himself the title of the true God, is plain by their following actions.

CHAP. IX. ver. 2. It is plain from hence, it was believed among the Jews, that the souls of men might have sinned in a state of pre-existence, and [be] sent into this world to be punished, or for trial.

7. And is [it] not the same almighty word which makes the water in Baptism effectual to the washing away of sin, which is the darkness of the soul?

16. This shews the folly of making reason a sufficient guide. Here are two sorts of people, both endued with reason, make two very different inferences; but so it will ever be, while men have different interests and passions.

17. *A prophet;* or rather, the prophet; i. e. the Christ: ver. 22.

24. *Give God the praise.* We see by this instance, that wicked men are judicially hardened by those very things which are sufficient to convince the humble, though ignorant. N. B. How often does this pretence for God's glory serve to cover the greatest crimes!

28. *Thou art. Fr.* Be thou.

29. *We know that God spake unto Moses.* It is true the Jews had a rule, *Deut.* xiii. 1, not to receive a prophet who should lead them to idolatry, or from the God that brought them out of Egypt, though He should work miracles. But then Jesus Christ asserted the honour of the God of Israel, pleaded for His law in the true sense of it, wrought miracles greater than Moses, &c. That rule therefore did not concern Jesus Christ.

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That they should have known likewise, that this Moses by whom God spake, had said, *Deut.* xviii. 15, that God would raise them up a Prophet like unto himself, and that they should hear and obey Him. They knew that there had been no such prophet since Moses, until Christ came amongst them, doing greater signs and wonders than even Moses himself had done.

31. *Be a worshipper of God.* Does not endeavour to draw men to idolatry.

30—33. When an unlearned man has truth on his side, he is able sometimes to baffle the most learned.

Here by the foolishness of men doth God confound the wisdom of the wise.

34. *Thou wast altogether born in sins;* i. e. thou hast been a sinner all thy life long. *St. Chrysostom* [q].

37. Thus it often happens, that the grace which was denied to the learned is given to a sincere searcher after truth and holiness.

39. *They which see not.* They that are sensible of their own ignorance.—*They which see might be made blind.* Those who are puffed up with the pride of their own learning, might be judicially blinded.

41. Nothing provokes God more than to think we want not His grace and light.

CHAP. X. ver. 7. *I am the door.* Through which all must enter, whether to govern or to be saved.

9. i. e. It is by virtue of the merits of Christ's death, that we have admittance into God's presence in this life, notwithstanding our backslidings. This favour He has purchased for all that are of His Church and family for ever; and without this no man could with confidence approach God.

10. *More abundantly.* Surpassing that which was lost by the fall of Adam.

12. *An hireling;* i. e. an intruder, not one who receiveth maintenance. See 1 *Cor.* ix. 13, 14; *Luke* x. 7.

14. *Know My sheep.* Love them. *Amos* iii. 2; 1 *Cor.* viii. 3

18. *This commandment.* This promise. H. R.

[q] [See Homil. in S. Joann. lviii. (al. lvii.) § 3. Op., t. viii. p. 341, C.]

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CHAP. X.

20. [*He hath a devil and is mad.* This text may give us occasion to observe of what moment it is that all men should have the same ideas of such things as they give the same name to. We wonder to find so many devils cast out by our Saviour, when there is no mention of men possessed before that time; besides, it was not then accounted a strange thing. But this wonder will be over, when we have proved these demoniacs were no other than such as we call madmen, lunatics, or melancholy, which the Jews believed to be troubled with evil spirits. And the Scriptures themselves seem to countenance it, for Saul's melancholy is called "an evil spirit from the Lord." 1 *Sam.* xvi. 14. *Mede, in loc*[r].]

22. *The feast of dedication.* Festival days appointed without a divine command: and yet our Saviour is present at it. An account of the original of this feast we have, 1 *Mac.* iv. 59, celebrated from the 25th of Chisleu (December), until the 3rd of the month following.

26. *Ye are not of My sheep;* i. e. because ye are not of them who are disposed to receive My doctrine.

30. *One;* i. e. one God.

33. *Because that Thou, being a man, maketh Thyself God.* There had been no pretence for this inference, if by *one* they had not understood *one God.*

40. This was about December, when Christ entered the 36th year of His age: vulgar æra, 33. He suffered the Passover following.

41. *Were true.* Therefore *John* was a prophet, and Jesus was the Son of God.

CHAP. XI. Vulgar æra, 33; Christ's true age, 36, beginning.

Ver. 3. *He whom Thou lovest.* A proper way of addressing Christ, in behalf of sinners: "he whom Thou lovest;—for whom Thou didst die," &c.

5. To shew that afflictions are not marks of God's displeasure, but of His love.

7. *Fr.* Hence, it is plain that Christ left not Judea before for fear of death, but that His death might be at the time appointed.

[r] [Discourse vi., on John x. 20, p. 37.]

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8. Life is of no account to him who thinks of nothing so much as doing the will of God.

10. *In him.* Ἐν αὐτῷ. In it; viz. in the world.

11. *Sleep.* To intimate that He can as easily raise him from the dead, as out of sleep.

24. *In the resurrection at the last day.* This shews plainly that the doctrine of the resurrection was known and received among the orthodox Jews.

25. *I am the resurrection and the life;* i. e. I, the Author of it.

26. *Shall never die.* Shall not die for ever.

27. *Thou art the Christ, the Son of God.* It is plain from hence, that the Jews did know that the Messiah was to be the Son of God.

33. *Was troubled.* Ἐτάραξεν ἑαυτόν.

38. *Grave. Fr.* Sepulchre.

40. *The glory;* i. e. the glorious power of God.

41. *I thank Thee;* i. e. for the power conferred upon His human nature, to confirm His mission by miracles.

41, 42. By this address to God His Father, He might convince those that were present that this miracle was not wrought by a diabolical power, but by the power of God.

47. *This man doeth many miracles.* This is a dreadful instance of the effect of prejudice, obstinacy, malice, &c.

48. *The Romans shall come and take away, &c.*—supposing that we are setting up a king in opposition to them. This is the wisdom of those who, to secure some temporal advantage, ruin their souls to all eternity.

This shews the wonderful wisdom of God, in giving such proofs of our Lord's resurrection, upon which the truth of the Christian religion depended, that none but such as were well disposed to receive the truth, would come into it: for had the governing part of the Jewish nation been made eye-witnesses of the resurrection and ascension of Christ, and supposing that they would upon this have acknowledged this for their Messiah and king; would not the Romans, their masters, immediately have looked upon [them] with a jealous eye, and this as a trick to fling off their power?

50. These words had an evil meaning, as they were here spoken, and a very good one in the intention of the Holy

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CHAP. XI. Ghost. This may warrant our looking for a spiritual sense in such passages of history as only seem to be written by chance, and without any other design than to set down facts.

53. *They took counsel together. Fr.* They thought of nothing but to put Him to death.

55. *Passover.* This was the Passover in which Christ suffered.

To purify themselves. Much more ought Christians to purify themselves before the Christian Passover.

56. *Think ye, that He will not come to the feast.* For He had not been at the two last Passovers.

CHAP. XII. Ver. 1. *Six days before the Passover;* i. e. on the eve of Palm-Sunday.

St. Matthew and *St. Mark* seem to intimate, as if this were but two days before the Passover, when it was six days before. But the reason is, they give the whole story together; the motive which set him at work, viz. the rebuke which Christ gave him, (ver. 7, 8,) as also the bargain he made, and the consultation of the priests about it. All which are there put together, but not here, by *St. John.*

5. *Three hundred pence.* About nine pounds, seven shillings and six-pence of English money.

6. *A thief.* Judas could not but know that Jesus knew that he was a thief. We wonder at this; but do not all Christians know that God knoweth?—Jesus Christ trusts a thief with His money, because He sets no value upon it.

7, 8. This rebuke which Christ gave Judas, together with his covetous temper, put him upon that cursed design of betraying his Lord.

10. Lazarus, according to an ancient tradition, lived thirty years after our Saviour's death.

13. *Hosanna;* i. e. O Lord, save and help us. In the feast of tabernacles, the Jews, who then in an especial manner celebrated the expectation of the Messiah, carried branches, and often repeated Hosanna, &c.

14. Jesus Christ leaves pomp to earthly kings, because their weakness stands in need of it. His great design was to subdue pride, and to set up a kingdom by humility.

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18. The people before would have made Him a king, and then He withdrew Himself, because His time was not come. Now He receives their acclamations, because He knew what it would end in.

19. *The world is gone after Him.* They discover the reason of their persecuting Christ. We should always fear to love the praise of men, lest some such ill consequence should attend it.

20. *Greeks.* *Fr.* Gentiles.

23. i. e. In a very short time I shall be manifested to all the world.

24. *Fall.* *Fr.* Be cast.

25. *He that loveth his life;* i. e. he that is fond of it, for the pleasure it affords, and the temporal advantages we enjoy.

Hateth. To *hate* is, not to value it in comparison of the duty we owe to God, our neighbour, and ourselves.

27. This shews, to our comfort, that God will judge us not according to the affections of nature, but the choice of the will.—Jesus Christ Himself was under some distraction in His prayer, therefore we must not repine, &c.

28. *Glorified it,* viz. by the miracles done in My Name.

31. *Judgment.* *Κρίσις;* Redemption. *Fr.* Now is the world going to be judged.

32. *All men;* i. e. men of all nations.

34. *The Son of Man must be lifted up? Who is the Son of Man?* They did not understand the spiritual sense of sacrifices, which prefigured the death of Christ, and the atonement made by it. It is faith alone that reconciles these seeming contradictions.

38. God's foretelling this imposed no necessity on them. He saw that the event would certainly come to pass.

The arm; i. e. Jesus Christ, by whom, as an instrument, God wrought all these miracles; viz. by the sacred humanity of Christ.

39. *They could not.* They would not, &c.

40. *He hath blinded their eyes, &c.* Their eyes are blinded, &c.; i. e. by their own wickednesses. A verb active, having no person going before, is to be understood and rendered impersonally. *Luke* xvi. 9; xii. 20, 48; *Isa.* ix. 6; 2 *Sam.* xxiv. 1; and so these words are explained, *Acts* xxviii. 27.

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CHAP. XII. i. e. He hath left them to themselves, and then their own wickedness blinded them.

41. See *Isa.* vi. 1, which is a description of God, i. e. the Lord Christ.

42. *Believed on Him.* Here is faith, but not a *saving faith;* because they durst not *confess* Him. See *Mark* viii. 38; 1 *John* iv. 3; *Rom.* x. 10.

44. *Not on Me.* Not only on Me.

45. Because by His whole life, conduct, and doctrine and miracles, He shewed the goodness, the wisdom, the power of God.

47. *Believe not. Fr.* Keep them not.

49. *What I should speak. Fr.* How, [&c.] This is the great and fundamental article of Christianity, that Jesus Christ was a person sent from God, to make Him and His will known to men.

50. *Life everlasting;* i. e. the means of attaining life everlasting. This is what all our sermons should aim at; to convince people, that this is the only way to heaven, to know, to love, and to keep the commands of God.

CHAP. XIII., XIV., XV., XVI. These chapters are our Lord's last sermons, full of consolation, the pledge of His love, and our security.

1. *That His hour was come;* viz. that *Daniel's* sixty-two weeks were now expired, and that He had not another day, i. e. year to live. Vulgar æra, 32; Christ's true age, 35.

His own. Sc. His apostles; chap. xv. 19.—*Unto the end;* i. e. of His life.

3. And indeed it was wonderful condescension, in one who knew this, to wash His servants' feet.

7. *Thou shalt know hereafter.* We cannot indeed understand the reasons of all God's commands and revelations: it is sufficient for us to know, that a time will come, when we shall know them all to be righteous, reasonable, and necessary to be believed, adored, and obeyed.

10. i. e. He that is engaged in an holy course, hath only need to be cleansed from the daily defilements which he cannot well avoid.

15. N. B. This shews that the Holy Scripture is to be

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understood according to the sense and practice of the Primitive Church; otherwise this would have been looked upon as a standing sacrament in the Church of Christ. And yet it was never understood to mean and oblige to more than to humility, &c.

18. *He that eateth bread with Me, hath lifted up his heel against Me.* So that in the very literal sense, the Psalms of David are to be understood of Christ.

19. *I am He;* i. e. God the Son. See *Isa.* xliii. 10.

When ye see that I did foresee things which were in the power of others only to fulfil, and depend entirely on their free choice, ye may believe that I am the very Messiah spoken of by the Psalmist, *Ps.* xli. 9.

21. *One of you shall betray Me.* God gives sinners warning; but when they harden themselves, He then leaves them to themselves.

22. *Doubting. Fr.* Being in pain to know.

26. Our Lord gave this intimation to *St. John* only, lest if He had told them all, they might have attempted to hinder him, which Christ would not suffer.

27. *Satan entered into him.* Took full possession of him; he having only before put it into his heart.

That thou doest, do quickly; or, what you mind to do, you will do quickly. *That thou doest.* What you have resolved to do.

29. *That he should give something to the poor.* A proper time, (viz. a feast,) to express our care of the poor.

32. i. e. If God has been glorified by Me in My state of humiliation, He will glorify Me for ever with Himself in heaven.

34. *A new commandment.* A commandment that has not been practised among the Jews, though it was given them, *Lev.* xix. 18, and therefore "by this shall all men know [that ye are My disciples,"] &c.

38. *The cock shall not crow.* It shall not be the time of cock-crowing; viz. before morning thou shalt deny Me thrice. This shews us, that God knows us better than we know ourselves; and that therefore, when He warns us, we should take warning, lest destruction follow.

CHAP. XIV. ver. 1. *Ye believe;* or, rather, ye trust in God; trust also in Me. Without faith in Christ, no man

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CHAP. XIV.

can be saved. Therefore it is not sufficient to believe that there is a God: the devils know and believe this; so do the wickedest of men, though they wish there were no such a being.

2. *Many mansions.* Suitable to the degrees of piety, which Christians shall arrive at in this world. Every sincere though weak Christian shall have a place in Paradise answerable. Let us therefore [endeavour] to be eminent in grace, that we may be eminent in glory.

Many mansions. Room enough for all that are qualified; many therefore shall be saved—of all degrees.

6. *The way, and the truth, and the life.* The author of the way, the teacher of the truth, the giver of life. N. B. Each of these titles bespeaks[s] Jesus Christ to be God. See *Knight's Serm.*, p. 205[s].

[s] bespeak, MS.

12. *The works that I do, shall He do also, &c.* This seems to regard the spiritual works that every true believer performs by the help of the Spirit, and which are real miracles of grace.

I go unto My Father—to send the Holy Spirit, to enable you to propagate the Gospel in a more successful manner than has yet been done.

14[t]. Christians who pray to saints, and put confidence in their intercession, do not consider that they have no promise of being heard, as here they have of being heard in the name of Christ. To whom it is a great indignity, to go to any other after so plain a direction, and a promise from Him who has all power and all goodness to relieve us.

15—17. Here is one praying, another sending, a third sent; in which words the ever blessed Trinity, &c. See ch. xvi. 13, and xiv. 26.

17. *It seeth Him not, neither knoweth Him;* i. e. neither desireth nor prizeth, neither knoweth His value, or the need they have of Him.

20. *I am in My Father,* by unity of nature. *And ye in Me,* as members of His body. *And I in you,* by His Holy Spirit sanctifying us.

23. *We will come unto him, and make Our abode with him.*

[s] [Moyer's Lectures, 1721.]

[t] [A pen has been passed twice through this and the following note: by a later hand.]

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If Jesus Christ be present with every true believer, as God the Father is, then is He omnipresent; that is, He is God. CHAP. XV.

26. *Send in My Name;* i. e. with My power and authority. —N. B. No grace given, but in the Name and for the sake of Christ.

It appears from hence, that Christ had taught all things necessary to salvation: that the very apostles had not the Spirit in order to make known to them any new doctrine, but only to bring to their remembrance[4], ["whatsoever their Lord and Master had said unto them."] And, (N. B.) the assistance of the Holy Ghost is as necessary to help the memory, as any other faculty. [4] &c., MS.

27. The peace which Christ gives, consists in a submission to the will of God, and in the hopes [of] good things to come. The peace of the world, in rest, joy, plenty, and delights.

28. *My Father is greater than I;*—than I appear to be in this state of humiliation; as clothed with human nature. As such, He is less than His Father.

31. *Arise, let us go hence,* i. e. towards Jerusalem, for now they were in Bethany. So desirous was Christ to submit to His Father's commandment, though it was to cost Him His life.

CHAP. XV. ver. 1, 5. I am the vine in truth and reality; i. e. I am that in a true, real, and living manner, to you, which the vine is, in a poor, earthly, perishable manner, to its branches.

2. *Taketh away.* Cutteth it off.—*Purgeth it.* Will prune it.

3. Or, as for you, ye are purged, &c.

4. *Except ye abide in Me;* i. e. unless ye continue in communion with Me, by faith and obedience, ye cannot have that grace which is necessary to bring forth the fruits of righteousness.

8. *Herein is My Father glorified.* As a vine-dresser glories in the abundance his vine produces.

So shall ye be, &c. So shall ye appear to be [My disciples.]

19. *I have chosen you out of, Fr.* and separated you from *the world.*

24. Jesus Christ therefore judged that His miracles were

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CHAP. XV. infallible evidences of His doctrine, and that the Jews were under a necessary obligation of believing Him. See *John* iii. 2.

26. *He shall testify of Me;* viz. that I am the Messiah.

CHAP. XVI. ver. 1. i. e. I have foretold you of the evils that shall befal you.

2. *Doeth God service;* or, offereth to God a sacrifice. *Προσφέρειν λατρείαν Θεῷ.*

A man therefore may sin very grievously, though he follow the dictates of his conscience, when it is erroneous. The Jews did so, and *St. Paul* too; &c.

3. *They have not known*; i. e. they would not know.

7. The earth, defiled by the sin of Adam, and by a succession of following crimes, must have a suitable atonement made for it, before it can receive the Holy Spirit.

It is expedient for you that I go away. Because till after My death and resurrection, and the coming of the Holy Ghost, ye cannot know, nor enter into the true nature, end, merits, and effects of My death, and the blessings I have thereby obtained for you; nor will the Holy Ghost come upon you, till I have, by My death, resurrection, and ascension, set up My kingdom, &c. — *Comforter.* Advocate: 1 *John* ii. 1.

8. *Of sin;* i. e. of the general corruption of human nature in Adam.

Of righteousness; i. e. of the reparation of our nature in Christ, by His grace.

Of judgment; i. e. of the just condemnation of sin and sinners.

None but the Spirit of God can give us a true understanding of these mysteries.

9. *Of sin;* viz. the sin of rejecting Christ, and treating Him as an impostor. *Acts* ii. 32, 33, 36, 37.

10. *Of righteousness.* Of the righteousness of Christ, whom the Father demonstrated to be His Son, by taking Him to Himself.

11. *Of judgment.* The descent of the Holy Ghost, and the consequences thereof; viz., The conversion of the Gentiles;—idolatry destroyed;—the kingdom of Christ esta-

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blished, &c. All these shew, that he stands condemned, and that his sentence is executing every day.—*The prince of this world is judged;* i. e. by the power of the Holy Ghost, the world shall be convinced, that the devil has lost much of his authority in the world.

13. *He, the Spirit.* Ἐκεῖνος, τὸ πνεῦμα. The Holy Spirit is here described as a *person* different from the Father and the Son. Ver. 14; "He shall receive of *Mine.*" Ver. 15; "All things that the *Father* hath are Mine." Ver. 16; "I go to the *Father.*"—Here are plainly distinguished the Three Persons of the ever-blessed Trinity.

14. *Shew it unto you;* i. e. He, the Holy Spirit, shall make you understand My Gospel in the spiritual design of it. He shall glorify Me, by publishing My Gospel in all the world.

16. *Ye shall not see Me;* i. e. I shall be taken away from you.—*Ye shall see Me.* I shall appear to you again.

20. *The world shall rejoice.* As if they had utterly put an end to Me and My doctrine, and dispersed My followers entirely.—*Your sorrow shall be turned into joy;* viz. after My resurrection.

22. *Your joy no man taketh from you.* Whereas the sinner hath no joy, but what may be taken from him.

23. *Verily, verily, I say unto you.* This is a solemn oath, and repeated to shew the certainty and importance of the thing. And indeed it is the greatest comfort and concern to sinners, to know that God will, for Christ's sake, hear and answer our prayers.

33. The peace which Christ leaves with His servants does not consist in having no afflictions, but in enabling us to overcome them, to rejoice in them, &c.—*Be of good cheer. Fr.* Have confidence.

CHAP. XVII. ver. 1. This prayer was put up to God by our Saviour upon His instituting the holy Eucharist. To verse 7th, He intercedes with God for His own glorification —His resurrection, ascension, and sending the Holy Ghost, and the success of the Gospel. He next intercedes for His apostles; and then for all such as should believe through their word. *Johnson's Unbloody Sacrifice* [u]. And the primi-

[u] [Part ii. c. 3. vol. ii. pp. 210, 211; Oxford, 1847. See also Introd. § 3. Ibid., p. 30.]

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CHAP. XVII.

tive Church always followed this example at the Holy Sacrament.

Glorify Thy Son. Manifest that I am Thy Son by, &c.—*That Thy Son also may glorify Thee;* viz. by drawing all men unto Thee, after My resurrection and ascension.

2. *Power;* i. e. a power, as Mediator, to give laws to His Church; to punish the disobedient, and to reward His faithful subjects.

3. *Life eternal;* i. e. the way to attain eternal happiness. Life and death are often put for happiness and misery. *Deut.* xxx. 19; *Rom.* vi. 23.—*The only true God.* In opposition to all false gods.

He who knows God only as the Creator of the world, knows Him only as an heathen. He that considers Him only as One who will reward His worshippers with temporal good things, is no other than a Jew. But a Christian knows God to be the good of his soul; that there is no happiness without the love of God; and that he ought to hate whatever hinders him from approaching God, and to love Jesus Christ above all things, as the only means of uniting him to God.

5. *Glorify Thou Me with Thine own self.* Cause Me to triumph over death, and in My human nature exalt Me whither, &c.

6. *Unto the men which Thou gavest Me;* viz. unto all such as were disposed to receive Thy word.

9. *The world;* i. e. that reprobate part of the world, whose principle is the love of pleasure.

10. *I am glorified in them.* For by their ministry the world will acknowledge Me to be Thy Son.

11. *I am no more in the world;* i. e. very shortly I am to be no more in [5] [the world.]

[5] &c., MS.

Keep through Thine own Name; i. e. by Thy power and providence protect them.

14. *The world hath hated them;* i. e. because they preach a doctrine contrary to the way of the world.

17. *Sanctify them through Thy truth;* i. e. separate them to the holy employment for which they are designed, by Thy holy word, and by a perfect knowledge of Thy word and will.

19. *I sanctify Myself;* i. e. I consecrate myself to be a high-priest, offering up My sacramental body and blood to

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God for the sins of the world. And that I may also consecrate My disciples, ("Do this" &c.,) to be priests of the true sacrifice, which was typified by all the sacrifices of the law.

That they also might be sanctified through the truth; i. e. He taught them perfection by His example.

20. *Their word;* i. e. the preaching of such as Christ sends, ver. 18.

22. *The glory;* viz. the power of miracles; or, the glorious quality of being the sons of God through Christ, the only eternal Son of God.

23. *That the world may know, &c.* That the world may be convinced that I and they act by Thy commission.

24. *Be with Me where I am.* N. B. All such as expect a share in this prayer, and to be with Christ hereafter, must persevere in the communion of God and Jesus Christ: ver. 21—23.

CHAP. XVIII. ver. 1. *A garden, into the which He entered* —to expiate, with His blood and tears, the sin of Adam, committed in a garden.

3. *A band of men.* This band was very probably the same which they appointed to watch the tomb.

6. *They went backward and fell to the ground.* This shews that our Lord could, if He had thought fit, have avoided death, and that He voluntarily offered Himself a ransom for the world.

This was after Judas had given Him a kiss, as the sign agreed upon: after this they were all, like the Sodomites, struck with such a blindness, as not to know Him; no, not Judas himself.

Went backward. Fr. Were thrown down.

8. *If ye seek Me*—only.

Let these go their way. This was an admonition to His disciples to retire, which Peter did not consider and take.

11. N. B. All actions of violence and revenge are unlawful to a Christian.—*The cup*—of affliction. A metaphor taken from the cup of poison given to condemned criminals.

15. *Simon Peter followed Jesus.* He that undertakes to follow Christ in the strength of nature will but expose himself to shame and danger. Jesus went into the palace by compul-

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CHAP. XVIII.

sion; Peter by choice. Few go into the houses of the great, and return without being the worse for so doing.

17. *I am not.* So saith every one, who obeys not His Gospel.

19. *Of His disciples, and of His doctrine.* Why He went accompanied with so many followers, and what He meant by His preaching through all the country.

22. *One of the officers.* This is said to be Malchus, an Idumean slave, whose ear Jesus had healed.

23. *Why smitest thou Me;* viz. before I am condemned; and in the presence of the court, which has power to punish Me, if I have spoken amiss.

30. What hardship like this did ever man meet with; to desire a judge to suppose Him guilty, and to condemn Him before a trial.

31. *Lawful. Fr.* Permitted; viz. for crimes of this nature: for they accused Christ of treason. For crimes against the law, they put men to death, [as] St. Stephen.

34. *Sayest thou this thing of thyself, &c.;* i. e. have you yourself ever found anything by Me, as that I have been seditiously inclined? or have I disturbed your government?

36. *My kingdom is not of this world;* i. e. Mine is not a worldly, but a spiritual kingdom. The end of civil society is temporal happiness; but the end of Christian society is the happiness of another world. I am not such a king as you enquire after; that is, a temporal king.

This shews how maliciously the Jews turned the word king, when they accused Him for calling Himself a king: they knew very well that it was not an earthly kingdom which He pretended to set up.

Then would My servants fight. Intimating, that it is the duty of subjects to fight for their king.

38. *No fault at all.* So that the innocence of Christ is at the same time acknowledged and abandoned by His judge.

CHAP. XIX. ver. 1. *Scourged Him.* Hoping that this piece of severity would satisfy the people, and free him from the necessity of acting against his conscience in putting Him to death—but then this shews how dangerous it is to seek

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for expedients, when we are to do our duty. For this sin brought on a much greater.

2. *A purple robe.* *St. Matthew* calls it a scarlet. It is probable it was a coarse cloth bordering on these two colours, neither a true purple, nor a true scarlet.

7. *The Son of God;* i. e. the Christ; (*Matth.* xxvi. 63,) or, God; for otherwise they had no such law.

Whoever made himself the Christ, ought by their law (*Deut.* xviii. 20,) to be put to death.

11. *Thou couldst have no power at all against Me;* i. e. I could easily secure Myself from your power, if God had not fore-determined that I should die by your sentence.

From above; i. e. from God. His commission was from God, i. e. just as far as God would permit him to use his power; but then he himself was answerable for the undue execution of it.

He that delivered Me unto thee hath the greater sin; i. e. Caiaphas and the Sanhedrim, who went both against conscience, and a divine revelation, which they ought to have known.

13. *That saying.* The fear of man being greater in him than the fear of God.

14. *The preparation of the Passover*; i. e. it was the preparation of the Sabbath in the Passover week: see ver. 31.

The sixth hour; i. e. six in the morning, according to the Roman way of reckoning, which was now in use after the destruction of Jerusalem, when this Gospel was written. But then the sixth hour with them was counted from six till nine, and it was about eight that our Lord was condemned.

15. *We have no king but Cæsar.* Then the sceptre was departed from them by their own confession.

They had for many ages expected and desired the Messiah, and now they crucify Him. They abhorred the Roman government, and now they voluntarily submit to it. Strange effect of envy and malice!

16. When men have abandoned themselves to their passions, what will they not say and do?

17. *Bearing His cross.* The transverse part of it; for that was usual for malefactors to do; the upright part being usually at the place of execution: no man being able to carry the whole, but only the cross piece.

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CHAP. XIX.

The Hebrew; i. e. the Hebrew then used, which was the Syriac.

20. *In Hebrew, and Greek, and Latin.* That all the world, being concerned in His death, might see who He was, and how wrongfully He suffered.

22. *What I have written, I have written;* i. e. it shall be just as it is. Being uneasy in his mind, as it should seem, he gives them this short answer.

25. This, very probably, was not until after the darkness and the earthquake had frightened the rest away: and it may be observed, (Bishop of Worcester[x]) that as these were the last who stayed with Christ, so they were the first to whom He appeared after His resurrection.—*Mary the wife of Cleophas.* N. B. She was the mother, not the wife of Cleophas. She was the sister of the Virgin, and mother of James, the first bishop of Jerusalem, and of Cleophas, who was the father of Simeon, the second bishop of that see.

30. *It is finished.* Satan and his kingdom are conquered; or, it is fulfilled; (that is, that prophecy, *Ps.* lxix. 21,) or, the great work of our redemption, which He had undertaken, was now finished.

31. *The preparation;* viz. of the Sabbath, which began at three in the afternoon.

35. *That ye might believe;* viz. that Christ was truly dead, and that He truly rose from the dead.

36. *A bone of Him shall not be broken.* For this was according to the ordinance of the passover. So exact was the providence of God in all His works.

37. *They shall look on Him whom they pierced.* N. B. In *Zech.* xii. 10 it is, "They shall look on *Me;*" i. e. the LORD JEHOVAH saith it of Himself. See the prophecy. So that Jesus Christ, according to the Holy Ghost who indited both these passages, is one God with the LORD JEHOVAH.

40. *As the manner of the Jews is to bury.* The Evangelist in these words seems to direct Christians, in all such offices of piety, to follow the custom of every nation where they live.

CHAP. XX. ver. 17. *I am not yet ascended to My Father.* So that you may have time enough to do this, and shew your respect hereafter.

[x] [Daniel's Weeks, p. lxxv.]

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19. *The first day of the week.* The Lord's day.

When the doors were shut. Not that He made His body penetrate through the doors, for this would have destroyed the arguments of His resurrection, ver. 27, and *Luke* xxiv. 39; it being equally certain, that flesh and bones cannot penetrate a door, as that a spirit hath not flesh and bones. But He silently and miraculously opened the doors, as the angel did *Acts* xii. 10. And He could hold their eyes, that they could not see Him.

Peace be unto you. N. B. This salutation is yet in use among the Eastern nations.

21. *As My Father hath sent Me, even so send I you;* i. e. the same commission God hath given Me, do I give you.

22. When He breathed on them, and said, "Receive ye the Holy Ghost;" i. e. to capacitate them for executing this commission, it is plain He then gave them the ordinary gifts of the Holy Ghost, such as were necessary for the good of the Church to the world's end: for as for the extraordinary gifts, they were given at Pentecost.

23. Observe, that this power of the keys, (for it is the same with that promised to *St. Peter, Matt.* xvi. 19, and with that given to all the apostles, *Matt.* xviii. 18,) or the power of being a *steward* over the house of God, *to receive in, to rule,* and *to shut out,* — that this power was given by Christ before His ascension, and therefore doth not belong to them as apostles, but as pastors, to them and their successors: for their extraordinary mission they did not receive till after the ascension, on the day of Pentecost. *Acts* iv. 8. And though this is a great power indeed, yet when it is considered, that all true pastors know that they are accountable to Christ, and that if they should do anything that is not warranted by their commission, [it] is of no force — it is reasonable to believe, that they will have an eye to their ruler; and then their sentence will be ratified in heaven, as that of the priests under the law, who did not heal the leper, but declared that he was fit to be received into the congregation, a type of heaven, according to the rules prescribed in the law: and without which declaration he never could be received.

i. e. Observing the rules and conditions set down in the

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CHAP. XX. Gospel; or, as they judge that Jesus Christ would remit or retain them: such a judgment as is fit to be approved of God.

26. *After eight days;* i. e. the next Lord's day.

28. *My Lord and my God;* i. e. he worshipped Him as his Saviour, and as his God.

31. *Believe.* That He is the Son of God; that He has made a perfect atonement for our sins; that as sure as He is risen, He will also raise us.—*His Name.* Jesus; Saviour: for He shall save His people from their sins.

CHAP. XXI. ver. 7. *It is the Lord;* i. e. who directed us to cast the net on the right side of the ship.

His fisher's coat; or, upper garment.—*He was naked;* i. e. to the waist. H. R.

14. *To His disciples*—when they were together in a body.

15, 16. Our Lord obliged Peter to make these three declarations, that he, being sensible of the scandal he had so lately given, might make this reparation. Thus God pardons such as repent, and repair the injury they have done, and gives them new graces, &c.

Feed My sheep. 2 Cor. xi. 28. See an excellent Sermon on these words in *Mr. Norris's Conduct of Human Life*[y].

21. This curiosity of *St. Peter,* to pry into things future, is set down and reproved, to teach us not to be curious to know what God has reserved to Himself.

24. *We know;* we, the other apostles, then present at Ephesus, where *St. John* wrote this Gospel. See *Dodwell's Adm. Disc.,* p. 87.

25. *The world itself should not contain the books that should be written;* i. e. they would be innumerable.—A proverb.

Or, the world would not receive, i. e. credit, the things that should be written, for their number and greatness; Χωρῆσαι τὰ γραφόμενα: so the word is rendered, *John* viii. 37. *Dr. Whitby*[z].

[y] [A Visitation Sermon appended to the Second Edition of the work, 1691.]
[z] [Annot. in loc.]

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THE ACTS OF THE APOSTLES.

THIS Book containeth the History of the original of the Christian Church, the marvellous effects of the Holy Ghost, the wonderful constancy of the apostles, the holiness of the lives of the first Christians, &c.

This Book containeth the history of about thirty years, viz. from the Ascension unto St. Paul's first imprisonment at Rome. In which we see how the Christian religion prevailed.

CHAP. I. ver. 2. *Given commandments unto. Fr.* Instructed. CHAP. I.

3. *Infallible proofs;* i. e. sufficient to put an end to all their doubts.

4. *Of Me.* From My mouth.

5. *Ye shall be baptized with the Holy Ghost.* Signifying the abundant gifts of the Holy Ghost.

6. *At this time.* For the whole people of the Jews did at this time expect the Messiah to restore them, &c. See *Luke* xix. 11.

8. *Ye;* i. e. ye and your successors.

Here is a prophecy and proof of Jesus Christ's resurrection, i. e. to the apostles, at least. He who had when alive told them that He would send the Holy Ghost, renews this promise, and accordingly it came to pass.

Unto the uttermost parts of the earth. Christ intimating, by these words, that His kingdom was not, as that of the Jews, to be confined to one land.

16. *Men and brethren.* *Ἄνδρες ἀδελφοὶ.* Ye that are My brethren in an especial manner; viz. My brethren the apostles.

From this instance, it is very plain that the apostles were endued with the ordinary graces of the Holy Ghost, to enable

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CHAP. I. them to understand and apply the Scriptures, and to choose fit persons for the ministry, and to empower them to preach, &c. For this affair was transacted before the day of Pentecost.

17. This shews that the efficacy of the Sacrament, and the salvation of souls, does not depend upon uncertainties and the will of man, but upon the truth of their mission, as having their authority from God.

18. *He burst asunder in the midst;* or, he brake his heart. H. R.

21. *With us;* i. e. with us the apostles; so ver. 17, 22, to whom *St. Peter* addressed himself, in order to choose a successor to Judas. *All the time that the Lord Jesus went in and out among us;* i. e. during the time of His ministry.

22. *Witness.* N. B. Ministers of Christ are only witnesses, not authors, of the truths which Jesus did and taught.

23. *They;* i. e. the apostles, to whom *St. Peter* addressed himself.

24. *Lord;* i. e. Christ.

26. The apostles having all of them been chosen by Christ Himself, they therefore refer *this* choice to Him, to fill up their number; after which succeeded the ordinary way of choosing governors of the Church.

CHAP. II. ver. 1. N. B. As it was fifty days after the killing of the paschal lamb in Egypt, that the law was given from Mount Sinai; so was it fifty days after the true Paschal Lamb was sacrificed, that the new law was given.

The day of Pentecost. Which was May 24, Anno Christi 33.

They were all—in one place. God so ordered it, that all nations to whom the Gospel should be preached, should be witnesses of the miracle.

1, 4. *All;* i. e. very probably the one hundred and twenty mentioned chap. i. 15; and none of these being excepted, the Holy Ghost fell upon all, as well as upon the apostles.

4. Here is an infallible proof to the apostles themselves, that they were not deceived in our Lord's resurrection; He had told them before He died, that He would send the Holy

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Ghost. He foretold them after His resurrection, that they should receive Him; they knew for certain, by what they experienced, that He was come upon them, &c. CHAP. II.

5. *Devout men;* i. e. both Jews and proselytes.

6. *Confounded. Fr.* Astonished.

9. *Asia;* i. e. Asia Minor.

12. *Were in doubt. Fr.* And being not able to understand what they saw.

13. *Others.* Probably Jews; who hearing a language they understood not, thought it gibberish. *Lightfoot*[a].

15. *The third hour of the day.* Before which time the Jews on festivals were not used to eat and drink.

17. *In the last days;* i. e. in the times of the Messiah; intimating to them, that the Jewish dispensation was now at an end.

19, 20. An account of the prodigies going before the destruction of Jerusalem.

21. i. e. Whosoever shall put their trust in God alone, and expect[1] salvation from Him.

[1] to expect, MS.

22. *Approved of God;* i. e. to whom God bare witness.

23. Having taken Him, which had been given them by the determinate council and foreknowledge of God, ye have crucified and slain Him with wicked hands. Our Lord did indeed lay down His life, as every martyr does. He resigned Himself to the will of His Father; but it cannot be said that He sacrificed Himself; that the Jews did, and by wicked hands. When He offered Himself, it was when He offered Himself under the symbols of the bread and wine.

26. *In hope;* i. e. in assurance of being raised from the dead.

27. It was for this reason that the flesh of the sacrifice, and particularly that of the Paschal Lamb, was expressly forbidden to be suffered to corrupt.—*Hell.* Hades: [so ver. 31.]

28. *Hast made known to me. Fr.* Shall cause me to enter again into.

34. *David is not ascended into the heavens.* A plain proof that David is in Paradise, in Abraham's bosom; that is, in a place of rest, with all the faithful, till the resurrection.

[a] [Horæ Hebraicæ, in loc. Works, vol. ii. p. 644.]

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CHAP. II. 37. *What shall we do;* viz. to be freed from the guilt of our sins and the punishment they deserve?

39. N.B. The promise spoken of is the covenant, (chap. iii. 25,) which covenant always included infants; and if the Christian covenant (which in truth is the same with the Jewish) did not admit infants, it would in that respect be worse than the former.

38, 39. It is plain from hence, that the gifts of the Holy Ghost were not the extraordinary gifts only, but such as should be continued to all such as God should call by baptism into covenant.

40. *This untoward generation*—which opposeth the doctrine of Christianity.

41. *They that gladly received His word.* The Church of Jerusalem, the mother of all Christian Churches.

The same day; i. e. at that time, on account of that sermon; though they might not all be baptized in one day, but were at that time converted.

Three thousand souls. Then began to be fulfilled what was typified by the great draught of fishes.

42. *Syriac.* They persevered in the doctrine of the apostles, and in celebrating the Christian sacrifice.

Here is the description of a true Christian Church. And being the first, it is still increased by the addition of such as embraced the doctrine of the apostles, and their successors, delivering the same doctrine, and continued in their fellowship and communion: all others being out of the Church of Christ.

44. *Together. Fr.* United.

46. *Singleness of heart.* Free from perturbation or distraction of mind.

CHAP. III. ver. 12. This is what we ought carefully to observe and imitate; and when God gives success to our ministry, to ascribe the whole glory to Him.

19. If the repentance of the murderers of Jesus Christ will be accepted, none therefore ought to despair, provided they desire and strive to be converted.

When. "Οπως ἄν. That so those "times of refreshing" and restitution, ver. 21, might come; that is, Christ's coming

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to punish His Church's enemies, which, till their conversion, will be suspended. CHAP. V.

21. *Until the times of restitution of all things.* *Fr.* When all things shall be fulfilled.

22. This could not be meant of a succession of prophets. There arose not, saith *Ezra*[b], (who outlived the latest of the succession,) a prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders, &c. Moses exceeded and was distinguished from all others, in that he delivered from God a new religion, by which that nation were to be governed: like him, Christ came from God, to establish a new covenant and to shew us how to please God.

25. *The covenant which God made with our fathers.* N.B. That covenant included infants. See chap. ii. 39.

26. Even to you, who have had your hands in His Son's blood:—(*to you first.* Such is the goodness of God!)

CHAP. IV. ver. 2. *Through Jesus.*; i. e. to be effected by the power of Jesus.

13. *They marvelled.* And let us marvel and admire the great change wrought in *St. Peter,* from what he was ten weeks before. A work as great.

14. *They could say nothing against it.* So that our Lord, according to His true promise, gave them a tongue which all their adversaries were not able to gainsay nor resist.

20. *Cannot.* Ought not. From which we learn that we should never, for the fear of man, disobey God, or dissemble the truth.

29. *With all boldness they may speak Thy word.* These are the arms which Christians can lawfully make use of against their enemies and persecutors, if these be their lawful governors.

32. *They had all things common.* Not by any divine law, (which could never be dispensed with,) but by the laws of charity, which are still obliging.

CHAP. V. Anno Domini, 33. The Church consisting both of good and bad Christians, the Holy Ghost hath left examples of both upon record, and judgments and mercies, to terrify the wicked, and to support the good.

[b] [Deut. xxxiv. 10, 11.]

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CHAP. V. 2. *Kept back.* Deceitfully kept back. *Ἐνοσφίσατο.* This word is used in the story of Achan, *Josh.* vii. 1, by the LXXII., and *Soph. in Philostr.* See *Deut.* xxiii. 21.

3. *Filled thine heart. Fr.* Tempted thee so as to.

4. *Thine own;* viz. property.

Was it not in thine own power?—either to give or to keep it; which shews that Christians were not obliged to abandon their estates, nor to a community of goods. *Thou hast not lied unto men*—only.

5. This sentence of death shews plainly that God with justice might punish every sin we commit immediately with death; and that as often as He has not done so, we have reason to bless Him for it.

Thus God in great mercy hinders a great deal of sin, by such visible judgments in the beginning of Christianity.

9. *To tempt the Spirit of the Lord,* which is Himself God; viz. to try whether the Spirit, by which the apostles were inspired, is that God who knoweth all things.

12. *Solomon's porch;* viz. the most frequented part of the temple. v. 17; [iii. 11?]

20. *Of this life.* Of the world to come, which the Sadducees deny.

28. N.B. Though the whole Sanhedrim forbad them the exercise of their apostleship, yet they could not submit.

29. *We ought to obey God*—who by His angel, ver. 20, has commanded us.

31. *A Prince and a Saviour;* or, the author of salvation.

To give repentance to Israel, and forgiveness of sins; i. e. forgiveness of sin through repentance.

32. Here the Holy Ghost is sent as a Person *distinct* from God.

Whom God hath given to them that obey Him—as appears by the miracles which He has enabled them to perform.

33. *To slay them.* How blind is wickedness; as if He who delivered them out of prison was not able to deliver them out of their hands.

40. *Beaten them;* i. e. by way of correction for their boldness, in preaching after they were forbidden. Yet this did not hinder them (nor those sent by them) from executing the commission they had received from Christ. A plain

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proof that they did not think that the civil magistrate had power either to deprive them of their ministry, or to forbid them to exercise it. CHAP. VII.

CHAP. VI. ver. 1. *The Grecians;* i. e. the Jews who used the Greek tongue.—*The Hebrews.* The Jews who spake the Hebrew or Chaldee language:—for these two had their distinct schools and synagogues.

2. *Serve tables;* i. e. look after and distribute the collections made for the poor.

3. *Look ye out. Fr.* Choose ye out.—*Full of the Holy Ghost;* i. e. men endued with the extraordinary gifts of the Holy Ghost. For as for the ordinary graces, those were not with any certainty to be known by them. By which limitation, the apostles secured the choice to be of God's appointment more than the people's.

6. *Set before. Fr.* Presented to.

8. *Faith and power. Fr. and Vulg.* Grace and courage.

9. *Libertines.* Such Jews as were freemen of the city of Rome.

CHAP. VII. St. Stephen proves, in the following discourse, that the founders of the Jewish nation were accepted of God before the temple or its service had a being: that the Jews had ever been rebellious, and persecuted the prophets whom God sent to forewarn them; that they might consider whether they were not now fighting against God: that that very Moses whom they charged him with speaking against, had foretold of the coming of this very Christ whom they had put to death.

St. Stephen begins his defence with an historical account of the true worship of God, exclusive of the Mosaical institutions, which were to be done away, as he proves, to make way for a more spiritual worship under the promised Messiah.

3. *Thy kindred*—who are idolaters. *Josh.* xxiv. 2.

14. *All his kindred;* viz. his sons, their wives, and children; which amount to seventy-five. *St. Luke* follows the LXXII., for the Hebrew reckons only seventy persons. See this reconciled most satisfactorily, in *Howel's History of the Bible,* vol. i. p. 121. See *Joseph. Antiq.,* lib. ii. cap. 7, [§ 4.]

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CHAP. VII.

16. So Jacob went down into Egypt, and died, he and our fathers, and were carried over into Sichem, and were laid by the sons of Emmor, the father of Sichem, in the sepulchre that Abraham bought for a sum of money. H. R.

20. *Exceeding fair.* *Fr.* Acceptable to God.

30. *An angel.* *Mark* xii. 26. That this was God, is plain from this whole chapter.

34. *The place where thou standest is holy ground.* And are not all places, consecrated to the true God, in some sense holy ground? Do Christians consider this?

37. N.B. The foregoing relation is to establish *this*, viz. that Jesus Christ is this very Prophet here promised.

38. *He;* viz. Moses..—*Lively oracles.* *Fr.* Words of life.

39. *Him;* i. e. Moses.

40. *Gods;* i. e. symbolical representations of Jehovah. See the History in *Exodus.*

42. *The book of the prophets.* So said, because the twelve lesser prophets were comprehended in one book.

43. *Remphan.* Saturn. *Mr. Jurieu*[c].—*And;* or, therefore.

45. *Jesus.* Joshua.

51. It was therefore the same Spirit, the Holy Ghost, which inspired the writings of the Old and New Dispensation. *Eph.* ii. 18, and iv. 4.

58. *Saul.* Who, being the chief prosecutor, was obliged to cast the first stone.

59. See *John* xviii. 31. Though it was not lawful, as they said, to put any man to death, yet that was for crimes of a civil nature, as treason, &c. For, as for crimes against their law, they still had that right allowed them.

60. *He fell asleep.* Intimating, that death is no more to good men than going to sleep. This was, according to *Abp. Usher, Pearson, &c.,* one year after his divine Master, the Lord Jesus Christ's death.

CHAP. VIII. ver. 1. *A great persecution.* This was about four years after Christ's Ascension.

They were all scattered abroad. So that this, as all other

[c] [Crit. Hist. iv. 2, 4.]

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persecutions, (if it is not our own fault,) turn[ed][1] to the good of the Church. CHAP. VIII.

[1] turn, MS.

Except the Apostles—who continued yet together to take care of the affairs of the Church universal.

5. *Samaria.* Which was about thirty miles north-east of Jerusalem.—It appears by this, (and by *St. Stephen,*) that the deaconship was not a temporal office, but a spiritual. They preach, baptize, &c.

10. *This man is the great power of God;* viz. because of the strange and miraculous things done by him.

12. *The Name of Jesus Christ;* i. e. concerning Jesus Christ.

13. N.B. The apostles' power to remit sins by baptism, &c., was not from any extraordinary gift or discerning of spirits, for they knew not that this man's heart was not right till it appeared to all the world. So that every true minister of Christ has the same power.

Simon believed. N.B. His faith was right as to the object, but it was not such as purifieth the heart.

He continued with Philip. Though perhaps this was to find out by what arts Philip did work his miracles.

And wondered. For though he himself did wonders, yet here he saw a superior power, controling the power of the devil, by which he wrought his miracles; which could be none but God. (See ver. 7.) See 1 *John* iv. 1, &c. Rules to try spirits working miracles.

14. N.B. Here *Peter* is sent by the other apostles.

15. *The Holy Ghost*—with all His gifts and powers.

That the apostles, by giving the Holy Ghost, did only confer the power of working miracles, does not appear, but the contrary: for the town of Samaria, men and women, (ver. 12,) were baptized; but it does not appear that they all had the extraordinary gifts. Nay, Simon himself was baptized, and in all probability had the Holy Ghost as the rest; but what he wanted was a power to confer the Holy Ghost.

17. i. e. The ordinary as well as extraordinary gifts of the Holy Ghost; for it would seem strange that a whole country should have all the gift of miracles.

21. *Thou hast neither part nor lot in this matter.* By

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CHAP. VIII. which sentence he was really excommunicated; and, ver. 22, directed to repent, &c.

22. *St. Peter* directs him to his only cure, but gives him no assurance of pardon; but leaves that to God, who alone [can judge of] his sincerity.

N.B. It is not only sins open and seen to the world which are abominable, and to be repented of: even the thoughts of the heart may be abominable, and to be repented of, as damnable in themselves.

24. N.B. A man may fear the punishment, and pray for pardon, without hating the sin. Such repentance is good for nothing.

26. *Unto Gaza, which is desert;* i. e. towards the ruins of Gaza, which Alexander had destroyed.

27. No condition is excluded from salvation.—*And had come to Jerusalem for to worship.* Having renounced idolatry, and embraced the belief of the one only true God, as taught in the Church of the Jews.

33. *In His humiliation His judgment was taken away;* i. e. in His state of humiliation His judgment was taken away; i. e. He had no justice done Him. *Whitby* [*in loc.*]—*Fr.* He was delivered from death; i. e. the sentence and judgment of death was set aside by His resurrection.

37. *With all thine heart;* i. e. with the understanding, the will, and the affections.

I believe that Jesus Christ is the Son of God. It was upon this declaration of the eunuch, that he was baptized by Philip, and if he was sincere (which Philip could not tell, not pretending to know his heart) his sins were forgiven by that act of Philip: (chap. xxii. 16.) The same is the case of remitting and retaining of sins: (*John* xx. 23.) The penitent confesses his sins, the priest absolves on a supposition that he is sincere: if he be, God ratifies the sentence of His minister; if not, &c. And as it would be wicked to say that the eunuch, by believing in Jesus Christ, would have had his sins forgiven, though he had not been baptized; so is it to affirm that, if a man believes and repents, his sins shall be forgiven (though they are such as caused him to be censured), though he never were absolved.

40. *Azotus.* Lying north of Gaza, on the Mediterranean sea.

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CHAP. IX. When it shall please God, He can, after some such way as this, touch and change the hearts of the whole nation of the Jews. CHAP. IX.

Here is an illustrious example of God's mercy to sinners, and of the power of His grace to recover them from the sad condition into which they are fallen.

1. Anno Domini, 35; Tiberii, 22.

3. *A light from heaven.* St. Paul's prejudices were too great to be conquered by a milder method.

4. *Me;* viz. in My members: the Head in heaven, and the members on earth, compose one body.

5. *It is hard for thee to kick against the pricks.* As the ox gets no ease by kicking against the goad, which makes him go forward after all.

7. *Hearing a voice;* viz. the voice of Paul answering the vision; but the apparition they saw not, nor heard what it spake to Paul.

8. *He saw no man.* The exceeding light having deprived him of his sight.

9. *Three days.* This should teach pastors to give time to penitents to bear the state of sin, and to teach penitents what to do, to be patient, to fast, &c.

10. N.B. God makes use of extraordinary means no longer than there is an absolute necessity for them; the ordinary being what He has appointed, and what we are to depend on and to expect.

13. 1 *John* iv. 1. Try spirits whether they be of God.

Thy saints; i. e. Christians consecrated to Thee.

15. *The Gentiles, and kings, and the children of Israel.* The darkness of heathenism and idolatry, the grandeur and pride of kings, and the obstinacy and prejudice of the Jews: what is it the almighty power of God cannot do?

16. Duty and sufferings are inseparable, and both from the grace and favour of God.

17. N.B. Ananias, being an extraordinary minister, was obliged to prove his mission by a miracle, i. e. by restoring *St. Paul* to his lost sight.

It is plain from hence, that God had revealed to Ananias what had passed in the way, not only to convince him of the truth of his mission, but to shew us that there are many

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CHAP. IX. things in Scripture which are not particularly related with all their circumstances, and which yet we are to receive upon the authority of God who inspired the holy penmen.

19. St. Paul, as soon as he was baptized, went into Arabia. *Gal.* i. 17.

21. *Amazed.* Because they did not know what power the grace of God has over the heart of man.

By this instance God confounds human wisdom; by this illustrious proof of His grace, building His Church by those very hands which were sent to destroy it.

23. *After that many days were fulfilled,* viz. after his journey into Arabia, mentioned *Gal.* i. 17, 18.

25. Though *St. Paul* knew that God would deliver him, &c., yet he would not tempt God by an idle confidence, but uses all proper means to escape, and depended on God to bless those means.

26. *Believed not that he was a disciple.* This humiliation *St. Paul* bore with patience, which should teach us to do the same, and to depend on God for manifesting His will, &c.

28. i. e. He conversed freely with them without their apprehending any danger from him.

29. *Grecians;* Jews who spake Greek; Hellenists.

30. The more forgetful he is of his own safety, the more careful is God to raise him friends for his deliverance.

32. *Passed throughout all quarters;* i. e. made his visitation—visited his converts.

37. *Washed.* As the custom is to this day, to wash the dead with hot water and sweet herbs.

39. *Made while she was with them. Fr.* Made for them, viz. for the poor widows.

43. *Simon a tanner.* This great apostle takes up his abode with an honest tradesman, to teach his followers humility, and not to be fond of the houses of the great, who are less disposed to be bettered by them.

CHAP. X. N.B. For about seven years after Christ's Ascension, the Jews only had the merciful offers of salvation by Jesus Christ made to them; but now God thought good to open a door unto the Gentiles, and made choice of Cornelius to be the first-fruits of the Gentile conversion. A.D. 41.

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1. *Cæsarea.* The general residence of the Roman governors.

2. *A devout man.* Σεβόμενος; viz. a proselyte of the gate, who frequented the synagogue, &c. See chap. xvii. 4.

3. *The ninth hour;* viz. three in the afternoon; i. e. the hour of prayer; which is set down to shew us, that a particular blessing attends the observation of the stated hours of prayer.

11. *Four corners.* All the nations from the four corners of the earth, constituting the Church sent down from heaven, are the truth and substance of this vision.

12. An emblem of the Gentile world without grace, governed by brutal passions, without law, &c.

14. This is set down to shew, that he did pay a just regard to the Law, which he would not violate, but by the command of Him that made it.

15. The Jews being separated from all nations by the law of meats, this vision was very proper to shew *Peter*, that that distinction was now taken away by God. *Dr. Whitby*, [*in loc.*]

20. *Doubting nothing.* Μηδὲν διακρινόμενος. Making no distinction betwixt Jews and Gentiles.

22. *Just;* or, charitable.—N.B. Cornelius is sent to God's minister to be instructed; to teach us, that God will have the ministry honoured, and that He will convey His graces through their hands.

23. *Certain brethren;* viz. Jewish converts.

25. The meanness of *St. Peter's* circumstances and outward appearance did not hinder this great man from owning the authority of God that sent him.

26. *I myself also am a man;* i. e. I will have no other respect but as I am a man.

28. *It is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation.* N.B. This was more from tradition than from any express prohibition in Scripture, which only forbids a familiarity with idolaters.

31. *Thy prayer is heard.* His prayer was indeed heard; but the will to pray was given him of God, before he even could desire it: or else he would have whereof to glory [d].

[d] [This clause is struck through with a pen in the MS.]

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CHAP. X. 33. *Thou hast well done that thou art come;* or, in coming, you have obliged me.

37. *That word ye know, which was published throughout all Judea;* i. e. ye know what has happened in Judea.

38. As the high-priest under the law was to be anointed with oil, when consecrated to his ministry, *Exod.* xxix. 4, 7, so was Jesus Christ consecrated to His ministry by baptism, and by being anointed, not by oil, but by the descent of the Holy Ghost.

40, 41. *Him God raised up the third day, and shewed Him openly, not to all the people, but unto witnesses chosen before of God.* The wonderful wisdom and goodness of God will be seen in this, (as in all His works,) if we consider, (as a late author has done,) that the appearing of Jesus Christ after this manner, and not unto all the people, has answered the ends of God's sending Him into the world, better than if He had appeared after His resurrection to all the people of Jerusalem, or even to all the people of the Jews.

For, in the first place, His resurrection was to be a proof to all nations, as well as to the Jews, that He was sent from God to be the Saviour of the world.

Now suppose that Christ had appeared to the priests, and rulers, and all the people; most of those who had not been convinced by His former miracles, would have objected against this as they did against them, and would have published their objections in all places, and consequently would have hindered the conversion of very many, both Jews and Gentiles, pretending to be as good witnesses as His disciples, and yet saw no reason to become His followers.

But suppose that all the people, which should have seen Him after His resurrection, had declared themselves Christians, their testimony would have been no greater than the five hundred who saw Him, and bare testimony, many of them at the expense of their lives.

Besides, the Jews in general were not so competent witnesses as those made choice of by God. They would have been suspected to have had some design in favour of their own nation. The Roman government would have been jealous of their designs, as the high-priest himself intimated. But when the world saw that the Jews in general opposed

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Christianity, though propagated by some of their own nation, the rest of the world saw that it was no contrivance of theirs; although at that time there was a general expectation, both among the Jews and other nations, that some great person was to appear amongst them. CHAP. X.

In short, the witnesses ordained by God, for propagating this important truth, were the most unexceptionable. They were sufficient for their number. There was no room to suspect contrivance or design. Those that declared they saw Jesus Christ after His resurrection, had no ends of their own to serve. They disclaimed all temporal views; and were such as had no earthly means to back them. They were hated by their own nation. They were plain people. Their integrity was never questioned. They laid down their lives.

On the other hand, had the priests and rulers been the witnesses, being learned men, men of power, riches, and authority, the rest of the world would have been apt to have questioned whether there was not some evil design, or worldly motive, in their testimony.

Add to this the wonderful success of the preaching of these witnesses appointed by God, though the world opposed them: the well disposed part of the world must see that nothing but a clear conviction of the truth of what they asserted could have led them to expose themselves to danger and death, torments and persecutions, for bearing witness to this truth. Whereas, had the generality of the Jewish nation been appointed to be the witnesses of the resurrection, they that should have suffered for it would have been applauded, rewarded, &c. for their testimony, while these got nothing by it but reproach and sufferings.

So true will it ever be, what the apostle (1 *Cor.* i. 25) saith, that the foolishness of God is wiser than men, and the weakness of God is stronger than men; i. e. what is by men esteemed foolish will in the event appear to be the greatest wisdom, being the appointment of God.

41. *Not to all the people.* Because, saith *Tertullian, Ap.* cap. 21[e], He would not violently redeem such obstinate

[e] [Tertullian's words are: "Nam nec ille se in vulgus eduxit, ne impii errore liberarentur, et ut fides, non mediocri præmio destinata, difficultate constaret.]

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CHAP. X. wretches from error; and that faith, which proposes such infinite rewards, should have its difficulties; that believing might be a virtue, and not the effect of necessity.

47. And therefore the Quakers' doctrine is false, who say that water baptism is needless, where men are baptized with the Holy Ghost.

CHAP. XI. ver. 2. *Contended with him.* And therefore knew nothing of the supremacy.

18. *Repentance unto life;* or, life by repentance; or, such repentance as the Gospel requires in order to life eternal.

Life; i. e. salvation. Which was a blessing to the Gentiles which the Jews never dreamed of, having the meanest opinion of all but their own nation. 2 *Esd.* vi. 55, 56.

20. *Grecians.* Greek; Gentiles. See *Grotius,* [*in loc.*]

21. *The hand of the Lord;* i. e. the power of God, both in blessing their labours, and enabling them to work miracles.

26. *Antioch;* i. e. it was here that it was solemnly resolved upon by the believers, that they would for the future call themselves and all believers Christians.

28. *All the world;* i. e. the Roman empire, which at that time extended over most of the then known world.

29. Such as became Christians in Judea were sure to meet with no help or charity from the Jews; so that the faithful from all places sent them relief.

CHAP. XII. ver. 1. *Herod;* viz. Agrippa, the youngest son of Herod the Great.

2. *He killed James.* A.D. 43. So was fulfilled our Lord's prophecy, *Matth.* XX. 23.

When *James's* accuser had seen his zeal and piety, he repented and begged his pardon; was converted, declared himself a Christian, and was beheaded with him. *Eusebius*[f].

9. *He saw a vision. Fr.* That all he saw [was] a dream only.

10. We are only affected with strange and miraculous deliverances; and yet it is God who delivers by ordinary and imperceptible means, and we regard it not.

11. *Expectation of the people.* Who expected no less than his death, now they had him in prison.

[f] [Eccl. Hist., lib. ii. cap. 9.]

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12. *Praying;* viz. for Peter's deliverance.

15. *It is his angel.* The Jews believing that every one has his guardian angel; and the Christians, it should seem, were of the same opinion.

17. *James;* viz. the bishop of Jerusalem.

19. *Put to death;* or, put to the question; i. e. tormented till they should confess.

23. *The angel of the Lord smote him, &c.* Convincing him and the world of the folly of taking divine perfections to himself, when he could not secure himself from these vile creatures. Let it be observed, that this has been the remarkable end of very many bloody persecutors.

CHAP. XIII. ver. 2, 4. The Holy Ghost, His personality proved.

3. See *Dr. Wake* in his *Dissertation on the Epistle of Barnabas*, where this is set in a better light, p. 64 [g]. For this was a proper consecration to the office of apostles, (for after this they are so called, chap. xiv. 4, 14,) or bishops; for now, and not till now, they ordain elders. See chap. xiv. 23.

8. *The Sorcerer, (for so is his name by interpretation);* or, for so the word *Elymas* signifies; viz. a philosopher, who, by the common people, are called magicians.

12. *The doctrine;* i. e. the power which accompanied this doctrine, which was plainly superior to the power of the devil.

16. *Ye that fear God;* i. e. ye of the Gentiles who believe in one God, the Maker of all things.

17. *With an high arm;* i. e. after a very surprising manner.

21. *By the space of forty years. Joseph. Antiq.*, lib. vi. [cap. 14, § 9.]

23. This promise was first made unto Adam, then to Abraham, *Gen.* xii. 3, 4, then to Isaac, to Jacob, to David. These were arguments and prophecies proper to be made use of by the apostle, in reasoning with the Jews. But when he was to reason with the Gentiles, he makes use of other arguments. See *Acts* xvii. "God that made the world," &c.

26. *Whosoever among you feareth God.* See verse 16.

[g] [The Genuine Epistles of the Apostolical Fathers, with a Preliminary Discourse; by William Wake. Ed. 2, 1710.]

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CHAP. XIII.

33. *This day have I begotten Thee.* For He was declared to be the Son of God by the resurrection from the dead.

36. *His own generation by the will of God. Fr.* In his time the designs of God.

39. By which law many sins were unpardonable, as to the temporal punishment: *Heb.* x. 28. Adultery, for instance, &c.

41. *Perish. Fr.* Tremble with fear.

42. *The Gentiles;* i. e. the Gentile proselytes, the Σεβόμενοι.

45. *They were filled with envy*—to see the Gentiles put upon an equal footing with the Jews.

46. *Lo, we turn to the Gentiles;* i. e. to the Gentile proselytes of the gate, who had a distinct place in the Jews' synagogue.

Ordained to. Disposed for: 1 *Cor.* xvi. 15 [h]; and 1 *Thess.* v. 14 [i]; viz. by the belief of the true God, and the rewards of a life to come, they had principles which led to the belief of the Gospel. See chap. xvii. 4.

50. *Devout and honourable women;* or, honourable women that were proselytes of the gate.

CHAP. XIV. ver. 3. *The word of His grace;* i. e. the Gospel.

13. *Oxen and garlands.;* i. e. oxen crowned with garlands.

15. *Of like passions. Fr.* Subject to the same infirmities.

16. If God suffers us to walk in our own way, or ways of our own choosing, we see what must follow, viz. error and death.

23. *Ordained them elders. Fr.* presbyters. N.B. This they did not attempt to do, until they were ordained themselves; and though St. Paul was called by Jesus Christ Himself, yet he was regularly ordained: chap. xiii. 3. See *Wake's General Epistles,* p. 64 [k].

26. *Antioch;* viz. Antioch in Syria.

27. *With them;* or, by their ministry.

CHAP. XV. ver. 1. *Except ye be circumcised after the manner of Moses, &c.* This was a spiteful doctrine, broached

[h] [ἔταξαν ἑαυτούς.] [i] [τοὺς ἀτάκτους.] [k] [See above, on ch. xiii. 4.]

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to oppose the conversion of the Σεβόμενοι, or proselytes of the gate, who were not circumcised, and yet were accounted in the way of salvation, if they kept the seven precepts of the sons of Noah. CHAP. XV.

4. *Elders;* or, presbyters.

5. Circumcision, and the ceremonial law, were only of use to keep the Jews a distinct people, out of whom the Messiah was to come. He being come, those ceremonies were of course to be abolished, as having no worth in themselves. *The law of Moses;* i. e. the ceremonial law.

6. *To consider of this matter;* i. e. whether the Gentiles which believed were to conform themselves to the proselytes of the covenant, (which were obliged to be circumcised, and to keep the whole law,) or to those of the gate, who [were not to be circumcised,] &c. See chap. xvii. 4. *Mr. Mede, in loc.*[1]

9. *Purifying their hearts by faith.* A true faith must always have this test, *Gal.* v. 6; i. e. it must work out all evil affections and inclinations.

10. *To bear;* i. e. so to perform, as to be justified by it. *Heb.* ix. 9; *Acts* xiii. 39.

11. *We shall be saved even as they;* i. e. without observing the ceremonies of the law.

13. *James;* who, as bishop of Jerusalem, presided in this council.

14. *Did visit the Gentiles;* viz. with an eye of compassion, whom before He had left to themselves.

For His Name. Fr. Consecrated to His Name.

16. *Tabernacle. Fr.* House.

17. *Upon Whom My Name is called;* i. e. who shall be My people.

19. N.B. Those of the proselyte Gentiles, whether of righteousness or of the gate, were obliged to these precepts before this council; therefore it seems as if these precepts were binding upon all Gentiles whatever who turned to God.

20. These are in effect the seven precepts of the sons of Noah.

St. Irenæus, adv. Hæret., lib. iii. cap. 12, saith, that in his Bible this precept was added: "Let them not do to others

[1] [Discourse iii. on Acts xvii. 4.]

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CHAP. XV.

what they would not have done to themselves." *Jurieu, Crit. Hist.*, vol. i. p. 70. And it is found in many old copies [m].

21. And therefore there is no need of giving these rules to the Jews, who are forbidden these things by the law of Moses, and who of a long time have had synagogues in most places among the Gentiles.

23. *Elders and brethren.* N. B. *And* is wanting in many ancient copies, so that it runs *elders brethren:* i. e. Christian presbyters: for sure the lay brethren of Jerusalem had no authority over them of Antioch, &c., though the apostles had. See ver. 6, and chap. xvi. 4. *Bishop Potter* [n].

28. *To the Holy Ghost*—falling upon the uncircumcised heathens.

28, 29. *Mr. Jurieu* [o] is of opinion, and with good reason, that the apostles here declared, what the Jews themselves generally owned, that a proselyte of the gate, who had bound himself to observe the precepts of the sons of Noah, was in a state of salvation through faith in Jesus Christ, and that the religion of the patriarchs, and the Christian religion, are indeed the same.

29. *From blood.* From murder: for the next precept forbids eating of blood.

See a dissertation of *Mr. Delany* [p], where he proves very plainly, that these precepts, against the eating of blood, are still obligatory upon Christians.

31. *Fr.* [Which] they read with abundance of consolation and joy.

32. *Prophets;* i. e. they had the gift of expounding the Scriptures of the Old Testament, and applying them to Christ.

36. *How they do. Fr.* In what state they are.

39. This contention God turns to the good of the Church: two missions instead of one. Besides, this shews that they are men, and that the good they do is owing to God.

[m] [That is, the passage is cited, and both in v. 20 and 29 these words are added, and the word 'strangled' omitted. This part of Irenæus is extant only in the Latin translation.]

[n] [On Church Government, chap. v. pp. 317, 318, ed. 3. 1724.]

[o] [Crit. Hist., vol. i. p. 71.]

[p] [Revelation examined with Candour, vol. ii. diss. 2. pp. 34, sqq. Lond. 1732; and The Apostolic Decree, &c., proved to be still in force. Lond. 1734.]

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41. "And commanding them to keep the ordinances of the apostles and elders." *Vulgate* and *French.* CHAP. XVI.

CHAP. XVI. ver. 3. For circumcision in its own nature was indifferent, and only became sinful when it was urged as necessary to be performed by Christians, (chap. xv. 1); or as a mark to distinguish Jews from others. Timothy's mother was a Jewess, and so he offended not against the decree of the apostles, chap. xv. 19, 23; nor is he inconsistent with himself, *Gal.* v. 4; for he did not circumcise Timothy that he might be justified thereby, but that he might thereby render him more acceptable to the Jews, and a fitter instrument to convert them.

4. *Apostles and elders.* So that the people, as such, had no hand in making these decrees.

6. *Were forbidden;* i. e. for some time.—*Asia,* viz. Asia Minor.

15. *To be faithful to the Lord;* i. e. a true convert unto Christianity.

16. *A spirit of divination.* ἔχουσαν πνεῦμα Πύθωνος. An evil spirit.

17. *These men are the servants of the Most High God, &c.* This was an artifice of the devil, to give testimony to the apostles, that his agents might be thought to be led by the same Spirit of God.

16, 18. It is plain from hence, she had an evil spirit within her besides her own, to which *St. Paul* spoke, and commanded to come out of her, and he came out.

19. *The hope of their gains were gone;* i. e. the devil had no longer power to act in and by her.

25. *Prayed, and sung praises. Gr.* They prayed a psalm.

30. *What must I do to be saved?* For (as the possessed woman, ver. 17, said) you can tell me.

31. Quam longè recessimus a primæva simplicitate apostolicâ, secundùm quam quæ saluti necessaria credidere θεόπνευστοι, vix integra hora ad credendum τεταγμένοις, non proponebantur solum, sed et impremebantur. *Spiner,* part i. p. 27.—*Believe on the Lord;* or, rather, trust in the Lord Jesus Christ.

37. *Uncondemned;* i. e. without any formal process.

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CHAP. XVII.

CHAP. XVII. ver. 4. *Devout Greeks.* Σεβόμενοι, or, worshipping Greeks; i. e. such as were called proselytes of the gate, who believed in the true God, and came constantly to the synagogue, but did not observe the ceremonies of the law of Moses. These were proselytes of the gate, who were not circumcised, but only baptized; and obliged themselves to the precepts of the sons of Noah; viz. 1st, to renounce idols; 2ndly, to worship the true God; 3rdly, to forbear bloodshed; 4thly, fornication; 5thly, rapine; 6thly, to do justice; 7thly, not to eat flesh with the blood. See chap. xiii. 43; xv. 28, 29. *Mr. Mede in loc.*[q]

5. *Envy. Fr.* False zeal.

11. *More noble.* Or, more reasonable; i. e. better disposed.

Whether those things were so; i. e. they consulted those Scriptures which *St. Paul* alleged, to prove that Jesus was the Messiah; by which they confirmed their faith.

18. *Babbler;* or, censor.

25. *Worshipped with. Fr.* Honoured by the works of men's hands.

26. *Of one blood all nations of men. Fr.* The whole race of men to spring from one single person.

28. *We are His offspring;* i. e. we have our being from Him.

29. *Offspring;* or, workmanship.

30. *The times of this ignorance God winked at.* Expecting less from those who had the disadvantage of being in the dark.—*Now.* More than heretofore; by motives greater than mankind had before to oblige them to set about their duty: "Because [He hath appointed a day,"] &c.

34. *Dionysius the Areopagite.* One of the senators or judges.

CHAP. XVIII. ver. 2. *All Jews.* And forasmuch as Christians were many of them converts from Judaism, they were comprehended under that name.

5. *Was pressed in spirit. Fr.* Employed himself and preached still with more ardour.

8. *The chief ruler;* viz. one of the chief rulers.

[q] [Discourse iii. on this text, Works, p. 25.]

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12. *Gallio.* This Gallio was Annæus Seneca's elder brother. CHAP. XIX.

15. *Of words and names;* viz. whether this Jesus be the Messiah whom you look for or not.

17. *Gallio cared for none of those things.* A very indifferent judge, to see injustice and violence committed before his face, and not to punish it.

18. *A vow.* A vow of Nazaritism. See *Numb.* vi. 18.

22. *Gone up;* viz. to Jerusalem.

23. An admirable example this for the successors of the apostles.

24. *Mighty in the Scriptures.* And therefore (ver. 18) he mightily convinced the Jews; the applying of Scripture properly being a sure way.

25. *Was instructed;* or, was beginning to be catechised in, &c.

CHAP. XIX. ver. 2. *We have not so much as heard, &c.;* i. e. we have not heard of the solemn manner of communicating the Holy Ghost, of which you speak.

3. *Unto whom.* Or, in whom; or, after what manner.

5. *In the name of the Lord Jesus;* viz. with the baptism which Jesus had appointed.

9. *He departed from them.* That he might harden them the more in their guilt; nor expose the Gospel to contempt.

10. *Asia.* Asia Minor.

19. *Burned them before all men.* Here is an instance of true repentance, when men part with that which was the occasion of their sin, though never so valuable.—*Fifty thousand pieces of silver.* About fifteen hundred pounds of our moneys.

21. *In the spirit. Fr.* By the instinct of the Holy Ghost.

24. *Silver shrines;* i. e. little models of the temple of Diana, and of the image which fell down from Jupiter, either for curiosity or devotion.

27. *The temple.* This temple was one of the wonders of the world, built at the common charges of all Asia, and was two hundred and twenty years in coming to its perfection and grandeur. It was four hundred and twenty-five feet long,

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CHAP. XIX. and two hundred and twenty broad, supported by one hundred and twenty pillars sixty feet high.

35. *The image which fell down from Jupiter;* or, the daughter of Jupiter. This image was very different from those of Diana, which appear with a bow and sheaf of arrows. *Pere Simon.* This, according to *Montfaucon*[r], stands with open arms, a tower upon her head; her arms adorned with the heads of lions or leopards; her garments close to her feet garnished with heads of bulls, &c.

39. *A lawful assembly.* The word is ἐκκλησία: but then observe, that this is spoken by one who knew no other use of this word but a meeting of people. The sacred writers never use that word but for the Church, either catholic, or particular Church assembled for acts of religion.

CHAP. XX. ver. 7. Here is a fair intimation, that the first day of the week was the day set apart in the apostles' times, for public worship; and the thing is put out of all doubt, when, within forty years after *St. John, Justin M.* declares it to be the practice of the Church[s].

16. *To sail by Ephesus;* i. e. not to land there.

To be at Jerusalem the day of Pentecost. To convince the Jews that he held communion with them.

17. *Elders.* Convocatis Episcopis et Presbyteris, &c. *Iren.* lib. iii. c. 14. *vide loc.*

20. *Profitable unto you;* i. e. useful and necessary to your salvation.

21. *Repentance towards God;* i. e. that they should turn to God by a true repentance.

Faith; or, rather, *trust* in our Lord Jesus Christ, which better explains the word faith or belief.

Faith.—That our sins shall be pardoned through faith in Christ.

22. *Bound in the Spirit;* i. e. obliged by the Spirit; or, knowing by the Spirit that I shall suffer, though I know not the particulars.

28. Those whom St. Paul calls *elders,* ver. 17, he here styles bishops. *Overseers.*—Bishops.

[r] [L'Antiquitè expliquèe en figures, vol. i. p. 158.]
[s] [Apol. i. c. 67.]

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To feed; viz. as shepherds do their sheep, who govern as well as feed them.

N.B. Though these elders or bishops were sent not by Christ, but by those whom Christ sent; yet they are said to be appointed by the Holy Ghost.

32. *The word of His grace;* i. e. the Gospel which I have preached to you, by which ye shall be established every day more and more in the grace and favour of God.

CHAP. XXI. ver. 4. *Who said to Paul through the Spirit, &c.* Who knowing by the Spirit, that if he went to Jerusalem, he would be apprehended and bound, they therefore advised him not to go thither.

8. *The seven;* i. e. deacons.

9. *Which did prophesy;* i. e. which had the gift of prophecy.

18. *James;* viz. the bishop and governor of the Church at Jerusalem.

20. *Zealous of the law;* i. e. zealous observers of the ceremonial law, though they have embraced Christianity.

21. Had St. Paul taught that children were not to be baptized, no more than circumcised, it would most certainly have been objected to him, that he excluded them out of the covenant which God had made to the Fathers.

26. Here is an inspired person, and an apostle, submits to the directions of the bishop and governors of the Church. St. Paul had before shewed that the law was no longer necessary: here he shews that he does not think it evil. And that one may and ought, for the good of the Church, to comply with customs that in themselves are indifferent.

The accomplishment. To signify the accomplishment of their vow of Nazaritism; chap. xviii. 18.

31. St. Paul's time was not yet come; and God, by His providence, hinders this attempt to kill him. This may seem like a mere accident; but God ordereth all things for His own purposes.

40. *The Hebrew tongue;* i. e. the Chaldee-Syriac; the language of Jerusalem since the return from the captivity.

CHAP. XXII. ver. 3. *The perfect manner.* The way professed by the Pharisees.

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CHAP. XXII.

4. *This way;* i. e. Christianity; or, those that acknowledged Christ to be the Messiah.

9. *But they heard not the voice of Him that spake to me.* They only heard the voice of Paul answering the vision, but they heard not the voice of Him that spake to him.

14. *The God of our fathers.* The Messiah; for so He is called in Scripture.

CHAP. XXIII. ver. 1. *I have lived in all good conscience before God;* i. e. the will of God has been the rule of all my actions. N.B. St. Paul was far from thinking that his erroneous conscience would excuse his actions, [which] he laments as done against a well-informed conscience.

2. *And;* i. e. upon which.

3. *Thou whited wall;* i. e. thou hypocrite.

Ananias, according to this denunciation, was deposed soon after by Agrippa, and came to a miserable end.

5. *I wist not: οὐκ ᾔδειν*: I did not consider; all authority being from God, respect is to be paid to it, though possessed by unworthy men.

Or, I do not own him to be such: the high-priesthood having been, at this time, scandalously bought and sold.

6. St. Paul in this did no more than what Jesus Christ directed, *Matth.* x. 16, to use all prudence that was consistent with innocency.

9. Here is natural reason against natural reason; both could not be in the right. This was a strife amongst men of learning.

11. *The Lord stood by him.* God is equally present to all His servants, to be with them, and protect them, though He does not thus appear to them.

14. A dreadful judgment, when the pastors, instead of setting their flock right, confirm them in their impious ways.

17. St. Paul was sure that God would, according to His promise, ver. 11, deliver him, yet he knew that the designs of God are to be accomplished by human means.

24. The *Vulgate* and *French* have this verse inserted, "For he was afraid lest the Jews should take him away and kill him, and that then he should be accused of having received money for delivering him up to them."

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26, &c. We do not always distinguish the designs of men from the designs of God. Lysias aimed at justifying his own conduct. God designed by all these steps to bring Paul to Rome, to attack idolatry in its head quarters.

35. Were this rule observed by Christians, it would prevent infinite rash judgments and calumnies, which are propagated for want of hearing both sides.

CHAP. XXIV. ver. 1. *Informed the governor against Paul. Fr.* Became accusers against Paul before the governor.

5. *A pestilent fellow. Gr.* A public pest.—*Nazarenes;* i. e. so the Jews to this day call the Christians in scorn.

10. *A judge;* i.e. a governor.

11. *To worship;* i. e. to offer sacrifice at the feast.

15. *That there shall be a resurrection of the dead.* So that all the orthodox Jews, even before the coming of Christ, believed a resurrection, and rewards and punishments hereafter.

16. *And herein. Ἐν τούτῳ δέ.* For this cause.—*I exercise myself;* i. e. I make it the business of my life.

23. We may here observe the providence of God. While St. Paul was a prisoner, he could safely preach the Gospel; whereas, had he been at liberty, he could not without hazard of life.

24. Drusilla had forsaken her husband and her religion, and lived with him in adultery, and he himself was notorious for oppression and bribery. *Joseph. Antiq.*, lib. xx. cap. 5 [t]. *Tacit.* [*Hist.*] lib. v. cap. 9. No wonder they broke up abruptly, or that Felix trembled.

27. Being notorious for extortion, he was resolved to make friends at the expence of justice and innocence.

CHAP. XXV. ver. 5. *Are able;* i. e. to say anything against him; have a mind.

10. *I ought to be judged;* viz. whether I deserve death or not; not whether the doctrine I preach be true or not.

CHAP. XXVI. ver. 6, 7. *For the hope of. Fr.* Because I hope in the promise made, &c.

[t] [al. 6.]

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CHAP. XXVI.

The promise made of God unto our fathers. The promise of the Messiah, which all Israel then hoped for and expected; or else Agrippa could easily have disproved him, if this was not true, that they then looked for the Messiah.

7. *Our twelve tribes.* As many of them as truly feared God.

Day and night; i. e. by morning and evening service, or sacrifice.

11. *To blaspheme;* i. e. to renounce, or speak against, the Christian religion.

17. *The people;* i. e. the Jews, who were the people of God; see ver. 23.

23. *The people;* i. e. the Jews; ver. 17.

CHAP. XXVII. ver. 9. *The fast;* viz. the expiation, which was the 10th of Tizri, the latter end of September or beginning of October.

24. *God hath given thee all them that sail with thee.* What great encouragement and comfort have men to fear God, and to do His will; since all about them are gainers by their piety.

33. *Having taken nothing.* As we usually say to people of poor stomachs; 'you have eaten nothing this week or fortnight past;' neither much, nor regular meals.

35. *Gave thanks to God.* The ungodly custom which is now prevailing among too many, of taking their meals without giving God thanks, is a sure sign that those times are a coming, when faith will not be found among those who call themselves Christians.

CHAP. XXVIII. ver. 2. *Barbarous people.* This isle was inhabited by Africans, though it belonged to the Romans.

13. *Puteoli.* About a hundred miles from Rome.

15. *Appii-forum.* Fifty-one miles from Rome.—*The Three Taverns.* Thirty-one miles from Rome.

20. *The hope of Israel;* i. e. the Messiah; or, the resurrection, which he calls elsewhere, "The hope of Israel."

22. That a religion everywhere spoken against should in so short a time be everywhere received, is one of the miracles of Christianity not to be overlooked.

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26. *Hearing ye shall hear, &c.;* i. e. ye shall certainly hear, and not understand; i. e. the means of grace shall be taken from you and given to the Gentiles; and so all the [parallel] places in the margin are to be understood.

27. *Is waxed.* Was (before) waxed gross.—*Are* [*dull.*] Were [dull.]

Have they [*closed.*] Did they [close.]—*Lest they.* Lest at any time they should see, hear, &c.

The means of grace and the Spirit of God being taken from them, this would be the certain consequence.

31. N.B. The silence of the other apostles touching the great things they did, is very instructive. It shews that they sought not their own glory. We are to learn by the effect, (the conversion of the greatest part of the then known world) that they were everywhere industrious, &c.

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THE EPISTLE OF PAUL THE APOSTLE TO THE

ROMANS.

St. Paul's Epistle to the Romans. Written A.D. 57. The design of it was to state and determine the controversy betwixt the Jews and Gentiles, about the obligation of the ceremonial law, and the great points of Christian liberty, and the use of indifferent things.

CHAP. I. CHAP. I. ver. 1. *Called to be an apostle. Fr.* An apostle by the divine call, chosen and appointed to preach the Gospel of God.

4. i. e. The essential proofs of His divinity were, His *power*, His *holiness*, and His *resurrection*.

5. *Obedience to the faith;* i. e. obedience to the effect of faith.—*For His Name. Fr.* By the virtue of His Name.

7. *Called to be saints;* i. e. saints by their Christian calling. To be called to Christianity and to holiness is the same thing.—*From.* Though the preposition *ἀπὸ, from,* be not repeated before "the Lord Jesus Christ," yet it ought to have been repeated in the translation, the Greek *idiom* warranting it; and this, amongst other Scriptures, is quoted by the fathers against the anti-Trinitarians; and it would at first shew the force of the argument without more words.

8. *The whole world;* i. e. the Roman empire.

9. *Whom I serve;* i. e. whose minister I am.—*With my spirit;* i. e. with my whole heart, or truly. In my spirit; i. e. with the full purpose of the spiritual part of me, never to yield to the solicitations of the animal soul, in combination with the body, to fall into any deliberate transgression.

17. *The righteousness of God.* Evangelical righteousness is of God's ordaining, as well as of His mere grace.

From faith to faith; i. e. from one degree or act of faith

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unto another. Thus Abraham's believing, *Gen.* xv. 6, was not until some years after he first believed, and it was many years after that his offering his son was imputed to him for righteousness. By which we learn that his justification was continued by these several acts of faith; and so it follows, "The just shall live by (several acts of) faith," as men live by their daily bread. See *Heb.* x. 38. CHAP. II.

19. It is not by their own power that the creatures convince us of the being of God, but by means of that light which God diffuseth in the hearts of those whom He thinks fit to enlighten by their means. So that the creatures do not produce this effect in all indifferently.

20. *Things.* Perfections.

21. *Neither were thankful;* viz. for the favour of knowing him.—*Imaginations.* Vain reasonings.

23. *Changed the glory of. Fr.* Transferred the honour which is due only to.

25. *The creature.* If Jesus Christ be to be worshipped, He cannot be a creature.—*More than.* Besides.

26. *Vile affections.* Shameful passions.

27. *Working that which is unseemly.* Committing a detestable infamy.

32. *Judgment. Fr.* Justice; i. e. in punishing sin in all men and ages of the world.

CHAP. II. The drift of this chapter is to shew, that all having sinned, had need to become Christians in order to be justified: not that all religions are alike, provided a man be sincere.—The following discourse is directed to the Jews, who valued themselves on account of the law, &c. given them by God.

1. *Judgest;* or, condemnest the Gentiles as incapable of God's favours.

The same things; i. e. with those whom thou condemnest.

2. *According to the truth;* i. e. without respect.—*Such things;* or, the same things, i. e. the same crimes shall have the same punishment, whether committed by Jew or Gentile; for this is according to the justice of God, with whom there is no respect of persons.

3. *O man;* i. e. O Jew.

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CHAP. II. 4. *The riches of His goodness;* i. e. His exceeding great goodness.—*Not knowing.* Not considering.

Leadeth thee to repentance; i. e. is designed to lead thee to repentance, which is offered in the Gospel.

7. ["To them] who" embrace the Gospel now proposed to them, and "by patient [continuance,"] &c.

12. *Law;* viz. the law of Moses.

13. *The doers of the law*—in sincerity, not perfection, which the Gospel does not require.

14. This is part of that preventing grace, which our adorable Redeemer merited for Adam and his posterity, and is communicated to every man at his first existence, which lighteth every man that cometh into the world.

Nature. Not corrupted nature, but nature enlightened by that light which lighteneth every man that cometh into the world.

15. *Accusing or excusing;* i. e. they find their minds uneasy or easy, as they do ill or otherways.

The secrets of men. The things which men desire most to conceal.

16. *My Gospel;* i. e. the Gospel which I preach, wherein I have asserted a day of judgment.

17. The Jews looking upon circumcision in the flesh to be the condition upon which all the blessings of God's covenant with Abraham were promised; not considering that circumcision of the spirit, i. e. mortification of sinful affections, was principally intended; St. Paul, in his Epistles, sets himself against this error in a most particular manner, which lets us into the sense of St. Paul. Now that the Jews did know little of regeneration is plain, from the history of Nicodemus. *John* iii. *Allen of the Covenants.* [chap. v.]

19. *Blind—them which are in darkness;* viz. Gentiles; for these were names given them by the Jews.

23. *Makest thy boast of the law*—as being given immediately from God to the Jews.

24. *Through you*—while you boast of a law which you do not keep.

As it is written; i. e. by the prophets, in the margin.

25. If circumcision of the flesh does not lead to the circumcision of the heart.

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Thy circumcision is made uncircumcision; thou art in God's sight no better than a Gentile. CHAP. III.

26. *The uncircumcision.* The Gentiles.

Righteousness, or, ordinances; i. e. what is contained in the law.

27. i. e. Shall not he who is of an uncircumcised race, if he fulfil the law, [judge thee?]

Judge thee; i. e. rather than thou him: ver. 1.—*Letter;* i. e. Written law.

28. i. e. That circumcision would not savingly avail them, as they thought it would. Matt. iii. 7, 8, [&c.]

29. *Circumcision is that of the heart:* which their own law told them; *Deut.* x. 16.

In the spirit, and not in the letter. Inwardly, not outwardly.

Whose praise is not of men, but of God; i. e. who will be accepted of God, though the men of his own nation reject.

CHAP. III. ver. 1. Blessed is he whose God is the Lord, whom He has instructed by His law.

2. *Unto them were committed the oracles of God.* They lived under a great light.

3. *Faith.* Fidelity of promises.

5. *Commend.* Make more illustrious.—*Is God.* Is not God.

I speak as a man. According to human reasoning; or, in the person of a Jew.

6. *For then how shall God judge the world?* If He were unrighteous, how should He be the judge of all the world?

7. Saith a Jew or a Gentile.

Truth; i. e. fidelity. Ver. 3.

9. *No, in no wise;* viz. with respect to justification.—*They are all under sin.* And consequently have both need of a Saviour; to prove which, the apostle cites this Psalm.

Lest the Jews when they compared themselves with the Gentiles, [might not think] that the corruption of their nature was like the rest of the world; he proves that they are no better.

Not that all were equally corrupt, but that more or less [1] ["all are under sin."]

[1] &c., MS.

This the key of this epistle.

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CHAP. III. 12. This gives us a true sense of the corruption of mankind, and of the benefits which we receive by the coming of Christ, who alone can sanctify us by His grace.

19. *It saith to them who are under the law;* viz. this is all true of the Jews.

That every mouth may be stopped; i. e. that men who know the law may have no plea for their ignorance.

20. *By the law is the knowledge of sin.* Therefore the law cannot both convict and justify the same person.

All that the law can do is, to make us to know sin, and the need we have of some other assistance to be delivered from it.

21. *The righteousness of God;* i. e. God's way of accounting men righteous, which the law and the prophets speak of, is now declared in the Gospel to be by faith in Jesus Christ; by which men may be justified, though they had never heard of the law.

23. *Come short of the glory of God*—promised in paradise; or, stand in need of justification.

24. *Freely;* i. e. without works or merits.

25. *Propitiation;* or, true mercy-seat typified under the law.

Faith; or, *through* trust in His blood.—*His righteousness;* or, His mercy.

26. *At this time;* i. e. under the Gospel—How could God be just in forgiving sin, which is a mere act of mercy, had not His infinite justice been fully satisfied by the infinite price of the blood of His Son?

27. *The law of faith;* i. e. the law of the Gospel. Faith humbles us, by making us see that without Jesus Christ we are nothing but sin.

28. *By faith;* i. e. by receiving the Gospel, which accepts of repentance, when we have broke the law of works.

Without the deeds of the law. The *law*, as well *moral*, under which the Gentiles were, as *ceremonial;* against both which they were sinners, and therefore could not be justified by either without the deeds of the law, which require a sinless obedience.

Without the deeds of the law; i. e. without exactly doing the deeds of the law; or, a sinless obedience.

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29. *Is He the God of the Jews only?* Does He only take care of their salvation? CHAP. IV.

30. *Faith.*—The Gospel.

31. i. e. Do we make void the law of Moses by the Gospel of Christ?

Yea, we establish the law; i. e. the great end of the law, which was to promote holiness in the world. Christ is the end of the law.

CHAP. IV. ver. 1. What shall we say of Abraham our father? shall we say he hath found (i. e. obtained) righteousness by the works of the flesh? by no means. For—

3. *Believed God;* i. e. the promises of God.

It was counted unto him for righteousness; i. e. he was justified.

4. Now the reward is not reckoned as a favour (or grace) to him that worketh, but it is what is his due.

A reward of debt is a reward of service; but a reward of grace is when the generous rewarder gives more out of goodness than any service can deserve.

5. *The ungodly;* i. e. those that were ungodly; i. e. the idolatrous Gentiles, who never had observed the law of Moses; i. e. a poor idolatrous heathen, who has no precedent works of the law to justify him, yet if he sincerely embrace the Gospel, he shall be *justified;* and if he continue therein to his life's end, he shall be saved. AND THIS IS THE WHOLE DRIFT OF THE APOSTLE IN THIS EPISTLE.

6. See *William Allen's Works*, p. 264[a].

11. *A seal of the righteousness of faith;* i. e. as an assurance of being justified by that faith which he had ["yet being uncircumcised;"] or, of his conformity to that faith.

12. *Walk in the steps of;* or, imitate the faith.

13. *Through the law;* or, upon condition of observing the law.

i. e. [The promise to Abraham was] not upon the terms upon which the benefits of the first covenant were promised to the Jews; but, &c.

Through the righteousness of faith; i. e. through faith

[a] [The Christian's Justification stated.]

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CHAP. IV. which justified him; or, his conformity to that faith; a life conformable to his faith.

15. *The law worketh wrath;* i. e. instead of justifying us, it makes us more liable to the divine wrath. Where the law is obscure, there the punishment of the transgression will be less.

16. *That it might be by grace;* viz. that the grace of God might more manifestly appear in proposing so great things to man, upon so *possible* a condition as faith is. And these are made to the *sincerity* of faith and obedience, not to the *perfection*. Here is abundant grace indeed!—*Seed.* Posterity.

17. *Of many nations;* or, of the many nations; i. e. of all the nations of the world.

18. Who hoping where he had no natural ground to hope; he believed that he *should* become, &c.

20. *Glory of God;* i. e. the glory of His attributes, viz. power to make good, faithfulness to perform, His promises, &c.

22. *Λογίζεσθαι εἰς δικαιοσύνην*; i. e. it was esteemed a righteous act. See *Psalm* cvi. 31, where we have this same expression. Of righteousness imputed, see *More's Myst. of Godl.*, p. 307[b].

i. e. That which in the eye of the new law should pass in God's esteem for righteousness, subordinate to the righteousness of Christ which procured this favour.

24. *If we believe on Him;* i. e. if we believe in God, "who raised [Jesus our Lord from the dead,"] as Abraham did, that he should in such circumstances have a son, and be the father of many nations.

CHAP. V. ver. 1. *Justified by faith;* i. e. absolved from our past sins, and admitted into a state of salvation by faith. Of justification by faith, see *Myst. of Godl.* p. 380[c].

2. *The glory of God;* i. e. of that happiness which God has prepared for them that believe and obey Him.

3. *Not only so;* i. e. we do only rejoice in hopes of enjoying the glory of God, "but we [glory in tribulations also."] *Worketh;* i. e. is a means to beget.

4. *Experience;* i. e. a proof of our sincerity.

[b] [Book VIII. ch. v. sqq.] [c] [Book VIII. ch. v.]

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5. *Maketh not ashamed;* or, will not deceive.

6. *Without strength;* i. e. dead in sin, and not able to raise ourselves.

In due time. According to the time appointed [d].

7. *A righteous man;* i. e. one who barely fulfils the law.

A good man; i. e. one who is virtuous, does what becomes a Christian, &c.

9. *Justified;* i. e. absolved from our past sins: ver. 1.

Wrath; i. e. the wrath of God, which we should suffer for our sins.

10. *Life* [e]. Resurrection. "Since He now ever liveth to make intercession for us."

11. *Joy;* or, boast in God, on better grounds than the Jews, (chap. iii. 27, 30,) since we are reconciled by His Son.

Atonement; or, reconciliation with God.

12. *By one man.* The apostle observes, that the Gentiles were capable of justification as well as the Jews: for Adam being a type of Christ, the benefits procured by Christ's death were to be of equal extent with the damage brought upon mankind by the fall of Adam.

13. i. e. Before the law of Moses, men sinned against the law of nature, or of natural conscience.

14. *Even over them that had not sinned.* Even over infants that could not sin.

After the similitude of Adam's transgression; viz. against an express revelation from God, and that wilfully.

Adam and Jesus Christ are two heads, or principles, the one of sin, the other of grace.

Death being the punishment of sin, and having reigned through all ages, even over them that could not commit sin; and God punishing none but sinners: it follows, that death must be the punishment of original sin.

16. See *Mr. Allen's Works*, p. 264 [f].

Of. From [g].

19. *Obedience of one;* i. e. Christ's obedience to the law of mediation. See *Allen*, p. 221 [h].

[d] ["According to the time" is the marginal rendering, to which Bp. Wilson added in MS. the word "appointed."]

[e] [Bp. Wilson has inclosed from "knowing that tribulation," ver. 3, to the end of ver. 10, in a parenthesis.]

[f] [See above, on chap. iv. 5.]

[g] [Bp. Wilson has placed verses 13—17 in a parenthesis.]

[h] [Works. The Christian's Justification stated, chap. 2.]

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CHAP. V. 20. *That the offence might abound;* viz. that sin might appear in its true colours, viz. exceeding sinful. Chap. vii. 13.

21. God suffered sin to abound, that His grace may triumph in destroying it by Jesus Christ.

CHAP. VI. ver. 1. *Shall we continue in sin, that grace may abound?* Lest St. Paul should seem to have given occasion for this objection, (chap. v. 20,) he answers it here.

2. *That are dead to sin;* i. e. who by our profession have renounced sin.

3. To be baptized for the dead, in 1 *Cor.* xv. [29,] may be understood in the same sense with this expression, and then all difficulties are over.—*Into His death;* i. e. into an obligation of dying to sin.

4. To know that we are alive unto God, we must examine whether we are dead to the world.

Glory; or, power.

5. *Been planted together;* or, become one with Him.

6. *Our old man;* i. e. our former wicked life.—*The body of sin.* The whole mass of corruption in us.

7. *Is freed from sin.* As a slave being dead, is free from the vassalage of his master.

10. *Unto sin;* or, for sin; i. e. to take away our sin.

11. This is the pattern to which every Christian ought to aspire.

12. *That ye should obey it in the lusts thereof;* or, that ye should obey sin in the lust of the body.

In the lusts thereof; or, in its lustings.

13. *Unto sin.* Unto the service of sin.

As those that are alive from the dead; i. e. as those that are risen from the death of sin unto the life of righteousness.

14. We are not *under the law* of *innocence,* requiring perfect obedience, as Adam was before the fall; but under the law of faith and grace.

Under grace; i. e. the Gospel, which affords more grace than the law of Moses.

16. *Unto death;* i. e. whose wages is death.

17. *That ye were;* or, after ye had been, &c.—*Ye have.* Ye have now, &c.

18. *Free from sin;* i. e. from the service of.

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Ye became the servants of righteousness; i. e. ye became obedient unto the Gospel.

19. I use this way of speaking, and represent sin as a master, from whose service you have been delivered over unto the service of God, to shew how reasonable it is that ye should serve your new master as faithfully as ever ye did your old one; for (ver. 20,) as when ye served sin as a master, ye did nothing which the Gospel required, even so, now ye are the servants to righteousness, [yield your members unto holiness.]

As ye have yielded your members, &c. As ye were servants before, so must ye be now. It is not enough to wish we had not done amiss, but we must oppose an habit of virtue to an habit of sin.

20. *Ye were free from righteousness;* i. e. ye were not then under the Gospel, which justifieth.

21. *End;* i. e. recompence, or reward.

22. *From sin;* i. e. from the service of sin.

Ye have your fruit unto holiness, &c.; i. e. ye have for your fruit, holiness; and for your reward, everlasting life.

23. *Death.* Forasmuch as death is here opposed to eternal life, it must be understood of eternal as well as temporal death, which is the wages of sin.

Death; i. e. death eternal as well as temporal, as it is opposed to eternal life.

CHAP. VII. ver. 1. See the true sense of this chapter set in a just light in *The Causes of Corruption*, [part I.] chap. iv. p. 150[1].—*As long as he liveth;* or, as long as it lasteth.

4. *By the body of Christ,* who by His death hath abolished it.

5. *In the flesh;* i. e. in a carnal state, and rested on carnal ordinances.

6. *In newness of spirit, and not in the oldness of the letter;* i. e. according to the spirit and design of the law, not now expressed in types.

7. *Is the law sin?* or, the cause of sin?

I had not known lust, except, &c.; i. e. the law of nature was so blotted, that if the law of Moses had not been given

[1] [By Ostervald, Engl. Transl., ed. 3, 1711.]

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CHAP. VII.

to explain it, I should not have known that lust, without breaking into act, had been a sin, if the law had not said, ["Thou shalt not covet."]

8. *By the commandment.* The law discovered sin by informing the conscience, and terrifying it. By forbidding that evil which it could not cure, &c., and which only is to be cured by the help of grace.

Without the law sin was dead. It was like a dead thing, without terrifying the conscience.

9. *I was alive without the law once;* i. e. there was a time when the law was not given. This very expression shews that St. Paul speaks not of himself, but in the person of an unregenerate man, in this chapter; for he never was without law:—or, in the person of one who lived before the law was given by Moses.

12. Even the law of Moses, considered in a spiritual sense, and as the good people who lived under the law did, is holy, just, and good, typifying the Messiah.—*Holy*, prescribing the duties of religion;—*just*, with respect to the duties we owe to our neighbour; and *good*, with respect to ourselves.

13. i. e. This shews the greatness of the grace of Christ, which can conquer a corruption so great.

Might become exceeding sinful; i. e. might be set in its true light; chap. v. 20.

14. *Is spiritual:* i. e. requires an inward obedience; the inward man is to be regenerated, as well as the outward kept from pollution.

Sold under sin: as a slave to his master.

14—19. This is the state of a man under the law, not regenerate, and made free by the Spirit of grace. For a true Christian will not say that he is a slave to sin, that he is led captive by Satan, &c. This would be injurious to the power of Christ, and to the Spirit of grace.

15. An infallible token of slavery.

17. *Sin that dwelleth in me*—whose slave I am.

18. *That is, in my flesh;* i. e. man by nature.

To will is present with me. Syr. I can easily will that which is good.

19. This is the punishment (a perpetual struggle) for our having forsaken God, and sought for happiness elsewhere.

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Let us learn at last to adhere to Him who alone can make us happy. CHAP. VIII.

22, 23. i. e. Sin, (until a man is under the law of the Spirit of Jesus Christ,) which is the law of the members, rules a man, in spite of all the reluctancy of the law of the mind or the conscience.

25. *I thank God;* or, the grace of God: for so some Greek copies have this place. See *Mr. Wells,* [*in loc.*]

Serve the law of God; i. e. own it to be holy, and that it ought to be obeyed.

With the flesh, the law of sin; i. e. a man in the state of nature; from which the law could not deliver us, and which nothing but the grace of God could effect.

CHAP. VIII. This chapter is a summary of light, instruction, and comfort; and cannot be read too often by any Christian.

1. *No condemnation.* So that baptism annuls the sentence of condemnation pronounced against the sons of Adam.

Which are in Christ Jesus, who walk not after the flesh, &c.; i. e. who have embraced Christianity, and follow not the lusts of the flesh, but the guidance of the Spirit.

2. *The law of the spirit of life in Christ Jesus.* The Gospel is called *a law,* because it is binding;—*of the Spirit,* because accompanied by the gift of the Holy Ghost;—*of life,* because [we are] enabled thereby to lead an holy life;—*in Christ Jesus,* because it was given by virtue of His mediatorial righteousness.—As sin gave him law before, so now the Gospel "hath made him free," &c. See vii. 24.

3. i. e. What the law could not, Jesus Christ has done for us; for He, by His death, has procured our pardon, and the assistance of grace.

By His becoming a sacrifice, He has condemned sin; i. e. He has made it appear, with a witness, to be most abominable in the sight of God, when no less a sacrifice than the Son of God, dying in the sinner's stead, could atone for it.—*Through the flesh:* i. e. through the sins of the flesh, which were too many and great for the purging power of the law to take away.

The law had only carnal promises, (at least the generality so took them,) which were not powerful enough to master the affections.

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CHAP. VIII.

4. *The righteousness of the law;* i. e. the true design of the law typified in rites, &c.

5. *Mind. Fr.* Love and relish.

6. *To be carnally minded;* i. e. to love and relish pleasures, riches, honours, &c., [is to be][2] in a state of death.

[2] are in &c., MS.

7. *It;* i. e. the carnal mind.—*Can be.* Will be.

8. *Are in the flesh. Fr.* Live according to the flesh; i. e. Give way to its lustings and desires.

9. *Ye are not in the flesh. Fr.* Ye live not according to the flesh.

Have not the Spirit of Christ. Live not according to the Spirit.

The Spirit; i. e. the fruits of the Spirit.

10. *Is dead;* i. e. is mortal; or, as indisposed to holiness as a dead body to move.

11. *Shall also quicken your mortal bodies;* i. e. will in due time make our outward man and affections comply readily with the spirit of righteousness.

13. *Through;* i. e. by the assistance of.

15. *Again to fear.* As heretofore [when] the law was given from Mount Sinai.

The Spirit of adoption; or, the Spirit of adopted children.

Whereby we cry, Abba, Father; i. e. we cry so to God in all our wants, as children to a father.—N.B. None born of a slave could take the name Abba, i. e. Father.

16. *The Spirit;* i. e. the fruits of the Spirit.—*With our spirit.* With our consciences.

19, 20. *The creature.* The whole creation.

20. *Vanity;* i. e. corruption.—*In hope;* i. e. of a better state.

21. *Because.* That even.

23. So that *adoption, redemption* of the body, *resurrection,* do signify almost the same thing.

24. *We are saved by hope.* We are supported [by hope.]

26. *The Spirit also helpeth our infirmities.* So that we must not depend on God's grace, without our own endeavours.

28. *All things.* All providences.

We are the called according to His purpose; i. e. who being called, answer God's purpose in calling them.

29. *Foreknow;* or, approve of.—*Predestinate to be conformed to the image of His Son.* Predestinate, or, fore-ap-

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point, to be partakers of the same glory with His Son; viz. after they have suffered with Him: only He, Jesus Christ, being the first-born, will be most eminent in glory.

First-born: i. e. most excellent.

30. *Called.* By preaching the Gospel to them; and being thus called according to His purpose, (see ver. 28,) them He justified.

32. *His own Son.* *Τοῦ ἰδίου*[3] *υἱοῦ.* His proper son.—*All*[3] *τὸν ἴδιον,* MS. *things*—which may conduce to our eternal happiness.

33, 34. *It is;* or, shall.

37. *Through Him that loved us.* Not by ourselves.

38. *Neither death nor life;* i. e. neither the fear of the one nor the hope of the other.

39. *Nor height*—of prosperity, *nor depth*—of misery.

Us. All true believers—*In Christ Jesus.* For the sake of Christ Jesus.

CHAP. IX. ver. 1. This is an oath, and the highest act of religious worship, appealing to the Holy Ghost, as a witness of the truth, and an avenger of the falsehood, as knowing the secrets of his heart; i. e. that He is God.

I call Christ, and the Holy Ghost, or, with the Holy Ghost, as witnesses of my conscience.

3. *Accursed;* or, exterminated; that is, put to death.

From Christ: or, for the sake of Christ. This is love, (saith Christ,) that a man lay down his life for his friends.

i. e. He would wish to die to promote the spiritual welfare of his nation.

4. *Service. Fr.* Worship.

5. *Whose are the fathers. Fr.* Whose fathers are the patriarchs. See *Exod.* iii. 14, [15, 16.]—*Over. Fr.* Above.

6. *Israel. Fr.* Israelites.

6, 7, &c. The Jews fancied that the benefits of the covenant were entailed upon Abraham's natural seed, provided they were circumcised: this was their mistake, (as it is theirs who depend upon baptism, without the grace accompanying it,) and the apostle is here labouring to convince them of their error.

7. i. e. They are Abraham's true seed which are born as Isaac was, by faith in the promise; for though Ishmael was

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CHAP. IX. the eldest, and circumcised too, yet he was not accounted the seed, which shews that circumcision spiritual was still intended. See chap. ii. 17.

8. *Of God;* viz. which God promised to be the seed.

9—13. These are instances to the Jews, that God has ever preserved to Himself a power of rejecting, &c. And that therefore by the same right He takes the Gentiles to be His *peculium*, and rejects the Jews that will not comply with His terms.

10. *This.* Sara.—*Conceived;* i. e. twins.

According to election—with respect to their temporal state; ver. 12.

13. i. e. Jacob have I chosen for the promised seed, Esau have I passed by; not that he and his posterity were damned; but to shew the uncontrollable power of God, in dispensing His favours, that we ascribe all to His mercy.

Jacob have I loved more than Esau; or, Jacob and his seed have I chosen to be My *peculium*, and Esau's have I rejected.

16. *Willeth.* As Isaac did for Esau.—*Runneth.* As Esau ran to seek for venison to obtain the blessing.

17. *Raised thee up;* or, made thee subsist thus long. H. R. —Or, raised thee to the throne.

19. *Who hath resisted His will?* i. e. who can resist Him, if He will reject us from being His people, and destroy our city and polity?

20. *Who art thou that repliest against God?* As if God had not a right of setting up one nation and depressing another, as He shall see cause.

21. Out of the same lump of mankind, tainted with original sin, and liable to be rejected, God takes one part to shew His mercy; the other He leaves in its condition, to [shew His wrath.]

22. *Endured with much long-suffering the vessels of wrath fitted to destruction;* i. e. deferred executing the vengeance (which the Jews had long since deserved) till now.

23. *The riches of His glory on the vessels of mercy;* i. e. His glorious mercy on the Gentiles and believing Jews, whom He afore designed to make His future people. *Dan.* ix. 26.

25. *My people.* My peculiar.

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26. *The place;* i. e. the Gentile world.

27. *Esaias also crieth concerning Israel*—and accordingly it is come to pass.—*A remnant;* i. e. a remnant only.

28. *Fr.* God in His justice will consume and cut off His people.

29. *Except the Lord of Sabaoth had left us a seed,* a remnant of believers, we had utterly perished, or failed of salvation through unbelief.

30. *What shall we say, then?* why, *That the Gentiles, which followed not after righteousness,* were not solicitous after righteousness or justification, [&c.]

31. *But Israel, which followed after the law of righteousness;* i. e. an outward righteousness, *hath not attained to* the law of righteousness; i. e. the Gospel, which is the true law of righteousness.

32. *At that stumbling-block.* On Jesus Christ, who endeavoured to take them off from depending upon an outward righteousness for justification.

The source of this reprobation was, they refused to go to God by Jesus Christ, and to acknowledge the necessity of His grace, depending upon their own works.

33. See *Isa.* viii. 14, where this rock of offence is said to be the Lord of Hosts, and here by St. Paul is applied to Jesus Christ, who is therefore the Lord of Hosts.

CHAP. X. ver. 2. *A zeal of God;* i. e. for the law given by God.

3. *God's righteousness;* i. e. required and accepted of God; God's design to lead them by types of the law, as by a schoolmaster, to Christ: for He never designed that they should rest here.

Their own righteousness; viz. an external righteousness.

The righteousness of God—which is of faith in Christ, and obedience by assistance of the Holy Spirit.

4. *The end of the law*—was to bring men to Christ to be justified by Him.

5. *The man which doeth those things*—which is a righteousness of work, not of faith.

Shall live by them. Fr. Shall find life in them.

6, 7. *Who shall ascend into heaven? Who shall descend*

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CHAP. X. *into the deep?* i. e. no work of ours is the meritorious cause of our justification.

10. *With the heart man believeth unto righteousness;* i. e. to be justified we must believe with the heart. By an open confession, a man shews that he neither values nor fears the esteem or malice of men, but that of God alone.

12. *The same Lord over all;* i. e. Jesus Christ.

13. *The Lord.* Jehovah (*Joel* ii. 32), which name is here given to Christ.

i. e. The Gentiles, if they embrace the Gospel, have as good a right to salvation as the Jews, if they will believe their own prophets.

14. And why should the Jews forbid us to speak unto the Gentiles, that they might be saved, (1 *Thess.* ii. 16.) "For how then shall [they call on Him,] &c. ?"

15. *Except they be sent* — authoritatively; therefore if they are sent to preach to the Gentiles, the Gentiles are called by God.

16. *They have not all obeyed the Gospel.* Why, even this was foretold by [the prophet Esaias].

17. *By the Word of God;* i. e. preached; i. e. of God declaring His own will.

19. *Did not Israel know;* i. e. that the Gospel was to be preached to the Gentiles?

A foolish nation; viz. a nation altogether ignorant of divine matters.

20. *Very bold;* i. e. more plain in this matter.—*Unto them that asked not after Me.* That is, unto the Gentiles.

CHAP. XI. ver. 1, 2. *Cast away;* or, cast off.

2. *Intercession;* or, complaint.

5. *The election of grace;* or, the terms of the Gospel.

N. B. Work here is understood to confer a *right of debt;* but *grace* bestows what there is no claim to by right of debt.

7. *Israel;* i. e. in general.

Hath not obtained that which he seeks for; that is, that justification which he seeketh for by the works of the law.

The election; i. e. such as have embraced the Gospel, have.

8. *God hath given them, &c.;* i. e. He hath permitted them for their obstinacy to have the "spirit of slumber, &c.;" i. e.

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they do no more hear, see, feel, perceive in a spiritual sense, than in a natural sense a man does who is asleep.

10. *Bow down their back alway;* i. e. let them be in bondage; *Lev.* xxvi. 13.

11. *That they should fall:* viz. irrecoverably;—*Through their fall;* i. e. upon their refusing to receive the Gospel.

12. If a small number of believers be such a blessing to the Gentiles, what will it be when all Israel shall embrace the faith of Jesus Christ?

15. *Life from the dead;* i. e. matter of the greatest joy imaginable.

16. *First-fruit;* i. e. Abraham and the patriarchs.—*The lump.* The body of the Jewish nation.

20. *By faith.* Not by thyself, but by God who upholds thee.

Be not high-minded. N.B. High-mindedness, i. e. pride, was the occasion of their unbelief. The humility of Christ was the stumbling-block.

But fear—lest thy case should hereafter be the same with theirs.

25. *In part.* Ἀπὸ μέρους. By parts; first, the ten tribes; some hundred years after, the two tribes. *Lightfoot*[k].

Or, to part of Israel only, till the fulness of the Gentiles be come in.

26. *All Israel shall be saved;* i. e. shall be called into a state of salvation.

28. *The election;* i. e. the choice which God made of them to be His people.—*The fathers' sake.* Their fathers' sake.

29. God does not repent of His having called Abraham and his seed: His promises shall all be made good to them.

30. *Ye have now obtained mercy through their unbelief.* God having chosen you in their stead.

33. *The wisdom and knowledge of God.* The knowledge, or rather goodness, of God; who knew from the beginning how both Jews and Gentiles would behave themselves, and has ordered all things accordingly.

Knowledge; or, goodness and love of God.

CHAP. XII. ver. 1. *By the mercies of God.* By all the good He has done for you, and by all that He designs to do

[k] [Horæ Hebraicæ on John x. Works, vol. ii. p. 574.]

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CHAP. XII. for you; by all the obligations He has laid on you, &c.—*Your bodies;* i. e. yourselves.

A living, or spiritual *sacrifice.* For God will have no more carnal sacrifices. Alluding to the bodies of beasts offered in sacrifice under the law.

Your reasonable service. It is highly suitable to reason, to give ourselves to *Him* who gave Himself for *us.*

2. So that the sure way to come to the knowledge of God, and divine truths, is to renounce the world, &c.

Be not conformed to this world; i. e. that Christians should make the will of God their rule, and not the customs and ways of the world, which are enemies to God and to our own happiness. 1 *John* ii. 15.

Prove; i. e. give proof of, by your life and conversation.

3. *To think soberly, &c.* And be content with that proportion or share of gifts which God has given him for the edification of the Church.

5. *Body.* Spiritual society, of which Christ is the head, and we only members.

6. *Let us prophesy, &c.;* i. e. to explain one truth so as not to destroy another.

According to the proportion of faith; i. e. according to the gifts which he hath received:—or, according to the rule of faith; i. e. saith *Beza* with great reason, the Apostles' Creed, which was written from the very beginning of the preaching of the Gospel. *Beza in loc.*

8. *With simplicity;* i. e. without double dealing, or vain-glory.—*Sheweth mercy;* i. e. taketh care of the sick.

9. Here follow the principal duties of the Christian life.

11. *In business. Fr.* In your duty.

12. *In hope;* viz. of future bliss.

16. *Be of the same mind;* i. e. have the same concern one for another.

17. *Recompense to no man evil for evil.* Repay not one evil with another.

18. So that if you are forced to break the bond of peace, it must not be your fault.

19. *Vengeance is Mine.* And therefore not to be executed by any but by him who is deputed of God, for this very end.

21. *Overcome of evil;* i. e. provoked to retaliate.

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CHAP. XIII. ver. 1. i. e. Render them all that due honour, reverence, and obedience, that is not prejudicial to the Christian religion. *Wells in loc.*

5. *Wrath;* i. e. fear of punishment.

1—7. *Duties of subjects:*—To honour the magistrates as God's vicegerents; not to censure their actions; not to speak evil of them; to pray for them; to pay them tribute; maintain their rights as far as it belongs to us; assist them against their enemies; make their government easy by our peaceable behaviour; obey their laws; and where we cannot do it with a safe conscience, there to suffer the penalties of disobedience without murmuring. *Abp. of York's Sermon*[1].

9. *For this.* For this commandment; viz. "Thou shalt love [thy neighbour as thyself,"] contains all these: viz. "Thou shalt not commit adultery, [Thou shalt not kill,"] &c.

13. *Day;* i. e. the daylight of the Gospel.

14. *Make not provision for the flesh, &c. Gr.* Make it not the business of the mind to cater for the body.

CHAP. XIV. ver. 1. *Him that is weak in the faith receive ye, &c.;* i. e. those that are not fully persuaded of their Christian liberty in the use of things indifferent, receive into your communion, without judging their doubtful thoughts, about these indifferent things.

2. *Eateth herbs:* viz. lest he should eat anything forbidden by the law of Moses.

3. *Despise;* viz. as one that doth not know his liberty. *Judge*—as one of no conscience.

N.B. It is the *weak* brother who is forbid to *judge;* and the *strong* to *despise.* Here is a prohibition for private Christians to judge one another; but to leave that province to God, or to those whom God hath appointed to that province.

4. *Another man's servant;* or, another's servant; i. e. God's.

God is able to make him stand; i. e. God will acquit him, if his mistakes are only about things indifferent.

5. He does not persuade the contending parties to get full persuasions in their several ways: there was too much of that already; but for having them to permit every one to enjoy his own persuasion in these matters.

[1] [Abp. Sharp's Sermon on Tit. iii. 1. Works, vol. i. pp. 435, 6.]

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CHAP. XIV.

Be fully persuaded in his own mind. "Εκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω. Be satisfied with his own persuasion. *Grot.*

6. *Unto the Lord;* i. e. unto the honour of God.

To the Lord he doth not regard it—believing that he is freed therefrom by the Gospel, viz. from Jewish festivals.

7. i. e. We depend upon Jesus Christ for life and for death.

9. *That He might be Lord;* i. e. have an absolute dominion over the, &c.

9—12. N.B. Here Christ is expressly called God.

11. *The Lord.* Jehovah, as judge.—*Shall bow to Me.* Shall acknowledge Me as God. See *Isa.* xlv. 23.

12. *God;* i. e. Christ, who is God. So that Jesus Christ is Jehovah, than whom there is no other God.

13. *Judge this;* viz. to be our duty.—*That no man put a stumblingblock,* by an imprudent use of his Christian liberty.

15. *Grieved;* i. e. offended with thy liberty.

16. i. e. Your happiness, or the liberty which Christ has given you, let it not be called libertinism by those that are weak.

17. That which the Gospel chiefly regards, or the happiness it proposeth, is not a liberty to eat and drink what one pleaseth, "but [righteousness, &c."]—*Meat and drink;* i. e. outward observances, which was the religion of the Jews.

20. On account of meat, which he judges to be unclean, do not make thy brother to forsake the Gospel.

Pure; i. e. clean.

21. *Is made weak.* Is led to do that which his conscience is not satisfied in.

22. *Hast thou faith? have it to thyself.* Hast thou this belief, that all meats are pure? make no unseasonable discovery of it.

In that thing which he alloweth. In that action which he thinks fit to do. Therefore it is a wicked thing to disturb the peace of the Church with private opinions; nothing can excuse a man's publishing his private sentiments, which are contrary to the doctrine of the Church, unless the Church holds some damnable error. *Bishop of Worcester's letter to Mr. Whiston,* which I had in my hand. T. S. M.

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23. *He that doubteth.* He that maketh a difference betwixt clean and unclean meats.

Is damned; i. e. is condemned.

If he eat; i. e. if he eats what he thinks unclean, because he does that which he apprehends to be sinful.—*Doubteth.* *Διακρινόμενος* is rendered as in the margin, ["discerneth, or putteth a difference between,"] *Matth.* xvi. 3. *Acts* xv. 9. 1 *Cor.* iv. 7; xi. 2[9]; xvi. 5 [?] *Jude* 22.

CHAP. XV. ver. 1. *We then who are strong;* i. e. who understand our Christian liberty.

And not to please ourselves; viz. in things which will offend them.

3. i. e. Christ underwent great indignities for the good of mankind.

5. *The God.* The author ["of hope"].

Like-minded. Unanimous.

6. *Ye;* i. e. both Jews and Gentiles.

7. *Receive ye one another;* unite yourselves one with another, as Christ also hath united you with Himself to the glory of God the Father.

To the glory of God; i. e. to the glory of His attributes, His omniscience in particular.

8. *To confirm the promises made unto the fathers:* i. e. for to manifest the truth of God, and to make good "the [promises made unto the fathers."]

8—12. This is the great design of this Epistle; viz. to convince them that Jesus Christ came to unite both Jews and Gentiles in one Church, as it had been foretold by the prophets; and that therefore there ought to be no division among them.

14. *Goodness. Fr.* Charity.

17. *Fr.* I have therefore occasion to glory through Jesus Christ, for the success of God's work; i. e. as to the success I have had in converting the Gentiles.

25. *To minister. Fr.* To carry some alms.

[St. Paul is not at all afraid that he should debase his character in carrying of alms. A Christian, therefore, who considers all other Christians as one body in Jesus Christ, will cheerfully contribute even to the necessities of the greatest,

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CHAP. XV. remotest strangers. God often spares the rich for the sake of the poor: to the poor, therefore, the rich stand indebted. The very best of men are only instruments, in God's hands, to receive and to give what God bestows upon them. And that this they should do, without any desire of glory or self-interest.]

28. *Sealed to them this fruit;* i. e. secured to them this charity.

29. *In the fulness of the blessing of the Gospel of Christ;* i. e. all the spiritual blessings which accompany the preaching of the Gospel.

30. As the people stand in need of our prayers, so we, the ministers of the Gospel, stand in need of theirs.

31. *That my service which I have for Jerusalem may be accepted of the saints;* i. e. that the Jewish converts may not despise this charity of the Gentile converts.

CHAP. XVI. ver. 1. *Servant.* *Gr.* Deaconess.

2. *In the Lord;* i. e. for the Lord's sake.

4. *Laid down their own necks;* i. e. exposed their own lives.

5. *Their house;* i. e. their Christian family.

10. *Approved.* Who hath given proof of the sincerity of his faith.

13. *And mine;* i. e. whom I honour as mine, for her love to and care of me.

17. *Which cause divisions*—by endeavouring to introduce into the Church their private sentiments and opinions.

18. *The simple;* i. e. well-meaning people.

19. *Wise unto that which is good.* Not suffering yourselves to be imposed upon.

Simple concerning evil. Without designing ill to others.

20. *Satan.* The author of all your divisions.

23. *Mine host, and of the whole Church;* i. e. at whose house the faithful assemble.

26. *The obedience of faith;* i. e. obedience proceeding from faith.

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS.

THE First Epistle of Paul to the Corinthians. Written A.D. 57. *Bp. Worcester.*

St. Paul's design in this epistle being mainly to support his authority against such as opposed him, and created divisions on that account, he uses many arguments (to be met with in the margin) to the end of the sixth chapter. Then answers several questions, which had been proposed to him, to the end of the sixteenth.

CHAP. I. ver. 1. *Called to be an apostle;* or, a called apostle. *Sosthenes.* Acts xviii. 17. CHAP. I.

2. *Sanctified in Christ Jesus;* i. e. separated by Him to be an holy people.

5. *Everything;* i.e. necessary for your edification.

Utterance and knowledge. Whether it be the gift of tongues, or interpretation of Scriptures.

6. *The testimony of Christ;* i. e. the Gospel, which bears testimony of Christ.

Was confirmed in you; i. e. by the spiritual gifts ye received.

7. *Ye come behind;* viz. other churches: 2 *Cor.* xii. 13.

9. *God is faithful;* i. e. in His promises.

12. *Cephas.* Here was a fair occasion of mentioning the supremacy of *St. Peter,* if Christians then had known of it.

13. *Is Christ divided?* viz. from His apostles; or, is He the head of a single party? or, are there more gospels than one?

17. *To baptize;* viz. such as were already converted.

To preach the Gospel not with, &c.—in order to convert more by the miracles he had power to work among them.

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CHAP. I. *Not with wisdom of words, &c.* Not with eloquence, lest the goodness of God should be overlooked, and the death of Christ be less minded than the manner of preaching it.

18. *The preaching of the cross;* i. e. either the Christian duty of taking up the cross, self-denial, &c., or, preaching the doctrine of a crucified Redeemer as the only hope of sinners.

Them that perish; i. e. such as will not receive the Gospel.

The power of God; i. e. it is a most powerful means of convincing us of the love of God, and of His willingness to save us.

19. *It is written.* This was long since foreseen by the prophet.

20. *Made foolish the wisdom of this world;* i. e. shewn them that the wisdom they doat on is of no use to eternal happiness.

21. *For after that in the wisdom of God, the world by wisdom knew not God. Fr.* For God seeing that the world with human wisdom knew Him not, in the works of His divine wisdom, in the works of the creation.

23. *To the Jews, &c.*—who expected a glorious conquering Messiah.

To the Greeks—who valued nothing so much as rare learning and philosophy.

24. *The power of God;* i. e. a powerful means of bringing men to God, and discovering His wisdom in their redemption.

27. *The foolish things of the world;* i. e. men altogether unlearned.

The weak things of the world; men without any worldly authority.

29. i. e. That no person should ascribe his salvation to his own wisdom, or birth, or any privilege.

30. *Of Him;* i. e. of God's grace alone.

Being ignorant of God, He became *wisdom* to us;—being sinners, our *righteousness;*—being enemies to God, He *sanctified* us; being in a state of damnation, He *redeemed* us. In short, Jesus Christ is all to us, and we are nothing.

Redemption; i. e. remission of sins, *Col.* i. 14.—*Wisdom,* by revealing the will of God and His glorious attributes;—

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righteousness, by satisfying the justice of God in our nature; *—sanctification,* by separating us from the world. CHAP. II.

CHAP. II. An excellent instruction for preachers, not to mix vain eloquence, or worldly wisdom, with the Gospel; but in simplicity [to preach the word of God.]

1. *Excellency of speech.* Show of human learning.

Testimony of God; i. e. the Gospel, to which God gave testimony by miracles, prophecies, &c.

2. *To know;* i. e. to make known.—*Him crucified;* i. e. His sacrifice.

4. *Demonstration of the Spirit;* i. e. proving from the prophecies that these things were foretold by the Spirit.

Power; viz. of miracles.

5. *Wisdom.* Subtle reasonings.—*Power of God*—declared by miracles.

By "the wisdom of men," mentioned so often in these two chapters, is meant a wisdom founded upon carnal and worldly motives, by which the doctrine of the cross was counted foolishness. The wisdom opposed to this is such as has regard to things spiritual and future, without regard to things present and sensible.

A true faith proceeds not from a natural assent of reason only, but from a submission to the word of God.

6. *Perfect;* i. e. fully instructed in the Christian faith. *Heb.* v. 12—14; 1 *Cor.* xiii. 10; *Col.* i. 28.

7. *But we speak the wisdom of God;* viz. in offering salvation to men in Christ crucified.

In a mystery; i. e. contained in the prophecies of the Old Testament.

8. *The Lord of glory.* Jesus Christ, being the Lord of glory, (*Ps.* xxiv. ult.; *Isa.* vi. 3,) is one with God.

9. *Eye, ear, heart;* i. e. neither reason nor senses have been able to conceive, and therefore a revelation was absolutely necessary.

10. The Spirit of God, or the Holy Ghost, must be essentially one with God.

11. *No man,* no one; i. e. no creature, but [the Spirit of God,] who is therefore, &c.

12. *The Spirit which is of God;* i.e. the Holy Ghost: ver. 13.

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CHAP. II. 14. *The natural man,* or, animal man, *Wisd.* i. 4; one sunk in the sensual animal life; i. e. one who relieth upon natural principles, without revelation.—*Can.* Will.

They are spiritually discerned; i. e. by revelation; a way altogether spiritual and supernatural. See *Unum Necess.*, pp. 363—435[a].

CHAP. III. ver. 1. *Unto carnal:* i. e. under the dominion of carnal passions and interests.

3. *As men.* Under the power of human passions, not of God's grace and spirit.

5. *To every man:* or, to each; i. e. to each minister.

6. *Watered;* i. e. baptized the converts.

7. *Anything;* i. e. in comparison of God that giveth the increase.

8. *Are one;* i. e. servants of one master; carry on one design.

9. *Labourers together with God;* or, fellow-labourers of God.

10. i. e. By God's grace, I have laid the foundation, so that if there be any preference among fellow servants, it belongs to me.

11. *Can;* i. e. ought.—*Jesus Christ.* The sincere doctrine of Jesus Christ.

12. i. e. If they mix their own human inventions with the sincere word, or such trifles as are below the dignity of the Gospel of Christ.

13. *By fire;* i. e. by an inquiry as strict as can be, as fire trieth gold.

15. *He shall suffer loss;* viz. of a greater reward, which he might have had.

Shall be saved; because he undertook the work with a good design, however ill he performed it, he shall therefore escape, though very hardly.

As by fire; i. e. with great hazard of being ruined.

19. *Craftiness,* or, false wisdom.

CHAP. IV. ver. 1. *As the ministers of Christ.* Not the servants of the people, but their shepherds. Now if they are Christ's ministers, He only, or those whom He appoints, can make them so.—*Ministers. Fr.* Dispensers.

[a] [i. e. Bp. Jeremy Taylor on the Doctrine and Practice of Repentance. Ch. vi., On Original Sin.]

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4. *I know nothing by myself;* viz. with respect to the discharge of my stewardship. *Fr.* though my conscience does not reproach me. CHAP. V.

5. *The Lord;* i. e. the Lord Christ.—*And will make manifest the counsels of the hearts;* i. e. and consequently He is God.

6. *I have in a figure transferred Myself, &c.;* i. e. I have represented your parties under the name of myself and Apollos, to shew you how unwilling I am to name such as are really to blame in setting themselves up for heads of parties.

7. *Who maketh thee to differ from another;* i. e. in the exercise of those *miraculous gifts* which God has given thee, without thy contributing anything to the attaining of them?

The apostle speaks this of spiritual gifts, upon account of which they factiously admired one apostle above another; chap iii. 7; for in those good actions which he chooses to do, a man has cause to rejoice and glory. *Gal.* vi. 4; 1 *Cor.* ix. 15, 16; 2 *Cor.* i. 12.

8. i. e. Ye seem in your own conceits to stand no more in need of us, and to have forgot who it is converted you.

11. It is not by this example that men value themselves for splendid living, equipage, furniture, stately houses, voluptuous lives. *Quesnel* [*in loc.*]

16. *Followers of me. Fr.* and *Vul.* "as I myself am of Jesus Christ."

19. *Not the speech;* i. e. the doctrine they preach.

But the power; i. e. by what authority they preach in another man's line or district, without his leave.

i. e. Whether their preaching is attended with the power of the Holy Ghost giving testimony to their doctrine.—*The power;* i. e. of working miracles, or miraculous gifts.

20. *In word, but in power;* i. e. in talking eloquently, or starting new opinions, "but [in power" of the Holy Ghost.]

21. *A rod.* Tunc Deus supplebat id, quod magistratus ecclesiæ præstare debent, et tunc non præstabant. *Grot. in loc.*

CHAP. V. ver. 1. *Fornication. Fr.* Impurity.

2. *Mourned.* Because excommunication is always to be done with sorrow and remorse.

Taken away from among you; i.e. turned out of the Church.

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CHAP. V. 5. Not to give him up for good and all, but deliver him only for a season; viz. to be afflicted (as Job was) until he become sensible of himself. See *St. Jerome's Epist. ad Heliodorum*[b] *et ad Riparium*[c], *et Tertull. de Pudic.* cap. 13; where excommunication is expressed by these words.

7. *The old leaven;* viz. that wicked member;—those wicked practices which ye lived in before ye were Christians.—*A new lump;* i. e. an holy society.—*As ye are unleavened;* i. e. for such ye are by profession.

8. *Let us keep the feast;* i.e. let us keep to the true spiritual end of putting away leaven from among us; not suffering our minds to be soured with the leaven of malice.—*Wickedness. Fr.* Corruption.

9, 10, 11. This was then, and this ought to be now, the discipline of the Church. In the mean time, all Christians are obliged, as much as possible, [to abstain from] all unnecessary conversation with wicked people, and to lead holy lives.

12. *Ye.* The governors of the Church.—*Them that are within;* i. e. Christians. N. B. Here is an express power of judging declared to be in the Church, i. e. of judging her own members.

13. *Put away from among yourselves that wicked person;* i. e. excommunicate him, put him into the same state he was in before baptism; i. e. under the government of Satan.

CHAP. VI. ver. 1. Our Lord's rule was, tell it to the Church: the apostle blames them for not observing that rule. —*The unjust;* i. e. the heathen magistrate.—*The saints;* viz. by profession; i. e. your Christian brethren.

4. If then you have controversies about things pertaining to this life, (viz. before heathen judges,) you make them judges who are least esteemed by the Church; i. e. heathen magistrates, which is to your shame.

11. i. e. Ye are justified (absolved from the guilt of sin, and looked upon as righteous) in the name of our Lord Jesus Christ, and sanctified by His Spirit. *Philem.* 5.

12. *I will not be brought under the power of any;* i. e. I will not become a slave to any of my appetites.

[b] [Ep. xiv. § 8. Op. t. i. col. 33, E.] [c] [Ep. cix. 2, ib., col. 720, D.]

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This and the following verses seem to be an answer to this question: Is it not lawful for a man to satisfy those appetites which God has given him?

13. *Destroy both;* i. e. put an end to both, viz. at the resurrection.

But for the Lord, and the Lord for the body; i.e. our bodies belong to God as well as our souls, and He will raise them up, as He did our Saviour's.

17. *He that is joined to the Lord:* i. e. by a true faith, hath the same will, the same purposes.

18. *Flee fornication.* N. B. This sin is to be fled from, not parleyed with.

Sinneth against his own body. Breaking its union with Christ, and becoming one with a harlot.

20. *A price. Fr.* and *Vulg.* A great price; the very Blood of Christ.

CHAP. VII. ver. 1. Matt. xix. 10.

2. *Avoid fornication.* Plainly intimating, that, out of marriage, to touch a woman is a sin.

Let every man have his own wife, &c. God hath ordained but one help-meet for man, and for every woman but one head.

Her own husband. Τὸν ἴδιον ἄνδρα. Her peculiar husband, an husband peculiar to her.

3. *Due benevolence.* Conjugal duty.

5. *Give yourselves to fasting and prayer;* i. e. upon solemn occasions.

6 *By permission.* By what I said, ver. 2, you must understand that I permit all to marry, not that I command it, only as a remedy against fornication.

Or, that God permits all to marry, does not command; for the Jews thought they had all a command to marry.

9. *It is better to marry than to burn;* i. e. it is better to suffer all the inconveniences of such a state, than be subject to the torments of lust.—This is against vows of continence.

11. Matt. xix. 9.

12. *Not the Lord.* Not by any precept He hath given, as in the former case: ver. 10.

The Lord Christ had not decided the case of the marriage

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CHAP. VII.

of a believer with an infidel, but left this to the decision of the apostles, by the assistance of the Holy Ghost.

14. *The unbelieving husband* being one flesh with the believing wife, for her sake is to be reputed sanctified; and so are their children within their covenant.

Else were your children unclean; but now are they holy. The whole controversy about infant baptism may be determined by this one text; if both parties had been unbelievers, their children had been unclean; i. e. not qualified to be received into covenant, until they should be able to answer for themselves: but one of the parents being a Christian, altered the case; their children by God's mercy were holy; i. e. qualified for the covenant and baptism.—*Holy;* or, saints; i. e. Christians.

15. *Is not under bondage;* i. e. the bond of matrimony does not oblige a man or woman to comply in anything contrary to Christianity.

Peace; i. e. the end of the Gospel is *peace;* and the believer is to do all things consistent with his duty to preserve peace with the other.

18. *Called;* i. e. converted.

19. *Circumcision is nothing.* The law of Moses doth not avail to our justification and salvation, but the keeping of the commandments doth.—*Uncircumcision is nothing;* i. e. is now of no account with respect to salvation.

20. *Calling. Fr.* State.

21. *Servant;* i. e. a bond-servant.

23. *Ye are bought with a price.* Are ye bought with a price? viz. by the charity of believers; return not again to the service of unbelievers.

26. *The present distress*—of Christians, subject to daily persecution; or, the persecution that is at hand.

So to be; viz. a virgin still.

27. *Seek not to be loosed;* viz. because I have spoke so much in favour of a single life.

28. *But I spare you;* i. e. and I would have you free from much trouble.

29. *The time;* i. e. of this life.

31. *As not abusing it;* i. e. by an intemperate use, or being too intent upon it.

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Passeth away. And therefore is not to be relied upon for happiness.

35. *Cast a snare upon you;* i. e. lay a needless restraint upon you.

36. i. e. (as I suppose) if any man, pursuant to my advice, ver. 32, 33, 34, 35, where I prefer a single to a married life, or because of the present distress, ver. 26, shall think it not decent to defer marriage till that distress is over; or, that it will be inconvenient on other accounts;—let him marry.—*She, her, them.* He, his, him.

37. *Virgin;* or, virginity.

38. Or, he that marrieth, doth well; and he that marrieth not, doth better. The words foregoing, viz. *he that hath power over his own will,* seem to determine the sense of these three verses, to that of a man's keeping his virginity, or marrying, and not to that of the power of parents over their children.

39. *Only in the Lord;* i. e. to one of the same faith.

40. *I think also that I have the Spirit of God.* I have the Spirit of God, whatever you think of me.

CHAP. VIII. ver. 1. *Things offered,* or, offered in sacrifice.

We; i. e. even we, that forbear to eat of those sacrifices.

Knowledge; viz. that an idol is nothing.

Knowledge puffeth up; i. e. without charity.

2. *If any man;* i. e. who has knowledge without charity.

He knoweth nothing yet as he ought to know; i. e. he knoweth not what use he ought to make of his knowledge.

3. *Is known;* i. e. is accepted of God as one that is truly wise.

4. *We,* as well as others.

An idol is nothing; i. e. no deity, or, has no virtue or power.

5. *As there be gods many, and lords many*—among the heathens: called by them both supreme gods, and lords many; (i. e. lesser gods, or mediators) to us there is but one sovereign God, the Father, and the Lord Jesus Christ, the mediator betwixt God and man.

6. *By whom are all things, and we by Him;* i. e. we obtain all things by His mediation.

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CHAP. VIII. *By whom, &c.* By whom all things are created; and so is He God: *Heb.* iii. 4; *Eph.* iii. 9, and consequently He was not created.

7. *With conscience of the idol;* i. e. apprehending the idol to be something, ver. 4.

8. *If we eat;* i. e. things offered to idols, knowing that an idol is nothing.

9. *That are weak;* i. e. who do not know this matter so well as you do.

11. *For whom Christ died.* So that intentionally Christ died even for those that may perish.

13. *Meat;* i. e. flesh thus offered in sacrifice to idols.

[1] &c., MS. CHAP. IX. ver. 2. *The seal.* An authentic proof of[1] [mine apostleship are ye,] since ye were converted by my preaching and miracles.

4. *To eat and to drink*—at your charge, to whom we preach.

5. *A sister, a wife.* Ἀδελφὴν γυναῖκα. A wife-sister; i. e. a Christian wife.

7. *Numb.* iv. 3.

8. *As a man*—might urge, from principles of natural reason.

9. Hence it appears, that what was reasonable under the law, was so, and made obligatory, under the Gospel, not by a legal, but by an ecclesiastical sanction.

N. B. It appears from hence, that the most literal sense is not always that which is intended by the Holy Ghost most principally.

Doth God say this only, that He may [" take care," &c.]?

10. *Altogether;* or, without doubt—*This is written*—to teach us.

Should be partaker of his hope; or, should do [it] in hope of partaking.

14. *Hath the Lord ordained.* This shews plainly that it is not left to every one to give what he pleases, or a reasonable maintenance, for there was no need of a law or ordinance for that; but as the priests under the law had a fixed maintenance assigned them by God, even so hath the Lord Christ ordained, &c., viz. that the Christian priests should have tithes as well as the Jewish and those before the law. And

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if the apostle does not name tithes, it was because the Jewish priests were then in possession of them while the temple was standing.

15. *But I have used none of these things;* i. e. among you. However, this apostle upon other occasions uses the right given by Christ to live of the Gospel; *Phil.* iv. 14, &c.

16. *Woe is unto me, if I preach not the Gospel.* For then I should be "disobedient to the heavenly vision."

17. *If I do this thing;* i. e. of choice, I may expect a greater reward than if I do it only because I am obliged.

18. *What is my reward then?* i. e. what is the particular reward which I expect? or, why do I expect a reward?

19. *Gain the more. Fr.* To God.

21. *Being not without law to God;* i. e. still observing the spiritual meaning of the law, which God ever looked for.

22. *To the weak became I as weak;* i. e. I forbore what they judged unlawful, lest I should offend them.

23. *That I might be partaker;* i. e. of the reward of preaching the Gospel.

25. *Temperate in all things;* or, obstinately temperate.

26. *Not as uncertainly;* i. e. not as one who does not know what he runs for.

Not as one that beateth the air; i. e. not as one who, when he should master his adversary, only beats the air.

27. But I effectually get the mastery of my adversary, my body, by using it hardly in good earnest: "lest [that by any means when I have preached to others,"] &c.

Will any man after this example pretend to be saved without mortification and self-denial?

A cast-away—εἰ δὲ Παῦλος, τί ἄν εἴποιμεν ἡμεῖς;

CHAP. X. The apostle shews, by the example of the Israelites, that to be in covenant with God, and to partake of the sacraments, which are the seals of the covenant, will not secure them from destruction, if they do not live worthy of such a favour.

2. As Moses was a type of the Mediator Jesus Christ, so these were types of Baptism and the Lord's Supper.

Baptized. This has respect to that custom among the Jews (owned by all their writers) of receiving or making

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CHAP. X proselytes, men, women, and children, by baptism, which custom our Lord retained for the same purpose.

3, 4. Lived upon the same heavenly promises. *Heb.* xi. 13.

5. i. e. Notwithstanding all these privileges, those that were disobedient were destroyed.

7. *To play;* i. e. to dance, after the way of the heathens, *Exod.* xxxii. 19; or rather, to commit whoredom, which accompanied the heathen sacrifices.

9. *Christ;* that is, the Logos, who, after He took our nature upon Him, was Christ.

10. *Murmured;* i. e. against their lawful pastors and governors.—*The destroyer;* i. e. the destroying angel.

11. *For ensamples.* So that the most minute event happened not by chance, but by the appointment of God.

12. *Let him that thinketh he standeth;* i. e. safe in God's favour, because a Christian.

He that thinks he stands in goodness, (for no man does so: we are upheld by God,) is likeliest to fall, because of his confidence. *Dr. Young*[d].

13. *Common to man;* i. e. proportionable to his strength, assisted by grace.

14. *Flee from idolatry.* Do not come near the very borders of idolatry; do not so much as eat of their sacrifices, lest God leave you to yourselves.

16. *Which we bless;* i. e. which we consecrate and receive.—*The bread which we break,* after consecration.

Is it not the communion of that by which we have communion with Christ our Head, and with His body the Church?

Is it not the means of communicating the Body and Blood of Christ, there represented and received, to every true believer.

17. Or, because the bread is one, we being many are one body: "for we are all partakers of that one bread," and thereby own ourselves to be all members of that one body, whereof Christ is the head.

18. *Are not they which eat of the sacrifices partakers of the altar?* i. e. do not they hold communion with all that eat the sacrifices, and with God, to whom they were offered?

15—19. See these verses explained by *Dr. Waterland,* in his *Treatise on the Sacrament,* p. 268, chap. viii.

[d] [Edward Young, L.L.D. Two Sermons on Nature and Grace, p. 24. Lond., 1700.]

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20. *They sacrifice to devils, and not to God.* *Psalm* xcvi. 5. *Πάντες οἱ θεοὶ ἐθνῶν δαιμόνια.* LXXII. CHAP. XI.

21. *Cannot;* or, ought not.—*Be partakers of the Lord's table;* or, have communion with God, whose table it is.

Of the table of devils; i. e. of things first offered to devils, and then eaten by the communicants with devils; they therefore that eat thereof, eat of the devil's meat, as they that eat of the bread of the Sacrament eat of God's meat, of meat and drink first offered to God, and so His, returned with a blessing.

23. All meats may be eaten, but—

Edify not; i. e. tend not to the good of others; and therefore ought to be foreborne.

24. *Wealth.* Welfare.

25. *For conscience sake;* i. e. out of a scruple of conscience: [so ver. 27.]

29. *Not thine own.* For thou knowest that an idol is nothing, and that all meats are lawful.

For why is my liberty judged, &c. Should I make use of my liberty to be condemned by another's conscience?

32. *The Jews.* As if Christians worshipped idols.

The Gentiles. As if ye allowed of their idolatry, by eating of their sacrifice.—*The Church of God.* By encouraging those that are weak to eat of such things as their consciences condemned them for.

CHAP. XI. ver. 1. In all which things be followers of me, as I am of Christ, who neglected Himself for the sake of others.

2. *Ordinances.* 2 Thess. ii. 15. Rules of good order.

3. *The Head of Christ is God.* The Son being naturally subordinate to the Father.

4. *Covered.* A veil or covering, a mark of dependance and submission.

Dishonoureth his head. Christ, through whom God has given him dominion over all.

5. *Prophesieth;* i. e. praiseth God in sacred hymns. 1 *Chron.* xxv. 1; 1 Sam. x. 5, 10.

Dishonoureth her head; i. e. the man, as if she disowned subjection to him.

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CHAP. XI. 7. *To cover his head.* To be veiled, because he is God's representative on earth, having dominion given him.

10. *Power on her head;* i. e. a covering on her head.

Because of the presence of the angels she ought to be modestly veiled.

14. *Doth not nature;* i. e. good sense, or a reasonable custom which has sufficiently distinguished sexes, and would have that distinction preserved.

See *Placette, Of Conscience,* p. 46. [*Engl. Transl.* 1705.]

Have long hair. Be over curious in his dress.

Is a shame unto him—it is not manly.

16. *Neither the Churches of God;* i. e. neither the Churches planted by me, or any true apostle. So that, according to St. Paul, the usage of the Church in things of this nature is sufficient, were there no other reason.

17. Though I praised you above, (ver. 2,) yet in what follows I cannot do it.

19. Heresies will as certainly follow pride and envyings, as distempers follow intemperance.

22. *Despise the Church;* i. e. turn it to common uses.

I praise you not. For ye have not kept to the rules I set you, especially in this.

25. *The cup;* i. e. the wine contained in it.

The new testament in My Blood; i. e. the covenant made in My Blood is hereby set forth.

26. *Ye do shew.* Ye transmit the remembrance of.—*Till He come.* This memorial to be perpetual.

26—28. He calls it *bread* after consecration, for the eating of it unworthily was being "guilty of [the Body and Blood of the Lord."]

28. *Examine himself.* Approve himself to his own conscience. *Rom.* xiv. 22.

29. *Not discerning the Lord's Body.* Making no difference between that and common bread. *διακρίνω. Rom.* xiv. 23.

32. *When we are judged;* that is, punished (as above threatened, ver. 29) with temporal judgments, this is that we may not be obnoxious to damnation.

34. *Unto condemnation;* i. e. to draw down judgments upon your heads.

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CHAP. XII. The Author, the end, and the use of spiritual gifts. CHAP. XII.

1. *Spiritual gifts.* Both persons and gifts.

3. The heathens obliged apostate Christians to curse Jesus Christ. "I compelled them to blaspheme," saith St. Paul.—*The Lord;* i. e. the Messiah.

No man can say that Jesus, &c. No man [can] cordially say and savingly receive Jesus as his Lord and Saviour, but by the work and assistance of the Holy Ghost on his heart.

4. *Gifts;* viz. spiritual gifts.

5. *Differences of administrations;* i. e. different offices.

6. *Operations;* i. e. powers of working miracles; or, spiritual operations.

7. These visible works of the Spirit are not given for his own, but for the advantage of others, that is, for the Church: so that he who refers them to his own glory or advantage greatly perverts them.

8—10. From all this it appears, that particular persons could have no benefit of these gifts any longer than they continued in unity with the body; and it was so ordered by God, that no member might say, I have no need of you.

11. God gave His Spirit by *measure*, and to each person severally as He thought fit, to engage all the members of His body into a stricter union, as standing in need of one another's help. That the eye might not say to the hand, &c. So Agabus, an inferior, informed St. Paul: *Acts* xxi. 11.

12. What unity, charity, and holiness, does God require of us; who makes us one with Jesus Christ, one body? See *Quesnel* on this verse.—*Christ;* i. e. the Christian Church.

13. i. e. By the outward baptism we are made partakers of the mystical baptism of the Holy Spirit; and by eating and drinking the outward elements we partake of the spiritual food.

21, &c. A bishop cannot say that he has no need of helpers to labour under and assist him; nor could these subsist, but would fall into confusion, were they not to observe a subordination and subjection to one another.

22. The least talents are often as useful and necessary, when well managed, as the greatest.

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CHAP. XII.

23, 24. And so it is in the mystical body: the least honourable are often the most necessary. The preservation of the Church, and of the faith, depends more upon the poor than upon the rich, among whom the faith is too often forgotten or trampled upon. The rich owe more to the poor for their salvation, than the poor do to them.

26. By this a Christian may know whether he is a living member of Christ's body, by the concern he has for the whole.

27. *In particular;* or, one of another.

28. It belongs therefore to God to set governors, pastors, &c., in the Church, and not to men uncommissioned to set others or themselves in the Church.

This same thing is affirmed of Jesus Christ, *Eph.* iv. 11; and of the Holy Ghost, *Acts* xx. 28; from whence it appears, that Father, Son, and Holy Ghost, are one God, the fountain of authority in the Church.

First, apostles. According to the doctrine of the Church of Rome, it should have been,—first, a vicegerent; secondly, apostles.

Helps; i. e. deacons, who take care of the poor, assisting the superior order.

31. *Best gifts;* i. e. most useful to the Church.

A more excellent way; i. e. of becoming far more excellent than by having any of these gifts: for *faith, hope,* and *charity,* are more desirable graces than to speak with tongues, &c.

CHAP. XIII. ver. 1. *And have not charity;* i. e., as appears from what went before, if I do not preserve the unity of the Church, which is the body of Christ, by keeping to my proper station in it, not usurping upon another's office, I am nothing, &c.—*Charity,* as it is opposed to *schism.*

As sounding brass; viz. which fills the ears of others, without any advantage to itself.

2. *Mysteries;* i. e. of the Scriptures.—*Charity;* i. e. a disposition to do good.

I am nothing—the better for it.

4. *Suffereth long;* i. e. will bear any wrong, rather than make a schism.

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5. *Seeketh not her own*—advantage only.—*Thinketh no evil.* Is not apt to put ill constructions upon things.

6. *Iniquity.* Falsehood. *Ἀδικία, Psalm* cxliv. 11, is so translated.

7. *Believeth all things.* Does not too nicely enquire into men's intentions, but believeth the best.

9. *In part;* or, imperfectly.

11. Such will the difference be betwixt our knowledge now and hereafter.

13. *Now;* i. e. in this life.

CHAP. XIV. ver. 1. *Desire;* or, covet earnestly.

Prophesy; i. e. expound the mysteries of the Holy Scriptures, which is more for the benefit of the Church.

6. *By revelation;* i. e. by giving you the hidden and spiritual sense of the Scriptures.

By knowledge; i. e. by explaining the historical part of the Holy Scriptures.—*By prophesying.* By illustrating the prophecies.—*By doctrine;* or, by instructing in the doctrine of Christian morality.

9. *Easy to be understood.* By adapting his expressions to the capacity of his hearers, by familiar and useful discourses.

10. *Voices;* or, languages.—*None of them is without signification.* And no nation but has its own.

11. *The voice;* i. e. the language.

12. *Excel;* i. e. in such as are most for the profit of the Church.

13. *That he may interpret. Ἵνα,* yet so as, he do interpret.

14. *My spirit prayeth, &c.;* i. e. my spiritual gift is exercised in prayer.

Is unfruitful; viz. to others.

15. *With the spirit, &c.;* i. e. in an unknown tongue, as the Spirit enables me.

With the understanding; i. e. I will endeavour at the same time to make myself to be understood.

16. *He that occupieth the room of the unlearned;* i. e. how shall thy unlearned hearer say Amen?

20. *Children.* Who are apt to be pleased with surprising things, as strange tongues.

22. *For a sign;* i. e. of the truth of the Gospel.

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CHAP. XIV.

24. *He is judged of all.* The very thoughts of his heart being made manifest by the spirit of prophecy.

25. A true preacher of the Gospel awakens the hearts of his hearers, if they are sinners, and lays them open to their own eyes, humbles them, casts them down, makes them see the necessity of grace, of religion.

26. *Hath a revelation;* i. e. of some mystery contained in some of the Scriptures of the Old Testament.

29. *Other.* Others—that have the same gifts.

31. *That,* ἵνα, yet so as, all may learn; which they may, if you avoid confusion.

32. The Holy Spirit leaves them masters of their own actions, to speak or hold their peace as they see fit; or rather, the spirits of the prophets, i. e. particular men, must be subject to the prophets, i. e. to general orders.

33. *Of peace, &c.;* i. e. order.

As is seen in all Churches of the saints. As is seen in all other Churches.

35. *To speak;* i. e. so as to teach.

36. *Out from you;* viz. as if you would make yourselves the standard of what others are to do, and not rather take example from them that were planted before you.

37. *Spiritual;* i. e. to have any other gift of the Spirit.

38. *Be ignorant.* Wills, chooses to be ignorant.

CHAP. XV. ver. 3. *For I delivered unto you*—as the chief heads of your faith.

3, 4. This shews plainly that there was a form of sound words even then delivered and received by all professing Christianity, which was in all probability that which we now call the Apostles' Creed; three articles of which are here set down expressly, the occasion requiring no more.

4. *According to the Scriptures*—which had foretold, *Psalm* xvi. 10, that the Messiah should not rot in the grave and see corruption; He must therefore of necessity rise within three days, or, in those hot countries, His body would have corrupted.

5. *Of the twelve;* i. e. by the college of apostles.

10. *Yet not I*—only.

17. *Ye are yet in your sins;* i. e. your sins are not par-

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doned by His death, our justification depending on His resurrection. See *Rom.* vi. 4.

18. *Perished.* Without hopes of recompence for their sufferings.

20. Jesus Christ, His body being raised from the dead, is the sheaf of corn offered to God in the land of promise, as the first-fruits of the harvest, waved and lifted up to God as a pledge and earnest of the blessing that it draws down upon the whole harvest.

23. *The first-fruits*—of those that rise to life eternal.

24. *The end;* viz. of His government.

He shall have delivered up the kingdom to God, even the Father. Which He now governs as mediator, God-man, until He shall have put all His enemies under His feet.

28. i. e. He shall resign His dignity of being the Messias, having finished the work He undertook.

29. *Which are baptized for the dead.* Not for this life, but for the state after death. See Romans vi. 3.

Why are they then baptized for the dead? i. e. for the benefit of the dead. Forasmuch as such as desire to be baptized, do it not for this life, but for that which is to come; i. e. that they may be entitled to a blessed resurrection after death; the belief of this is the reason of their desiring to be baptized, for the sake of themselves when dead, in order to have their dead bodies raised, in hopes of a blessed resurrection.

It was, saith *Grotius*[a], a constant practice among the first Christians, not to enter a catechumen's name in the diptychs, to be prayed for, if he died before he was baptized, until by a vicarious baptism, of some person baptized for him, he was made a member of the Church of Christ; and something like this was the practice of the Jews, who circumcised a child on the eighth day, though he died before that time.

30. Why do we expose ourselves to perpetual dangers, if there be no resurrection?

Let us eat and drink, for to-morrow we die. Let us turn Epicures, if there be no resurrection.

34. *The knowledge of God;* viz. that He will reward the good, and punish the wicked.

[a] [See Grotius, in loc.]

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CHAP. XV.

I speak this to your shame—who suffer such amongst you.

41. *Glory;* or, brightness.

42. *Corruption;* i. e. a corruptible state.

44. *A natural body;* or, animal body, which stands in need of air and food to support it.

A spiritual body—which will need neither.

45. *The first man Adam*—from whom we derive our animal life.

The last man Adam; i. e. Jesus Christ, from whom we derive our spiritual life.

47. i. e. As we bring into the world, as children of Adam, these fleshly bodies and living souls; so, as ever we hope for a better condition, we must have from the second Adam a quickening spirit to fit us for it.

49. *And as we have borne the image of the earthly*—of Adam in his fallen and corrupt state.

We shall also—let us strive or desire to [bear, &c.]

The heavenly—man.

50. *Neither doth corruption inherit incorruption;* i. e. that which is subject to corruption cannot enjoy immortality.

54. *Death is swallowed up in victory;* i. e. there shall be no more death.

55. *O grave.* O Hades.

56. i. e. That which gave death power over men, is sin.

i. e. That which gave such power to sin is the law, which made death the penalty of sin.

47. *Giveth us the victory*—both over sin and death.

58. *Is not in vain*—but will be abundantly rewarded after the resurrection.

CHAP. XVI. ver. 2. *As God hath prospered him.* Of that which he came honestly by.

22. *Let him be Anathema Maranatha.* Let him stand accursed, till the Lord come to call him to judgment.

Anathema. Exterminated.

This is an absolute curse upon all such as persist in their infidelity and opposition to the Lord that bought them. It is also a salutary warning to all Christians to take care of falling into this dreadful sin, or of continuing in it.

But besides this, here is a positive command to the gover-

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nors of the Church to separate, excommunicate, all such Christians as shew by their lives that they do not love the Lord Jesus Christ. CHAP. XVI.

Whoever does not love His precepts, His Gospel, His Church, His Cross, does not love Him.

What dreadful judgment must they expect, who do not only not love Him, but endeavour to hinder others from loving Him as they ought to do.

Grotius in loc.:—Ea voce oratur Deus ut talem, quam primum, maleficum et seductorem tollat ex hominum numero [b].

[b] [The words cited are from Grotius on Luc. vi. 22.]

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

CHAP. I. A.D. 57 ending, or 58 beginning, out of Macedonia, from Philippi, Paul writ his second Epistle to the Corinthians. It was sent by Titus and Luke, chap. viii. 16, 17, whose Gospel was now published: therefore St. Paul saith of him, (ver. 18,) "that his praise is in the Gospel throughout all the Churches." So *Origen* understands it[a]. *Bp. of Worcester.*

St. Paul's great design in this Epistle is to defend his ministry against such as endeavoured to disparage it among the Corinthians.

5. i. e. As our sufferings for Christ are great, His consolations are proportionably great.

6. i. e. Ye are encouraged to suffer patiently by my example; as also to hope for comfort from the same God who comforts and supports me.

10. *So great a death;* i. e. so great dangers.

11. *The gift:* i. e. the gracious deliverance.—*Persons.* Prayers.

12. *Our rejoicing. Fr.* The subject of our glory.

By the grace of God; i. e. according to the rules laid down in the Gospel.

13. *Than what ye read, or acknowledge. Syr.* Than what ye know, and what ye have owned.

14. *In part;* i. e. some of you.—*Your rejoicing. Fr.* Your glory.

17. *Did I use lightness?* i. e. did I change my mind out of fickleness?

According to the flesh. With an eye to my worldly conveniences.—*Yea, yea, and nay, nay.* To say and unsay.

[a] [Origen on S. Luc. Homil. i. Op. t. iii. p. 933, F.]

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18. *Was not yea and nay;* i. e. was not changeable at pleasure. CHAP. II.

19. *Yea and nay;* i. e. sometimes one thing and sometimes another.—*Yea.* One and the same.

20. All the promises of God made by the prophets unto the Jews, and mixed with the threats for their sins, to keep them from despair, are all true, one and the same, and will be made good to a tittle.

In Him are yea, &c.; i. e. one and the same.

In Him Amen; i. e. certain and true.

By us. By our preaching.

21. *Anointed us;* i. e. consecrated us to the ministry.

22. *Who hath also sealed us;* i. e. confirmed my ministry by the miraculous gift of the Holy Ghost.

And given the earnest of the Spirit in your hearts—and by the effects of the Holy Spirit in your hearts by means of my preaching.

23. *To spare you.* For if I had come when I purposed, I must have been severe upon some, whom by my delay I hoped would be amended.

24. Though it was St. Paul that preached the Gospel to them, yet he did not for that reason claim an absolute dominion over them, as their false teachers did, (2 *Cor.* xi. 20,) who preached not Christ, but themselves, and persuaded their followers to call themselves by their names: 1 *Cor.* i. 12. But though the apostle did not treat them as slaves because he had converted them, yet he does not disclaim the power he and other governors of the Church have, of judging of faith as well as manners. Did not St. Paul judge Hymeneus and Alexander, &c.? This is not judging men's consciences, i. e. their secret thoughts, but their outward words and actions, whether they are agreeable to sound doctrine or not; and to punish them if they see cause.

CHAP. II. ver. 5. i. e. The incestuous person did not grieve me only, but some of you, viz. as many as did not side with him; for I do not accuse you all of doing so.

6. *Many;* i. e. the majority. *Ὑπὸ τῶν πλειόνων.* In the presence of many, attested by the whole congregation.

8. *Confirm your love towards him;* i. e. convince him, by

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CHAP. II. restoring him upon his repentance, that it was out of real love to his soul that ye delivered him to Satan, i. e. excommunicated him.

9. N.B. St. Paul acted not by an extraordinary gift, but as all other bishops do, by the ordinary gifts of the Holy Ghost.

10. *In the person of Jesus Christ;* i. e. by the authority Christ has given me as His representative. By the authority Christ has given to His Church, not only to declare, but also to assure the forgiveness of sins, to whomsoever they find disposed by a serious contrition, and a true sorrow of heart, to receive it at God's hands. And this was matter of true comfort to this sinner, and which hindered him from being swallowed up of grief, because the Church, being better able to judge whether the steps he has taken be such as God in the Gospel has declared He will accept of, assures him [of forgiveness.]

These words of St. Paul do warrant the authoritative form of absolution in our office for visiting the sick.

11. *Lest Satan should get an advantage of us*—by our using too much severity, and so tempting the sinner either to despair, or to despise the authority of the Church.

16. *Who is sufficient for these things? Fr.* For such a ministry.

17. *In Christ. Fr.* In the person of Christ.

CHAP. III. ver. 2. *Read of all men;* i. e. who know that I am your apostle, and ye my disciples.

3. *Ministered by us;* i. e. written by me, a servant of Jesus Christ.

5. *To think anything. Fr.* to form any good thought.

6. *Who also hath made us able ministers,* meet to be ministers of the New Testament.

Not of the letter; viz. of the law, but of the spiritual meaning thereof.

For the letter killeth, &c. For the letter of the law only serves to condemn men; but the Gospel, which is the spirit or end of the law, offers both pardon and grace.

7. *The ministration of death;* i. e. the law.

8. *The ministration of the Spirit;* viz. the Gospel.

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10. *In this respect;* i. e. in comparison of the Gospel, that was to succeed and last for ever.

11. *That which remaineth is glorious. Fr.* That which will always remain ought to be glorious.

13. *That.* Denoting that.

15. The veil is upon their hearts, not upon their understanding. Intimating, that it was obstinacy and a corrupt heart which kept them from seeing and acknowledging that Christ was the end of the law.

17. *The Lord is that Spirit;* i. e. Jesus Christ is the spiritual end of the law, and He has freed us.

18. *We all;* i. e. all Christians (whereas Moses alone, with face unveiled, beheld the glory of the Lord) are permitted to see the glory of Christ, (of whom Moses was only a type,) by whose spirit and example, we ["with open face," or, with face unveiled, beholding] &c.

Open face; or, face unveiled.

From glory to glory; i. e. by degrees. From one degree of sanctification to another.

CHAP. IV. ver. 3. *Hid;* or, veiled; i. e. not understood.

4. *The God of this world.* He having a sort of peculiar power and dominion over those who have grieved the Holy Spirit, and driven Him from them by wicked lives.

6. *In our hearts;* i. e. in my heart. St. Paul, being before in darkness, could not see that Jesus Christ was the end of the law.—*To give the light of the knowledge of the glory of God, &c.;* i. e. to communicate the light to others.

In the face of Jesus Christ; i. e. as it is revealed in Jesus Christ.

10. i. e. Being always exposed to death for His sake, and [in] imitation of His sufferings.

12. *Worketh;* or, is wrought; i. e. the preaching of the Gospel, which is death to us, is life to you.

13. *According as it is written;* i. e. which the Scripture speaks of.

16. *We faint not;* i. e. we do not lose our courage: [so ver. 1.]

17. *Weight of glory.* Alluding to the gold and jewels of a temporal crown.

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CHAP. V. CHAP. V. ver. 1. *Our earthly house of this tabernacle*; i. e. the body.

An house not made with hands, eternal in the heavens; i. e. an heavenly and an immortal body.

3. If so be we be found clothed, not naked.

4. *Being burdened*; i. e. with the body, and the afflictions which attend it.—*That mortality might be swallowed up of life*; i. e. that an end might be put to this mortal state.

5. *Now He, &c.*; i. e. who fits us for immortality.

An earnest of the Spirit; viz. an earnest of immortality.

6. *Confident*. Undaunted.—*Absent from the Lord*. Abroad; or, in a strange country.

By faith, not by sight; i. e. by the belief of invisible things, not by sensible things.

9. *Whether present or absent*; i. e. whether we continue in the body, or leave it.

11. *We are made manifest unto God, &c.*; i. e. God knows our integrity.

And I trust, &c.; viz. that ye are convinced of our integrity.

14. *One*; i. e. Christ.—*All dead*; i. e. all obnoxious to death eternal.

16. *Know we no man after the flesh*; i. e. we have no regard in comparison to our worldly relations, we being now the sons and subjects of Christ.

17. *Be in Christ*; i. e. be a sincere Christian.

He is a new creature; i. e. he is become a new man, forsaking all his old ways.

19. *That God was in Christ, reconciling the world unto Himself*—by assuring us of His readiness to be reconciled to us; and this by such a pledge as the giving His only Son for us.

Not imputing their trespasses; i. e. how great soever, which had been committed before their conversion.

Hath committed unto us the word of reconciliation; i. e. He hath charged us to preach this Gospel as the means of reconciliation.

21. *Sin*; i. e. a sin-offering.—*That we might be made the righteousness of God in Him*; i. e. that we might be justified for His sake, or dealt with as righteous persons.

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CHAP. VI. The true character of a faithful minister of Jesus Christ. CHAP. VII.

Ver. 1. *Workers together with Him.* As His ministers.

That ye receive not the grace of God in vain. That ye live according to the grace ye have received.

2. *Now is the accepted time;* i. e. this is the time which God has appointed for the salvation of all who shall embrace it.

6. *By the Holy Ghost;* i. e. by the gifts of the Holy Ghost.

7. *By the word of truth;* i. e. by preaching the word of truth. —*By the power of God;* viz. visibly assisting my ministry.

The armour of righteousness: whereby I am both enabled to do and suffer, &c.

9. *As dying;* i. e. in danger of dying continually.

12. *Ye are not straitened in us.* Having large room in our hearts.

14. *Be ye not unequally yoked together with unbelievers;* i. e. either in their vices, their worship, or in making marriages with them.

15. *Belial.* One that will not be subject to any law.

CHAP. VII. ver. 1. *Perfecting holiness;* i. e. still making progress in. *Fr.* Finishing the work of our sanctification.—

2. *Receive us;* i. e. as a true apostle.

5. *Without were fightings, within were fears;* i. e. I met with opposition from others, and I was in fear for you.

7. *Your earnest desire;* viz. to see me, as well as to obey my orders.

I rejoiced the more—as my fears had been greater.

9. *After a godly manner.* So as was acceptable to God.

Worketh repentance; or, a change of mind. *Not to be repented of;* i. e. not to be retracted again, a lasting reformation; i. e. when upon every recollection of the sin, I have a hearty sorrow for it.

The sorrow of the world; i. e. the sorrow for the things of this world.

Worketh death; i. e. often kills men. *Ecclus.* xxx. 25.

11. *Carefulness;* i. e. to obey my orders:—*Clearing of yourselves*—from having had any hand in encouraging that sin:—*Indignation*—against such as had:—*Fear*—to offend me:—*Vehement desire*—to satisfy me:—*Zeal*—for me:—*Revenge*—against yourselves for having been misled:—*Ap-*

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CHAP. VII. *proved yourselves to be clear*—so as nobody can reproach you for not doing what became you.

12. [*His cause that had*] *done the wrong*; i. e. [The cause of] the incestuous person.

His cause that suffered wrong; viz. his father, whose wife he had taken.

13. *Because his spirit was refreshed by you all*: i. e. because he found in you such excellent dispositions, both with respect to me, and the fault I charged you with.

15. *How with fear and trembling ye received him.* From which it appears, that the apostle who sent Titus, as well as Titus himself, had sufficient power (though not temporal) to cause their orders to be obeyed. 1 *Cor.* iv. 3. 2 *Cor.* x. 6, 8; xii. 20; xiii. 2, 10. 2 *Thess.* iii. 6, 14. 1 *Cor.* v. 2 [3?]. In all which places, it very plainly appears, that the apostles had sufficient authority to command obedience.

CHAP. VIII. ver. 1. *We do you to wit*; or, we make known to you.

The grace of God; i. e. the great grace, or godly charity, given by the Church of Macedonia.

2. i. e. How that their great afflictions served only to increase their joy; and in the depth of their poverty they shewed the greatest liberality.

4. *The gift, &c.*; i. e. their alms and contributions, which they had made for the service of the saints.

Not as we hoped; i. e. beyond what I could have hoped. *Their own selves*; i. e. all that they had. *And unto us*—first to God, and then to be disposed of as I should think fit. *By the will of God*—God putting them forward.

6. *The same grace*; i. e. the same charity.

7. *This grace*; i. e. this charitable contribution.

8. *Love*—to Christ, and His members that are in distress.

9. *He was rich*; i. e. Lord of all things.

Poor. Having not where to lay His head—*Rich*; viz. as to your spiritual state.

12. *It*; i. e. your charity.

14. *Their abundance*; viz. at another time.

As it is written; viz. concerning the manna.

17. *He accepted the exhortation*; i. e. he not only yielded at my desire to go to you, "but," &c.

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18. *The brother, whose praise is in the Gospel;* viz. St. Luke, who having very lately written his Gospel, it was now every where spoke of to his great praise.

19. *Travel with us;* viz. to Jerusalem, with this contribution.

Grace, which is administered by us, &c. Which we have undertaken the care of, to shew our willingness to serve you.

20. We have taken all imaginable care in the management of this very great charity.

21. *Providing for honest things.* Being careful to do nothing which shall not be approved, "not only [in the sight of the Lord, but,"] &c.

23. *Messengers.* *Gr.* Apostles.—*The glory of Christ;* i. e. men of piety and honesty.

24. *Our boasting;* i. e. that you would contribute liberally to this good work.

CHAP. IX. ver. 2. *Achaia;* i. e. the Church of Corinth.—*Provoked;* i. e. spurred on.

3. *Ready;* viz. with your contribution.

5. *Not of covetousness;* i. e. as if forced from a covetous people.

7. *Of necessity.* Which a man doth only to avoid shame.

8. *And God is able to make all grace abound toward you;* i. e. every charitable gift abound to your benefit.

That ye—may abound to every good work; i. e. God will so bless your charity, that you shall always have enough for yourselves, and to give to others.

9, 10. *Righteousness;* i. e. charity to the poor.

10. Perambulation in the holy week [b].

12. *Of this service;* i. e. of this charity, which is an obla tion to God.

13. *This ministration;* this collection of yours for the relief of the saints.

14. i. e. It is an occasion of their offering their prayers for you.

15. *His unspeakable gift;* i. e. this charitable temper in you, which is so great a blessing both to them and you.

CHAP. X. ver. 1. *In presence am base among you, &c.;* i. e. when present, as it has been said by some, am little, contemptible.

[b] [In Rogation Week?]

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CHAP. X.

Am bold, assume a great authority.

2. *Bold against, &c.;* i. e. make use of my authority against some, who say that we do nothing but upon worldly motives.

3. i. e. Though we are men, we have something else in view besides what respects this world.—A divine force accompanying our discipline, to render it effectual upon the consciences of men, so as to subdue the most refractory offenders.

4. *Carnal*—such as excellency of speech, or human wisdom. But the power of the Holy Ghost, which is mighty to pull down whatever shall oppose the propagation of the Gospel.

5. *Every high thing;* i. e. every engine which is designed to attack the Gospel.

6. *Having;* i. e. having a power in readiness.

When your obedience is fulfilled; i. e. when such of you as have been misled, shall have forsaken the tents of those wicked men.

7. *Do ye look on things after the outward appearance?* Do ye judge me only by my outward appearance?

13. *We will not boast of things without our measure;* i. e. I will not, as others, seek for commendation out of my own province.

Our measure; i. e. the province allotted me for preaching the Gospel.

13, 14. N. B. We see here the first footsteps of the boundaries of ecclesiastical territories.

18. *But whom the Lord commendeth;* viz. by the gifts of the Holy Ghost.

CHAP. XI. ver. 2. *Godly;* or, great.

3. *The simplicity that is in Christ;* i. e. the singleness of affection, which ye ought to have for Christianity.

4. *Ye might well bear with him;* or, ye would be so foolish as to bear with him.

5. Where then is that supremacy which the papists ascribe to St. Peter?

25. *Beaten with rods;* i. e. by the Roman magistrates.

These are both instances of the apostle's zeal, and proofs of the truths he taught.

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26. *Wilderness;* i. e. country: for so were the scattered of Judea called.

29. *And I am not weak?* i. e. feel not his danger as if it were my own?

And I burn not? i. e. am not sensibly touched with it?

30. *Glory;* i. e. speak of mine own actions.—*Infirmities;* i. e. sufferings for Christ's sake.

CHAP. XII. ver. 1. *To glory;* in what I am now going to speak of.

2. *A man in Christ;* i. e. a Christian.

Third heaven. Highest heaven.

4. *Paradise.* The place of happy departed souls.—*Unspeakable words*—which ought not to be repeated.

5. *Of such an one will I glory;* i. e. I could glory in being that very man.

7. *Lest I should be exalted.* For *St. Paul* himself was a man, and subject to sin.

Thorn in the flesh. N. B. Men are apt to grow proud by favours, and it is necessary they should be humbled.

8. *Thrice;* i. e. often.

9. *Made perfect in weakness;* i. e. seen the more perfectly n* thy weakness. — *May rest;* i. e. may be seen to rest upon me.

10. The more infirmities I am subject to, the more opportunities I have of conquering by the power of Christ.

11. *For in nothing am I behind the very chiefest apostles.* N. B. not *St. Peter* himself.

12. *All patience;* i. e. continual patience.

18. *Walked we not in the same steps?* i. e. they took nothing from you, no more than I had done.

21. *I shall bewail many;* i. e. I shall find cause to be grieved on your account, being forced to punish them.

And have not repented; viz. before my coming.

CHAP. XIII. ver. 4. *Through weakness;* viz. being in a mortal body, yet he had the power of God: so (saith he) as weak as I am, yet they will find that I act by the power of God.

5. *Know ye not;* i. e. by the gifts of the Holy Spirit vouchsafed to you.—*Reprobates,* or, destitute of proofs.

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CHAP. XIII.

6. *Ye shall know that we are not reprobates;* viz. by the penalties we are able to inflict on you.

7. *Ye do no evil;* i. e. ye may not deserve such a censure. *Approved,* or, having proofs.

9. *When we are weak, and you are strong;* i. e. when we have no occasion to shew our power, because of your living up to your profession, which we wish.

10. *Being absent, lest being present;* i. e. before I come, lest when I come.

According to the power; viz. of binding and loosing, which Christ has given His Church.

11. *Be perfect;* i. e. live up to your profession. *Be of good comfort,* or, and comfort one another.

And oh that Christians, who differ in lesser matters, would be persuaded to think favourably of one another, and to preserve an unity of love, &c.

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THE EPISTLE OF PAUL THE APOSTLE TO THE

GALATIANS.

St. Paul's Epistle to the Galatians: written A. D. 57.—The main design of this epistle was to keep or reclaim the Galatians from Judaising. In order to which, he proves his doctrine concerning justification by faith; and he shews the folly of those that would subject themselves again to the law.

CHAP. I. ver. 1. *Not of men, neither by man, but by Jesus Christ.* Or, not from man, nor mediately by man, but immediately from Jesus Christ. CHAP. I.

6. *Removed.* Or, gone over.—*The grace of Christ;* i. e. the covenant of grace in Christ.

7. *Another;* i. e. a gospel different from what is preached by the other apostles of Christ.

8. Not that an angel from heaven can preach heresies, but men pretending to angelical sanctity.

9. *Accursed.* Exterminate, rooted out; i. e. shut out of the Church, to be judged at Christ's coming.

8, 9. The doctrines of the Gospel having been infallibly proved by undoubted miracles, and all other circumstances concurring to establish a truth, these doctrines are to be the *standard,* whereby to judge of all future miracles and doctrines.

10. *Persuade;* i. e. seek to please, or gain the favour of.

16. *I conferred not with flesh and blood.* Or, I applied not to any mortal to be instructed in the Gospel.

17. *Went into Arabia*—A. D. 35—before he had any human teaching, where he stayed a full year.

18. *After three years;* viz. three years after his conversion.

19. *Save James*—who, being bishop of Jerusalem, resided there.

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CHAP. I. 24. *They glorified God in me.* Which the Churches of God would not have done, had not his Gospel (without a mixture of Jewish rites) been the true Gospel of Jesus Christ.

CHAP. II. ver. 2. *By revelation;* i. e. by the command of Jesus Christ, who made me an apostle.

Them of reputation; i. e. James, Peter, and John.

Privately, lest, &c. And I did it severally, lest if any of these should have disapproved my doctrine, all that I had done or should do, should be in vain. But the apostles were so far from opposing the revelation that I had received, ["that they gave to me the right hand of fellowship." ver. 9.]

N. B. *St. Paul* himself, though inspired, goes up to Jerusalem to consult the governors of the Church, (to them of reputation,) lest what he had preached concerning the non-necessity of circumcision, should have been un-agreeable to any decree of the Church: so great was his humility, for want of which so many heresies.

3. *Neither.* Or, not so much as.

3, 4. i. e. They did not think fit that we should so far comply with the Jews; (as formerly had been done in the case of Timothy, *Acts* xvi. 3,) and that because there were some there, who, if we had circumcised Titus, would have misrepresented us to the *believing Gentiles,* as if in truth the apostles of Jesus Christ, and who had seen and conversed with Him, were of opinion, that the Jewish law was to be in force under the Gospel, and so would bring us again under the yoke of the law.

5. *No, not for an hour;* or, not so much as for a moment.

The truth of the Gospel; i. e. the Gospel in its purity, without a mixture of Judaism.

6. *These, who seemed to be somewhat—added nothing to me.* Or, who were of note; i. e. the apostles themselves.

Added nothing to me; i. e. added nothing to the doctrine which I had received from Jesus Christ.

8. i. e. The same power which enabled him, enabled me, and blessed our labours with success.

Was mighty; i. e. or, wrought effectually also in me.

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9. *Who seemed;* or, who appeared.—*The grace;* i. e. the power to confirm my doctrine with signs.

They gave to me and Barnabas the right hands of fellowship; i. e. they joined us to them by giving us their right hands, in token of an entire agreement with us in all things.

10. *The same which I also was forward to do;* i. e. had they not mentioned it.

11. The apostles ever owned themselves to be men of like passions with others. *Acts* xiv. 15.

[12. *From James;* i. e. from the Church of Jerusalem, of which *James* was bishop.]

He did eat with the Gentiles. He even conversed with the uncircumcised Christians.

14. *According to the truth of the Gospel;* viz. asserting that Christian freedom from the law of Moses which we have in Christ.—*Why compellest thou the Gentiles as do the Jews?* [Why] engagest [thou] them by thy example?

15. *By nature;* i. e. by birth.

16. *We have believed in Jesus Christ.* We have embraced the Gospel, being thoroughly persuaded that we could never be justified by the law, no man living having fulfilled the works of the law; i. e. the law of nature given to Adam in Paradise, and which is still, and always will be a law to mankind, though they have rendered themselves unable to know it perfectly and to do it, without the grace of Christ afforded in the Gospel.

17. *If, while we seek;* or, seeking.

17, 18, 19. If it were a sin before to converse with the Gentiles, as both Peter and I did, seeking to be justified by faith in Christ, why then Christianity, by which we claim this liberty, is the occasion of this sin of ours, which God forbid anybody should say. And they would have reason to say this, if we now forbear to eat with the Gentiles, which before we did without scruple. We should, I say, shew that we were transgressors: but I cannot own this; for ver. 19, the law itself says, it has no power over a man when he is dead, as I am to the law, as to the letter of it.

19. i. e. Now I understand the spiritual design of the law, I am dead as to all my former expectations of being justified by it;—dead to all hopes of pardon and salvation by the law

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CHAP. II. of works, or the law given to Adam, or to the Jews, which required perfect, sinless obedience.

20. *By the faith;* i. e. according to the Gospel.

21. *If righteousness come by the law, &c.;* i. e. if there is the same atoning virtue in the legal sacrifices, as in the blood of Jesus, "then [Christ is dead in vain."]

CHAP. III. N. B. *St. Paul* uses the word *faith* for the Gospel dispensation, viz. *believing, obeying, trusting, &c.*

2. *The Spirit;* i. e. the gifts of the Spirit.—*The hearing of faith;* viz. the faith preached.

3. i. e. Having undertaken a spiritual life, do ye hope to be justified by the law, which is only a carnal commandment? —*By the flesh;* i. e. by human means and reasonings.

5. *The hearing of faith.* The Gospel dispensation, viz. faith in Jesus Christ.

8. *The Scripture;* i. e. the Holy Ghost, who inspired the writers of the Scripture.

Before the Gospel. Before circumcision, or the giving of the law.

9. *They;* viz. Whether Jews or Gentiles.

10. *Are of. Fr.* Rely upon.—*As many as are of the works of the law;* i. e. such as pretend to be justified by perfectly keeping the law.

Are under the curse, as not being able to live up to its precepts; and are therefore liable to the punishment it threatens.

The book of the law. That is, the law of perfect obedience given to Adam in his state of innocency.

11. *The just shall live by faith;* i. e. no man, since the fall, is justified, or has a right to the promise of eternal life, any other way but by believing.

12. i. e. The law did not promise upon condition of *believing,* but upon condition of *doing.*

13. *Being made a curse;* i. e. by suffering a cursed death.

14. *The blessing of Abraham;* i. e. [the blessing which] God promised to Abraham.

15. *If it be confirmed* or made in form; i. e. by the death of the testator.

16. *Christ.* His mystical body the Church: ver. 29.

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17. *The covenant;* viz. that in Abraham's seed, i. e. in Christ, should all nations of the earth be blessed. CHAP. IV.

The beginning of these 430 years of God's covenant with Abraham was 1921 years before Christ, during which time he and his seed were sojourners, *Exod.* xii. 40, 41, until the giving of the law, Anno ante Ch. 1491.

18. *Gave it;* or, graciously gave it.

19. *Wherefore then serveth the law?* i. e. why then was the law given after the promise had been made?

Because of transgressions. To discover which were such: *Rom.* iii. 20,—to shew their ugliness and demerit; *Rom.* vii. 13, to punish their proneness to idolatry by a laborious service; *Ezek.* xx. 25,—and to cure them of it.

21. *Righteousness.* By righteousness in this and many other places is meant a right to pardon and impunity, not to a right[eousness] of obedience.

23. *Before faith;* i. e. before the doctrine of justification by faith.

24. *To bring us unto Christ.* Which it did by the types, prophecies, &c., of the Messiah, which it contained.

28. *One. Εἷς.* One man.

CHAP. IV. ver. 1. Now as fathers put their children during their minority under guardians, even so did God put the Jewish Church under the law.

See the difficulties of this chapter set in a clear light, and explained to satisfaction, in the Preface to *Bullock's Sermons,* p. 67, 68, 69.

4, 5, 6. The doctrine of the Trinity: God the Father sent forth His Son, (a Son before the incarnation, and therefore from all eternity,) made of a woman, (the incarnation:) He then sends forth the Spirit of His Son, (proceeding from the Father and the Son.) Here are three Persons, &c.

6. *Abba, Father.* Inclining us to go to God in all our wants.

8. *By nature;* i. e. really.

10. *Ye observe days.* 1 Cor. xvi. 2.

12. *I am;* or, I was; i. e. before my conversion, I was as zealous for the law as ye.

14. *My temptation which was in my flesh.* The infirmity

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CHAP. IV. which I laboured under, and which God sent to prove and to humble me.

Received me as an angel of God, even as Christ Jesus. This shews what doubts and fears the Gentiles laboured under, while they knew not what would become of them at last. He must needs be as welcome as an angel, who could tell them how to get rid of those fears upon good grounds.

17. *But not well;* i. e. not sincerely; yea, they have a mind to exclude us, that ye might be more fast tied to them.

19. This has no relation to regeneration, properly so called; that is, baptism; but to reducing them to the true faith, in which they had by him been instructed, and to reclaim them from evil.

Until Christ be formed in you. Till I have set you right again in the true faith.

Christ; i. e. the doctrine of Christ, which your false teachers have corrupted with Jewish rites.

21, 22, &c. See [*More's*] *Mystery of Godliness*, p. 469.

23. *After the flesh;* i.e. after the ordinary course of nature, Agar having neither been barren nor past child-bearing when Ishmael was born.—*By promise;* i. e. by virtue of God's promise.

24. *Gendereth to bondage;* i. e. leaves men, the Jews, under guilt and fear.

26. *Jerusalem which is above;* or, from above; i. e. the true Christian Church.

31. "And it is Jesus Christ who has purchased for us this liberty." The *Vulgate* and some *Greek* MSS.

CHAP. V. ver. 2. *If ye be circumcised.* If ye hope to be saved by observing the law of circumcision.

3. *That is circumcised.* Who causes himself to be circumcised. So the *Vulgate* and the *Mons* translation, and indeed the sense of the place supposes it should be thus rendered; for circumcision of itself is a thing indifferent, but he that being a Christian, and chooses it, makes himself a debtor, and renounces Christianity.

4. *Are justified;* i. e. hope to be justified.—*From grace.* From all right to justification by grace.

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5. *The hope of righteousness;* i. e. by keeping the com- CHAP. VI.
mandments of God.

6. *Worketh by love;* or, is actuated by love: such as will make us do anything to please God, who is so kind to us, who first loved us.

9. i. e. Ye may think it a small matter, but ye will find it will spoil your whole hopes.

11. *If I yet preach circumcision*—as some report I do.

Then is the offence; i. e. which I gave, by preaching justification through Christ crucified.

12. *Cut off;* i. e. excommunicated.

Which trouble you. *Ἀναστατοῦντες.* Which would unsettle you.

13. *Liberty;* or, freedom from the observance of the law.

For an occasion to the flesh; i. e. as if ye were therefore at liberty to gratify the flesh.

14. *Thou shalt love thy neighbour as thyself.* In order to do so, consider what degree of love and good-will, of forbearance and forgiveness, you would expect from him upon change of circumstances.

17. *So that ye cannot do the things that ye would;* i. e. ye do not follow the desires of the flesh, which ye would do, if the Spirit did not prevail in you. *Cannot do,* orig., *so that ye do not do.*

22. *Goodness.* Readiness to do good to others.

23. *Against such there is no law;* i. e. against repenting sinners bringing forth the fruits of the Spirit.

24. *Affections;* i. e. wicked affections.

25. i. e. If we pretend to be regenerate, let us live like people that are so.

CHAP. VI. ver. 1. *Restore such an one;* i. e. by putting him first upon a course of repentance.

Lest thou also be tempted—and fall as the other did.

4. *Prove his own work;* or, examine his own actions.

7. *Whatsoever a man soweth;* i. e. as he layeth out his worldly goods.

8. *To his flesh;* i. e. upon carnal and worldly things.—*To the Spirit.* Such things as may forward his salvation.

10. *The household of faith.* N. B. Christians are as one family.

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CHAP. VI. 12. *As many as desire to make a fair shew in the flesh;* i.e. such as desire to recommend themselves to the Jews, by preaching the necessity of circumcision.

14. *God forbid that I should glory save in the cross;* i.e. in the atonement which Jesus Christ made for our salvation, by His death upon the cross.

And I unto the world; i.e. I am no longer tempted by the honours, riches, or pleasures of the world; I am in a manner dead to them.

15. *In Christ Jesus;* i.e. under the Gospel.—*A new creature. Gr.* A new creation. 2 *Cor.* iv. 6.

This intimates to us the greatness of the change, which Christianity, throughly received, makes in us; making us quite other creatures. Ishmael was circumcised as well as Isaac, if that could have made him heir.

16. *The Israel of God;* i.e. the true Israelites, or the sons of Jacob, according to the Spirit.

17. *Let no man trouble me*—as if I were not an apostle of Christ.

For I bear in my body the marks of the Lord Jesus. If they have the marks of circumcision, I have the marks of my sufferings for the Gospel of Jesus Christ.

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THE EPISTLE OF PAUL THE APOSTLE TO THE

EPHESIANS.

ST. PAUL'S Epistle to the Ephesians. N. B. This epistle was writ according to the *Bp.* of *Worcester*, A.D. 64.

CHAP. I. ver. 2. *Grace and peace;* i. e. all spiritual and temporal blessings.—N. B. Grace and peace are said to come as well from Jesus Christ as from God the Father. Against the Arians. CHAP. I.

6. *The beloved;* i. e. His beloved Son.

10. *In one;* i. e. under one head, viz. Jesus Christ.

11. *Worketh;* i. e. bringeth about.

15. *Faith,* or, faithfulness; i. e. continuance in the faith they had been taught by him.

18. *That ye may know, &c.;* i. e. that ye may know what they are to hope for, whom He has thus called.

What the riches of the glory, &c.; i. e. what great glory we are entitled to by being Christians.

19. *And what is the exceeding greatness of His power;* viz. in enabling us to forsake our former evil ways, and to become new creatures.

According to the working of His mighty power—answerable to that mighty power which raised Christ from the dead.

CHAP. II. ver. 1. It is God only who raiseth the dead; and He only, and not our own free will, which restores His image.

2. *The children of disobedience;* i. e. such as still refuse to obey the Gospel.

8. Where we have no right to the promises, or have forfeited it, all must be by grace. *Saved;* i. e. put into a state of salvation, by believing the Gospel.

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CHAP. II. 9. This shews that the works which St. Paul excludes from justification were legal observances, for want of which among the Gentiles the Jews did glory over them.

10. We, by being converted to Christianity, are a new creation, made for this very end, that we should perform good works; that being made a good tree, we should bring forth good fruit.

12. *Without Christ. Fr.* Had no part in Christ. *χωρὶς Χριστοῦ.* Out of that body, the Jewish Church, which He even then governed, and in which only was the promise of forgiveness of sins, &c.

And without God in the world. Ἄθεοι ἐν τῷ κόσμῳ. So that all such as reject Jesus Christ are atheists.

14. *The middle wall of partition between us;* i. e. the law, which separated the Jews from all others: this partition wall was in God's design to keep the Jews in, not the Gentiles out.

17. *You which were afar off;* viz. you Gentiles.—*Them that were nigh.* The Jews.

18. N. B. Here the Holy Spirit is represented as a Person distinct from the Father.

20. *The chief corner stone;* i. e. by whom both Jews and Gentiles are bound together in one building.

CHAP. III. ver. 1. *For this cause, I Paul. Fr.*, have received my ministry.

2. *If;* i. e. forasmuch as.

3. *Revelation;* i. e. a special revelation.

7. *By the effectual working of His power;* viz. in signs and wonders.

9. *All things;* i. e. both the old and new creation.

10. *Principalities and powers in heavenly places;* i. e. several orders of angels.

15. *The whole family in heaven and earth;* i. e. the Church militant and triumphant.

18. *What is the breadth, and length, and depth, and height.* All the dimensions; i. e. the full extent of this mystery of God's making the Gentiles as well as the Jews His chosen people.

19. *The love of Christ;* i. e. in its full extent.

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All the fulness of God; i. e. all the gifts and graces which God shall think necessary.

20. *According to the power that worketh in us;* viz. in signs and wonders.

CHAP. IV. ver. 1. *Walk worthy of the vocation, &c.;* i. e. as Christians ought to live.

2. *Forbearing;* or, bearing with.

4. *There is one body;* viz. the Church.

And one Spirit, which enlivens that body.

In one hope; viz. of eternal life; i. e. ye all hope for one happiness.

5. *One Lord;* i. e. Jesus Christ.

6. *You;* or, us.

7. Though Christians have but one spirit, yet their gifts are different, as Christ sees fit to bestow them.

8. This is spoken of Almighty God Jehovah, in Psalm lxviii., from whence it is quoted (see Ps. lxviii.): therefore Jesus Christ is one with Jehovah.

He; i. e. the Psalmist.

Captivity; i. e. hell and death, which before had captivated others, He led these captive.

Gifts unto men. The gifts which He had received for men.

10. *That He might fill all things.* That all the members of that body, of which He is the Head, might receive gifts necessary for them.

12. *Perfecting of the saints;* i. e. fitting them all into one body or building.

13. *Unto the measure of the stature of the fulness of Christ.* To the state of a full-grown Christian; i. e. till we come to be perfect Christians both in knowledge and holiness.

14. N.B. Hence it follows, that if God has appointed teachers, &c. (ver. 11,) then they are to be obeyed in all things that are not plainly erroneous.

15. *May grow up into Him in all things;* i. e. may increase in all Christian graces conformable to Jesus Christ.

16. *According to the effectual working in the measure of every part;* i. e. according to the proper function of every member.

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CHAP. IV.

17. *That ye henceforth walk not, &c.;* i. e. that ye do not follow your own wicked inclinations, as the Gentiles do.

Other; or, the.

18. *The life of God.* That spiritual life, which they that believe in Christ enjoy.

19. *Feeling;* i. e. a sense of shame.—*With greediness.* Beyond the desires of nature.

21. i. e. If ye have a right notion of the Gospel, and how to attain justification thereby.

23. *Be renewed;* i. e. be spiritually minded; i. e. endeavour by the grace of the Gospel to be restored to that image of God, which man had in his state of integrity, but lost it by his transgression.—*In the spirit of your mind,* or, by the Spirit; i. e. by the Holy Spirit which is in them.—*The spirit;* i. e. the bent, inclination.—*Mind;* i. e. understanding.

24. *After God;* i. e. after God's image.

Is created in righteousness: and therefore is regeneration the work of God alone.

Hence we learn what is that image of God (*Gen.* i. 26,) which man had, and which he lost by his fall; viz. wisdom, righteousness, and holiness; to restore which is the end of our regeneration.

25. *We are members one of another.* And therefore ought not to deceive one another.

26. *Sin not;* i. e. by indulging your anger. To that end "let not [the sun go down upon your wrath."]

27. *Place;* i. e. opportunity to tempt you to some greater evil.

28. *The thing which is good;* i. e. in some honest calling. *Phil.* iv. 8.

CHAP. V. ver. 2. *A sweet-smelling savour*—accepted by God for the sins of the world; and as pleasant to Him as a sweet perfume to men.

6. *With vain words*—as if these things were consistent with the hopes of salvation.

8. *Ye were sometimes darkness;* i. e. not knowing whither they were going, or what would become of them at last; i.e. not knowing the sin, and the consequence of such actions.

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But now are ye light in the Lord. Fully enlightened by the Gospel. CHAP. VI.

9. *The fruit of the Spirit:* or, light; i. e. the effect of such light will, or ought to be, ["goodness, righteousness, and truth."]

10. *Proving;* i. e. by the Scripture, which is your light.

11. *The unfruitful works of darkness;* i. e. heathen mysteries.

16. i. e. Since we can have no peace here, let us make use of our time for hereafter.

Redeeming the time. Gr. Buy up every opportunity, i. e. lay hold of it when offered.

18. *Wherein is excess. Fr.* whence proceeds a dissoluteness of manners.

With the spirit; i. e. with holy and spiritual thoughts.

19. *Speaking to yourselves;* or, alternately; or rather, repeating them to ourselves for our instruction and comfort. *Gr.* Ἑαυτοῖς.

23. *The body;* i. e. the Church, which He takes care of.

26. *The washing of water.* Baptism.—*The word.* The Gospel.

27. *That,* viz. that at the last, when He has purged out all that offends.

30. i. e. We are as really and truly born, and the seed of Christ the second Adam, as we are children of the first Adam with all our members.

32. *Mystery;* viz. with respect to Christ and the Church, compared with the union between Adam and Eve.

33. Nevertheless, in the literal sense it relates to the strict union betwixt man and wife, and therefore "let [every one of you," &c.]

CHAP. VI. ver. 4. *Wrath;* i. e. sourness of temper by too much austerity.

5. *Flesh;* i. e. human constitution.—*Fear and trembling;* i. e. Respect and care.

6. *Doing the will of God from the heart.* Doing cheerfully what you believe God would have you do.

9. *That your master also is in heaven. Fr.* His almighty power.

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CHAP. VI. 10. *Be strong in the Lord, &c.;* i. e. fortify yourselves in the profession of the Gospel, and depend upon God's assistance.

12. *We wrestle*—not only against men, but against devils, who use all their power to continue that darkness and idolatry.—*Against spiritual wickedness;* i. e. against evil spirits, whose chief habitation is in the sublunary air, or lower heavens.—*In high places;* or, for heavenly things; i. e. we fight against principalities, against powers, &c., for the sake of heaven. N.B. The preposition *ἐν* is often rendered *for*.

13. *To withstand;* viz. all these powerful enemies.

In the evil day; i. e. in the day of trial.

14. *The breast-plate of righteousness.* A resolute uprightness and sincerity of heart, to live conformable to the Gospel.

15. Always prepared to walk in the way of Christianity, whether to practise it yourselves, or to preach it to others.

16. *The shield of faith*—in the power of God.—*Quench all the fiery darts of the wicked.* Render them useless and of no force, as Jesus Christ silenced the devil with the word of God.

17. *Which is the word of God.* By which we shall be able rightly to judge betwixt good and evil.

In the Spirit; i. e. sincerely from the heart, as well as from the mouth.

20. *As I ought to speak;* i. e. that I may speak as an ambassador of God, without fear.

23. *Faith;* i. e. stedfastness in professing the Gospel.

24. *In sincerity;* i. e. without corrupting the Gospel of Christ with foreign or inconsistent doctrines, in order to avoid persecutions.

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THE EPISTLE OF PAUL THE APOSTLE TO THE

PHILIPPIANS.

St. Paul's Epistle to the Philippians. This Epistle, according to the *Bishop of Worcester*, was writ A.D. 64, on the same occasion with that going before, viz. to preserve the Christians from falling away because of persecutions, and from being corrupted by Judaizers.

CHAP. I. ver. 1. *The bishops and deacons.* As under the law the clergy are often comprised under the names of Priests and Levites, though the high-priest was distinct from [the rest], and had appropriated privileges; so in the mystical Israel, bishops and deacons comprehended [the whole clergy.] CHAP. I.

5. *Your fellowship in the Gospel;* or, your contribution; i. e. towards propagating the Gospel. Chap. iv. 15.

6. *Will perform it until the day of Jesus Christ.* Will go on to finish, or will be finishing it, until the day of Christ; i. e. until the day of judgment. This, according to some great men[a], proves, that there is a purification of the soul, even after death, in her separate state in paradise.

8. *How greatly I long after you all. Fr.* with what tenderness I love you all.

9. *Judgment;* i. e. experimental feeling; or, right judgment.

10. *Approve things that are excellent;* i. e. know how to choose a superior good before an inferior; those of the soul before those of the body.

11. *Which are by Jesus Christ.* Not by the law.

15. *Of envy.* Envying St. Paul's reputation.—*And strife.*

[a] [See Hon. Archibald Campbell's Discourses on Middle State, &c., p. 26. ed. Lond. 1721.]

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CHAP. I. Because I preach the Gospel to the Gentiles, not obliging them to observe the ceremonies of the law.

21. *Christ*; i. e. for the service of Christ.

22. *This is the fruit of my labour.* *Gr.* Is worth my labour; i. e. I shall be sufficiently recompensed for my labour.

27. *Only let your conversation be as it becometh the Gospel of Christ.* This would be a strange exhortation, if the Gospel of Christ were not *a sufficient rule* to walk by.

29. *It is given*; viz. as a special favour.

CHAP. II. ver. 1. *Bowels and mercies.* *Fr.* tenderness and compassion; i. e. pity for me a prisoner of the Gospel.

2. *Of one mind*: or, minding the one thing which above all others is necessary.

3. *Let each esteem other better than themselves.* Which we have reason to do, since every man hath his proper gift of God. 1 *Cor.* vii. 7.

4. *His own things.* His own excellencies. *Fr.* interests.

6. *To be equal with God*; i. e. to be truly God: as taking upon Him our nature, He became truly man.

7. *Made Himself of no reputation*: or, emptied Himself: i. e. concealed His glory, by taking upon Himself human nature and bearing the indignities offered Him in it, suspending His power, &c.

9. *Given Him a Name which is above every name.* Given Him, as man, a title of dignity above every title of created beings.

10. *Every knee shall bow*; i. e. every creature shall be subject to Him, to whom all power is given in heaven and on earth.

11. *Jesus Christ is Lord.* [Jesus,] both God and man, is to be adored by angels and men, on account of His great condescension.

12. *Work out your own salvation.* Perform the conditions that are required on your part, with a concern becoming the thing.

13. *To will and to do of His good pleasure*—by His preventing and by His assisting grace, without any merit of ours.

16. *Holding forth*: or, holding fast.—*Rejoice*; or, glory.

17. *If I be offered*; or, poured out; i. e. if my blood should be poured out, if I should lose my life, while I am employed

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in this work; as the wine was poured out upon the sacrifices that were to be offered under the law. CHAP. III.

18. i. e. Be not ye afflicted, but rejoice, that God will honour me with a crown of martyrdom.

20. *Naturally;* i. e. he being as it were my son, it will be natural for him to take care of you, my children, and consequently his brethren.

21. *Their own*—interests.

25. *Messenger. Gr.* Apostle. Theodoret[b] saith he was their bishop. N.B. Those whom we call bishops, in the first ages were called apostles.

28. *I sent him the more carefully;* i. e. I was the more desirous to send him.

30. *Lack of service;* i. e. the service which by reason of distance ye could not perform.

CHAP. III. ver. 2. *Dogs.* The name which the Jews gave to the Gentiles, which will belong to themselves now they shut themselves out of covenant.—*The concision.* Who cut their flesh indeed: but is not what is meant by circumcision.

3. *Have no confidence in the flesh*—as if that could recommend us to God.

5. *The tribe of Benjamin.* One of the two tribes which adhered to David.

An Hebrew of the Hebrews; i. e. by father and mother.

6. *Zeal.*—I shewed it effectually.—*Blameless;* i. e. so as the law never took hold of me.

7. *What things were gain to me;* i. e. as I thought before my conversion.

For Christ; i. e. since my conversion to Christianity.

8. *Loss;* i. e. of no advantage.—*For;* i. e. in comparison of.—*Win Christ;* i. e. obtain the benefits offered in Christ.

9. *In Him;* i. e. a member of Christ.—*Mine own righteousness.* A righteousness which I could do by my own strength.

The faith of Christ; i. e. revealed by Him, and performed by His assistance.

The unbelieving Jews conceited that they merited reward by observing the law of Moses; that sin was to be expiated

[b] [In loc., et in c. i. 1.]

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CHAP. III. by legal sacrifices, *Heb.* x. 4; that these legal observances were their righteousness; and that justification and life were on this account a due debt; and lastly, that the Gentiles were incapable of justification, unless they became proselytes to their law.

10. *That I may know Him*; viz. not a bare knowledge, but such as may produce a conformity in me to Him in all things.—*The power of His resurrection*; i. e. the belief of which will enable me to rise from sin.

The fellowship of His sufferings; i. e. that I may suffer for Him, if called to it.

12. *Attained*; i. e. a certainty of a blessed resurrection.—*Perfect*; i. e. so as to be in no danger of losing eternal happiness.—*I am apprehended of Christ Jesus.* Who caught hold of him when he [1] fled from Him, and converted him.

[1] I, MS.

13. *To have apprehended*; i. e. to have secured my eternal happiness.—*Which are behind*; i. e. which I have already done.—*Which are before*; i. e. which remain to be done or suffered by me.

14. *The high calling*; i. e. that reward which is above, which we Christians are called to strive for.

15. *Perfect*; i. e. thoroughly instructed in the true design of the Gospel.

19. *Belly*; i. e. temporal interest.

20. *Conversation*; i. e. citizenship.

CHAP. IV. ver. 3. The names of citizens were registered, by which they had a right to all the privileges of citizens: so were the names of Christians in the diptychs, (like our baptismal register.) All such have a right to eternal life, if they forfeit not their title by any wilful miscarriage.

5. *Moderation*: or, meekness, under your afflictions. *Wisd.* ii. 19.

7. *The peace of God*; viz. that inward peace of mind arising from a sense of God's favour.

8. *Whatsoever things are true.* The truths of the Gospel.

Think on these things; i. e. look on them as parts of the Christian religion.

9. *Those things which*; i. e. formerly.—*Shall be with you*; i. e. will not forsake you.

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14. *Did communicate with my affliction;* i. e. had a sense of, and did contribute towards, my relief.

15. *No church communicated with me;* i. e. I received contributions from no church but from your's only.

As concerning giving and receiving: or, which deserved to be called a contribution.

17. *I desire fruit;* i. e. of your Christian charity.

18. *All;* viz. that at present I want.

19. *But;* or, and.—*To His riches and glory;* i. e. according to the glorious riches of His goodness.

21. *Every saint in Christ Jesus;* viz. every Christian saint, or true believer, who hopes to be justified without the deeds of the law.

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THE EPISTLE OF PAUL THE APOSTLE TO THE

COLOSSIANS.

ST. PAUL'S *Epistle to the Colossians.* This Epistle was writ from Rome (where St. Paul was a prisoner) A.D. 64, the first time he was prisoner, and four years before his martyrdom, which was A.D. 68.

CHAP. I. CHAP. I. ver. 4. *Faith;* i. e. faithfulness.

5. i. e. On account of the reward which you hope for in heaven.

In the word, &c.; or, in the word of truth, that is, the Gospel.

6. *The grace of God in truth;* i. e. the gracious kindness of God.

In truth; i. e. that it extends to the Gentiles as well as to the Jews.

8. *Love in the Spirit;* i. e. sincere love.

9. *The knowledge of His will;* i. e. as it is made known in the Gospel.

12. *Made us meet.* Fitted us by His grace.—*Light;* perhaps baptism.

15. By Jesus Christ, God who is invisible was willing to be seen by and made known unto men.

The first-born of every creature; or, born before all creation.

16. *By Him:* viz. as to His divine nature.—*Thrones, or dominions, &c.;* i. e. all orders of angels.

For Him; i. e. for His service and glory: He is then surely to be worshipped.

15, 16. Jesus Christ cannot be placed in the rank of crea-

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tures, if all things were created by Him, and if without Him was not anything made. *John* i. 3. CHAP. II.

17. *He is before all things;* i. e. all created things, and therefore He Himself is uncreated.

By Him all things—are still preserved.

18. *He is the head of the body, the Church;* that is, He is the Author of the second creation, i. e. the redemption of mankind, as He was of the first.

19. *It pleased;* or, it seemed good.

In Him; i. e. in Christ.

All fulness; i. e. the wisdom, power, goodness, of the Divinity.

20. *Whether they be things in earth, or things in heaven:* i. e. to reconcile God and man, angels and men, Jew and Gentile.

21. *By wicked works;* i. e. which appeared in your wicked works. *Reconciled*—to God.

22. *His flesh—death—His sight;* or, His own flesh, His own death, His own sight.

23. *To every creature which is under heaven;* i. e. to the whole Roman world, or to all mankind.

24. *The afflictions of Christ,* viz. in His members.—*In my flesh;* i. e. by suffering my share of them; for every member of Christ has his share.

26. *The mystery;* viz. of the calling of the Gentiles.

27. *Which is Christ in you, the hope of glory;* i. e. the preaching of Christ among you, by whom ye have hope of eternal life.

28. *In Christ Jesus.* Without observing the law of Moses.

29. *Which worketh in me mightily:* i. e. both by His grace in my heart, and by the works which He enables me to perform.

CHAP. II. N.B. The Colossians were going to make two additions to the Christian doctrine; 1st, The worshipping of angels taught by the philosophers; 2ndly, The necessity of circumcision, insisted on by the Jewish converts.—To the first, see verses 8, 9, 10. To the second, ver. 11, 12, 13.

2. *Might be comforted;* viz. under their afflictions.

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CHAP. II. 8. *Spoil;* or, plunder.—*Through philosophy.* The philosophers pleaded the necessity of applying to angels.

9. *The fulness of the Godhead bodily:* i. e. all the divine perfections.

10. *Ye are complete in Him.* So that ye need not apply to angels, for He is the Head of angels.

11. *By the circumcision of Christ;* by Christian baptism; or, Christian circumcision, the sacrament appointed by Christ to us instead of circumcision. All the ancient fathers call baptism the Christian circumcision without hands, &c. *Wall of Inf. Bapt.*, part I. ch. 2, [§ 2.] &c.

12. *Who hath raised Him from the dead.* Who therefore is able to raise us from the death of sin.

13. *The uncircumcision of your flesh,*—not requiring you to become circumcised before you become Christians.

Having forgiven you all trespasses; viz. at your baptism, when ye took upon you the Christian profession.

14. i. e. Making the obligation of the law of Moses, which excluded the Gentiles from being the people of God, to cease.

Nailing it to His cross; i. e. by His death He put an end to that law.

15. And having divested evil spirits of the power they had over the heathen, He triumphed over them by His cross.

16. *Judge you*—as if ye did amiss in not observing these things.

17. *Of things to come;* i. e. of Christian duties.—*The body;* i. e. the substance of those shadows.

18. *In a voluntary humility.* By worshipping of angels, as a voluntary humility well pleasing to God.

Voluntary; i. e. not commanded by God.

19. *Not holding the head;* i. e. not being firmly joined to Jesus Christ.

20. *Ordinances*—whether heathen or Jewish.

22. *Which all are to perish with the using;* or, which all tend to corruption, by the abusing; i. e. though they are indifferent in themselves, yet when men put confidence in them, as if parts of Christianity, they corrupt the Gospel and worshippers.

23. *Not in any honour to the satisfying of the flesh.* Not minding the body, or giving it what is necessary.

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CHAP. III. ver. 3. *Dead*—dead as to this world.

And your life; i. e. worldly happiness.

Is hid, &c. Is buried with Christ in baptism.

We are parts of Christ's mystical body, and members of the kingdom of heaven; fellow-citizens with the spirits of just men made perfect. We are therefore dead as to this world, and all its designs and pleasures; our life is a life of faith, and our aims are all heavenly; and this life we began when we were baptized, for then we were buried with Christ, (*Rom.* vi. 4,) that is, put into a state like unto that in which Christ was at His death, an offering made unto God of all that is dear to us in this world.

4. *Our;* or, your.

Then shall ye also appear with Him in glory. This is the blessed end of a Christian life.

5. *Your members which are upon the earth;* i. e. the members of your earthly body.

Covetousness. Gr. φιλαργυρία.

Which is idolatry: i. e. one sort of idolatry, *Mark* x. 24, because of the trust men put in uncertain riches.

9. *The old man;* i. e. the corrupted state of nature, derived from Adam.

The new man; i. e. the Christian.—*Of Him that created him;* i. e. of Christ, who has restored us to a state of grace.

11. *But Christ is all, and in all;* i. e. all that is now required of men to their salvation is the being sincere Christians.

12. *Elect of God, holy and beloved.* For all are now such who sincerely embrace the Gospel.

14. *Is the bond of perfectness;* i. e. which will most perfectly unite you with one another, and with Christ your head.

16. *Singing with grace, &c. Fr.* Singing heartily with edification the praises of the Lord.

17. Begin everything by begging the help of Christ, and end every work by giving God thanks through Jesus Christ. —*In the Name;* i. e. by the assistance. *In the Name of God;* i. e. by the help of God, which we beg in that expression.

18. *As it is fit in the Lord;* i. e. as Christianity requires you to do.

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CHAP. III. 20. *Children, obey your parents in all things;* i. e. which a parents they have a right to command.

22. *Servants, obey in all things your masters*—which a masters they ought to command.

According to the flesh; i. e. according to human laws; o who are your masters as to your bodies.

CHAP. IV. ver. 2. *Watch.* Because God has His prope time of bestowing His favours.

3. *A door of utterance. Fr.* An entrance to preach.—*Th mystery of Christ;* i. e. the Gospel.

5. *Without;* i. e. not of the Church.—*Redeeming the time;* i. e. endeavouring by all lawful ways to preserve yourselves in these evil times.

6. *With grace.* Courteous.

Seasoned with salt; i. e. wise, and discreet.

11. *Fellow-workers unto the kingdom of God;* i. e. in preaching of the Gospel.

12. *Of you;* i. e. of your city.

16. *The Epistle from Laodicea.* St. Paul's Epistle to the Ephesians.—See *Dr. Wells*[a], who shews how reasonable it is to believe that the Epistle to the Ephesians was carried first to Ephesus by Tychicus, and then by him to Laodicea in his way to Colosse, and so from Laodicea to Colosse together with this Epistle.

17. *It. Fr.* All the duties of it.

[a] [Help for Understanding the Holy Scriptures. Annot. in loc., p. 95.]

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS.

THE *First Epistle of Paul to the Thessalonians.* This was written the first of all St. Paul's Epistles now extant, viz. A.D. 52, to comfort and encourage his new converts in the profession of Christianity, notwithstanding their sufferings on that account.

CHAP. I. ver. 1. *Silvanus.* Called Silas, *Acts* xv. 40. CHAP. I.

In God the Father; i. e. established in the knowledge of God the Father.

Grace and peace from God our Father, and the Lord Jesus Christ; i. e. all blessings spiritual and temporal, from God the fountain, and Jesus Christ the means, and for whose sake they are given.

3. *Your work of faith;* i. e. proceeding of faith.

Labour of love; i. e. labour proceeding of love.

Patience of hope; i. e. of the coming of Christ.

4. *Your election*—to a state of salvation, if ye continue therein.

5. *In power;* i. e. of miracles.

In the Holy Ghost; viz. in the gifts of the Holy Ghost.

For your sake; i. e. in order to bring you to the faith.

8. *Your faith to God-ward;* i. e. your profession of the Gospel.

9. *Shew of us what manner of entering in;* or, tell; i. e. with what power and assistance of the Holy Ghost we preached the Gospel, as also with what courage. Ver. 5.

10. *Delivered us;* or, delivereth us; i. e. if we continue in the faith.

CHAP. II. ver. 1. *In vain;* i. e. without fruit or effect.

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CHAP. II. 3. i. e. There was neither *imposture*, nor gratifying of the flesh, nor private interest, in the doctrine we delivered.

4. *We were allowed of God;* i. e. we were approved of God; by Him thought fit to preach the Gospel.

5. *Neither at any time used we;* i. e. any arts to promote our own interests.

6. *When we might have been burdensome, as the apostles of Christ;* i. e. when, as the apostles of Christ, we had a right both of authority over you, and to be maintained by you.

8. *Souls;* i. e. lives.

9. And are these the characters of an apostle? O Jesus! what will become of those pastors that are idle, covetous, careless of giving offence, who indulge nature, &c.?—*For labouring;* or, namely, working.

Because we would not be chargeable unto any of you; or, that we might not be burdensome unto any of you.

13. *Not as the word of men*—speaking of their own human wisdom.

15. *Their own:* or, the [prophets].—*Contrary to all men;* i. e. enemies to all but their own selves.

16. *Forbidding;* or, hindering.—*They;* i. e. the Gentiles. —*Alway;* i. e. entirely.—*Is come;* i. e. is coming.

To the uttermost. To last a very long time. *Jer.* iv. 27; and v. 10; or, to make an end both of their civil and religious state.

17. *In presence;* or, in person.

18. Non-residence. N.B. It is the work of Satan, and his desire, to keep a pastor from his flock.

19. *What is our hope;* i. e. what is the subject of. So that the eternal state of a pastor depends upon the care he has taken of his flock. *Ye are;* i. e. the subject of [our glory].

CHAP. III. ver. 1. *We could no longer forbear;* viz. to be satisfied about your state.

3. *No man should be moved;* i. e. faith shaken.—*We;* viz. Christians.

5. *Faith;* or, faithfulness.

8. *For we now live;* or, are revived; i. e. I am very well satisfied, notwithstanding my afflictions, "if [ye stand fast in the Lord."]

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10. *That which is lacking in your faith;* viz. that which I wanted time before to instruct you in. CHAP. V.

13. *Unblameable in holiness;* or, in holiness unblameable before God.—[Bp. Wilson has added at the end of this verse] *Amen.*

CHAP. IV. ver. 3. *Your sanctification;* that is, *that ye should abstain, &c.*

4. *His vessel;* i. e. his body, the vessel of the soul.

5. *Know not God;* i. e. His will, and that He wills their sanctification. Ver. 3.

6. *In any matter.* This is with respect to the marriage-bed. See *Ephes.* v. 12.

11. *To work with your own hands;* viz. those who have not wherewith to live.

12. *Honestly;* or, decently.—*That ye may have lack of nothing;* which is needful, or, which is another's.

14. *With Him;* i. e. at His coming.

18. *Comfort one another;* i. e. with respect to your friends that are dead.

CHAP. V. ver. 1. *The times and the seasons;* i. e. when the Lord shall come.

3. *They;* i. e. unbelievers.

4. *But ye, brethren, are not in darkness;* i. e. ignorance; ye know the will of God, and need not be surprised, unless by your own fault.

5. *Of light.* Of the Gospel, which puts us upon our guard.

6. *Let us not sleep;* i. e. be as careless, as men asleep.

As do others; or, the rest; viz. who live in sin, securely.

9. *To wrath;* i. e. as objects of His anger.

10. *Whether we wake or sleep;* i. e. whether we are alive or dead, at His coming.

12. *To know;* i. e. to regard, to respect.

Them which—are over you in the Lord. Not chosen by you, but over you by God's providence, let them be never so mean, &c. See *Heb.* xiii. 7, 17.

13. *Among yourselves. Fr.* With them.

14. *The feeble-minded;* or, [those who] faint under afflictions of the body or mind.—*Weak.* Scrupulous.

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CHAP. V. 16. *Rejoice evermore.* Preserve an equal temper of mind.

17. Be always disposed, take all fit occasions. Send up frequent ejaculations.—Be importunate.—Observe the stated hours of prayer. *Nehem.* x. 33.

19. *Quench not the Spirit;* i. e. by resisting the motions of grace.

20. Neglect not to hear sermons, in which the Scriptures are interpreted.

Prophesyings; i. e. the gift of interpreting Scripture.

21. *Prove all things;* i. e. whether they be agreeable to the rule of faith. Prove all things; i. e. all things necessary by you to be known, in order to your happiness,—all things incumbent upon you to prove, either as you are a private Christian, or a teacher of others.

22. *All appearance. Gr.* Every sort.

23. *Your whole spirit.* Your understanding, your will, and conscience.—*Soul.* Your affections, passions, and appetites.—*Body.* The tabernacle of the soul.—All these have been defiled, and all must be regenerated.

24. *Will do it;* i. e. will perform all His promises to you.

27. N.B. These Epistles were written for the common use of the Church.

From Athens; or, rather, from Corinth.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS.

ST. PAUL'S *Second Epistle to the Thessalonians:* writ A.D. 52, or 53.

CHAP. I. ver. 3. i. e. If love abounds, faith also increaseth. This is a test. CHAP. I.

4. *Faith.* Stedfastness in your faith.

5. *The righteous judgment of God;* i. e. a judgment to come.

7. *Rest with us;* i. e. happiness at the great day of recompence.

8. Those that obey not God, do not know God.

9. *Presence;* i. e. angry presence.

11. *That our God would count you worthy of this calling.* That by His grace He would make you worthy of your Christian calling, and bring about the favours He purposes toward you.

12. *Glorified in you, and ye in Him.* Glorified by your patience and piety now; and ye in Him hereafter.

CHAP. II. ver. 1. *By the coming:* or, as concerning the coming, &c.

By our gathering together unto Him. Fr. By our re-union with Him.

2. *Of Christ;* i. e. of judgment.

3. *A falling away;* i. e. a great apostacy from the faith.—*Be revealed.* Have acted his part.

4. *In the temple of God:* i. e. in the Church of God, among

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CHAP. II. Christians, for there was then no material temple to be in being.

7. *Only he who now letteth will let:* or, only there is that withhold as yet.

8. *His mouth;* i. e. His own [mouth].

6. *All power, and signs, and lying wonders;* i. e. miracles to support a lie.—Of the rules to distinguish miracles wrought by the Spirit of God from those wrought by Satan and his ministers, see 1 *John* iv. 1.

10. *They received not the love of truth;* i. e. they did not affectionately embrace what they believed.

12. *Damned;* or, judged.—*The truth;* i. e. of the Gospel preached unto them.

13. *From the beginning chosen you to salvation;* i. e. from the first preaching of the Gospel, admitted you to all Christian privileges. That this has no relation to an eternal election, is plain; unless we suppose that the whole visible Church of them were elected, which would be a very bold assertion indeed.

14. *By our Gospel;* i. e. by the Gospel preached by us.

The glory of our Lord Jesus Christ. The glory which He has purchased for us.

CHAP. III. ver. 2. *All men have not faith;* i. e. they obstruct the grace of faith, which otherwise God would have given them, by their wicked lives or obstinate prejudices.

3. *The Lord;* or, God.—*Evil;* i. e. the evil one.

4. *We command you.* It is the very same authority which still subsists in the Church, and the same regard ought to be paid to it.

5. *Direct your hearts into.* Give you an upright heart in.

6. Here is an express command for Church discipline, as well as a command to avoid the company of such as the pastors of the Church have censured. 1 *Cor.* v. 4.

9. *Make ourselves an ensample;* viz. of industry.

10. *If any would not work;* viz. being able, in his proper way.

Neither should he eat. This was a penance imposed upon all men in the person of Adam.

11. *Disorderly;* i. e. troubling the repose of others.

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12. *Their own bread;* i. e. got by their own labour. CHAP. III.

13. *Be not weary in well-doing*—though some have abused your charity to idleness.

That he may be ashamed. This is one of the ends of Church censures; the other is, that others may be afraid.

14. *Note that man.* Σημειοῦσθε. A note of excommunication, saith *Beza*[a]. "Familiaritas cum excommunicatis est vitanda." *Jun. & Trem.* [*in loc.*]

15. *Count him not;* i. e. treat him not so.

17. *With mine own hand, which is the token;* viz. that it comes from me.

18. It is very observable, that St. Paul calls this his *token* in every Epistle, and yet in his Epistle to the Corinthians he joins the love of God and the communion of the Holy Ghost, which shews that this salutation includes both the love of God and the communion of the Holy Ghost; that is, the acts of the whole three Persons are the acts of one God.

[a] [Beza's words are, Ἵνα ἐντραπῇ. Id est, ut pudore victus deflectat a malo. Hic est enim excommunicationis scopus. Annott. in loc.]

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY.

ST. PAUL'S *First Epistle to Timothy*. This Epistle was writ A.D. 65.

CHAP. I. CHAP. I. ver. 1. *By the commandment;* or, according to the appointment.—*Which is our hope;* i. e. who is the foundation of all our hope.

4. *Questions;* i. e. needless disputes.—*Godly edifying;* or, the dispensation of God; i. e. for bringing men to salvation.

5. *Now the end of the commandment,* or, charge, is the love of God, proceeding from a sincere desire to please Him; leading a conscientious life, and embracing the faith of the Gospel, which alone can teach us the will of God. Ver. 18. [19.]

8. *Lawfully. Fr.* According to the spirit of the law, which conducts us to Christ.

9. *The law is not made for a righteous man.* The law doth not lie against a righteous man; i. e. it hath no power to condemn him; but the lawless only, to compel him to do good; for faith and the love of God influence him, and oblige him to [do] good freely. *For;* or, against. H.R.

12. *Enabled me;* i. e. qualified me.

13. *A blasphemer;* viz. of Christ.

14. *Abundant*—toward me, in enduing me with so firm a faith in Christ, and so great a love towards Him.

15. The Gospel may be received as a *faithful saying,* (this being an act of *the understanding*:) but if it is not by *the will* counted *worthy of all acceptation,* and received as such, faith is not perfect.

Of whom I am chief. Ὧν πρῶτός εἰμι ἐγώ. Amongst those that are saved, I am one of the first.

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16. *That in me first.* That He should make me one of the first instances of His mercy. CHAP. II.

18. *According to the prophecies which went before on thee:* viz. directing that thou shouldest be put into the ministry.—*A good warfare;* i. e. in defending the truth.

19. *Holding faith,* in doctrine; *and a good conscience,* in life.

20. *Delivered unto Satan.* Excommunicated.—*To blaspheme;* i. e. to speak things inconsistent with the faith, as Hymeneus did: 2 *Tim.* ii. 18. "Ita tunc Deus supplebat id, quod magistratus ecclesiæ præstare debet," &c. *Grot.*[a]

CHAP. II. ver. 1. *Supplications,* for pardon, and averting of judgments;—*prayers,* for blessings spiritual and temporal;—*intercessions,* for the salvation of others;—and *giving of thanks for all men,* Eucharist, or Sacrifice of the Lord's Supper.

2. *For kings, and for all in authority*—whose condition and circumstances make their salvation most hazardous.

4. *Gr.* Who wills that all men should be saved. *Knowledge.* Acknowledgment.

Of the truth; viz. of the Gospel.

5. *One God*—of all.

6. *A ransom for all.* Therefore Jesus Christ suffered in our stead.

To be testified. To be made known to mankind in God's good time.

4—6. Here are convincing arguments that God wills the salvation of all men: in particular, because He is the God of all; because a ransom is paid for all; and because we are to pray for all.

5. *One God;* viz. of all.

6. *Ransom.* This is said in allusion to what is commanded, in *Exod.* xxx. 12, 15, 16. Every man was to give half a shekel, λύτρον τῆς ψυχῆς αὐτοῦ, which money was to buy the daily sacrifice to make atonement for their lives. *A ransom:*—Therefore Jesus Christ died in our stead.

7. *In faith and verity;* or, in the true faith.

8. *Without wrath.* Without harsh thoughts of God, or

[a] [See Grotius de Imperio Summarum Potestatum circa Sacra, cap. ix. § 5.]

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CHAP. II. being jealous of His love for His creatures. *Doubting.* Distracting thoughts.

14. *Adam was not* first *deceived.*

15. *She;* i. e. the woman, or, female sex, *shall be saved in child-bearing;* or, she shall be saved by child-bearing; i. e. womankind, as well as mankind, shall be saved by Christ, whom she shall bear without the man: so that if she were so unhappy as to be the first in the transgression, she is on another account happy in being the instrument of her own salvation, and that of man's too; *if* [*they continue in faith*], &c.—Notwithstanding this transgression, they may depend upon God's favour, to carry them safely through their sorrow, if they live as becomes those who may expect favour from God.

CHAP. III. ver. 1. *This is a true,* or, faithful *saying.* [This belongs] to the precedent chapter.

6. *Not a novice;* i. e. lest he be punished for his pride, as the devil was for his.

8. *Of filthy lucre;* i. e. of getting money by base means.

9. i. e. Holding the truths of the Gospel in an unblameable life, such as a man's conscience will not reproach him for.

11. *Their wives;* or, the women; i. e. the deaconesses.—*Faithful in all things;* i. e. wherein they are intrusted.

13. *A good degree;* or, the good degree; i. e. of presbytery.—*Great boldness in the faith:* or, a freedom of speaking; i. e. of teaching in public, as a presbyter only was used to do.

14, 15. The Holy Spirit only dictated things necessary, or expedient, as appears by these expressions.

15. *The pillar and ground of the truth;* i. e. the means of preserving the truth to all generations.

16. *Of Godliness*—manifested in these articles. *God,* that is, Christ, *manifested in the flesh: John* i. 14; *Rom.* ix. 5, &c. *Justified in the Spirit,* which He sent to convince the world of His righteousness; *John* xvi. 10; by which He wrought miracles sufficient to justify His mission. *Seen of angels,* who declared Him at His birth, worshipping and waiting on Him in His agony, at His death, and resurrection. *Preached* unto the world. *Believed on, &c.* See *Bp. Pearson on the*

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Creed, [*Art.* 2, and note on this text,] p. 128; *Dr. Whitby,* CHAP. V. *in loc.;* and *Dr. Hammond of Fundamentals,* chap. vi. [p. 90, Minor Works, ed. Oxford, 1849.]

CHAP. IV. ver. 1. *Now.* Notwithstanding this.—*The latter times;* viz. the days of the Messiah.

3. *Know the truth;* or, acknowledge the truth of the Gospel, which declares that nothing is unclean, "if it be received with thanksgiving."

5. N.B. Though God by His word, *Gen.* i. 29, hath sanctified all food proper to be eaten for the use of man, yet man ought to receive it with thanksgiving, as he hopes for good by it. *Sanctified by the word of God, Gen.* ix. 2, 3, and by the Gospel, taking away the difference betwixt clean and unclean.

6. *Nourished;* or, nourishing them.

8. *Profiteth little;* or, is profitable for little; i. e. if compared with true piety.

11. *Command;* or, give in charge.

12. *Despise thy youth.* Have occasion to despise thy youth, or thy function by reason of it.

14. It appears, from 2 *Tim.* i. 6, that St. Paul was at the head of this presbytery, and was the person that ordained him.—*Gift. Fr.* Grace.

15. *Wholly;* or, chiefly.—*Profiting;* or, proficiency.

16. *Unto thyself;* i. e. as to thine own life.—*Unto the doctrine;* viz. as to what thou teachest others.

N.B. To excite us to our duty, God ascribes to us His own proper honour—to save a soul.

CHAP. V. ver. 1. *Rebuke not* with severity *an elder,* or, elder man. *Tit.* ii. 2.

As a father—as brethren. Thereby to convince them that it is not out of imperiousness, but love to their souls.

2. *With all purity;* viz. so as to give no occasion for reflection or scandal.

3. i. e. Supply their wants, vv. 4, 8.

Widows indeed; i. e. destitute of help.

4. *Them;* viz. those children, or grand-children.

5. *Trusteth in God.* Having no other helper.

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CHAP. V. 6. *Is dead;* i. e. in a spiritual sense, destitute of spiritual life.

7. *They;* i. e. the widows.

8. *His own;* viz. relations, i. e. which are poor.

He is worse than an infidel, for even they own this for a principle of nature. *Πρῶτα θεοὺς τιμᾶν, μετέπειτα τοκῆας.*

9. *Number*—of widows to be maintained by the Church, which widows had likewise some employment in it, to instruct or overlook the younger.

11. *Wax wanton against Christ;* i. e. grow weary of serving Him in the Church, having lived at ease at the Church's expence.

12. *Damnation;* or, condemnation; i. e. deserving to be condemned.

Cast off their first faith. Violated that faithful promise they had made at baptism.

16. *Believeth;* or, is of the faithful.—*Widows indeed;* i. e. widows and poor.

17. *Of double honour;* viz. of a more liberal maintenance; ver. 18, not as an alms, but as an honourable maintenance, due from inferiors to their governors.

19. *An elder.* A presbyter.—*Before;* or, on the testimony of.

21. *Elect angels;* i. e. unfallen, who are inspectors of what is done in the Church.

22. *Lay hands suddenly on no man*—whether it be in ordination, or absolution: i. e. use deliberation and delay, that you may discover the penitent's disposition, and not admit any to the peace of the Church, till you have reason to believe that they are sorrowful to repentance.

24. *Some men's sins are open beforehand,* being notorious and known to all, declaring, as it were beforehand, what their fate is like to be.

Follow after.—Are not yet discovered; viz. till they come to be examined and proved by witnesses.

25. *Otherwise;* viz. not manifest at present.

Cannot be hid; i. e. will come at last to be known; viz. if you take time to enquire.

CHAP. VI. ver. 1. *God;* or, the Lord.

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2. *Believing;* or, faithful. *They are faithful and beloved, partakers of the benefit;* or, because they who partake of their good service are faithful and beloved.

3. *Words of our Lord Jesus Christ.* Matt. xx. 27.

6. i. e. The contentment that attends it is great gain.

10. *The love of money;* or, the desire they have to enrich themselves, is, &c.

12. *Professed a good profession.* Offered the good oblation; i. e. the Christian sacrifice.

13. *Who quickeneth all things*—and so can raise to life those that die for the truth.

Who before Pontius Pilate witnessed a good confession; i. e. testified, confirmed, and established a good oblation, the Christian sacrifice, in the days of Pontius Pilate. *Ἐπὶ Ποντίου.*

Witnessed a good confession. Confirming the truth by dying for it, setting us an example what we are to do in the like cases.

His times; viz. the times of restitution of all things; *Acts* iii. 21.—*Who;* i. e. Jesus Christ, who is, &c.

19. *Eternal life;* or, that life which is life indeed.

20. *That which is committed to thy trust;* or, that *depositum*, 2 *Tim.* ii. 2, which at your ordination was committed to you, in order to transmit to posterity; viz. the true Gospel of Jesus Christ.

Of science falsely so called; i. e. of the Gnostics: (*γνώσεως*, science.) For these heretics took the name of Gnostics, having made a melange of Christianity and heathen philosophy, and valued themselves much upon it, as if all knowledge were confined to their way.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY.

St. Paul's *Second Epistle to Timothy:* writ A.D. 67.

CHAP. I. CHAP. I. ver. 1. *By the will of God.* Not by their own choice.

According to the promise of life. *Κατ' ἐπαγγελίαν,* for the sake of the promise; for the promotion of the Gospel of Jesus Christ. *Κατὰ* sæpe idem quod propter. *Καθ' ἱστορίαν,* visendi studio. *Matth.* xix. 3; *Phil.* iv. 11.

2. *Grace, mercy, peace.* These are the favours he wishes for his beloved son, not riches, preferments, &c.

3. *Whom I serve from my forefathers;* i. e. whom my forefathers, Abraham, Isaac, and Jacob, served.

4. *Thy tears;* viz. at our parting.

5. The blessing of pious mothers, who have more opportunity than fathers have of instructing their children.

7. *Fear;* or, cowardice.

Power; i. e. courage.

Love; viz. to Him and His Church.

A sound mind. Tranquillity of spirit.

8. *Of the testimony of the Lord.* Of asserting the truth of the Gospel of Christ.

9. *Saved us;* i. e. put us into a way of salvation.—*According to His own purpose and grace.* Without any merits of ours.

10. *But;* or, and.

Who hath abolished death, &c. Who hath obtained for us a share in a resurrection to eternal life, and given us a clear notion of a future life and state after death.

12. *For the which cause;* i. e. for maintaining that the

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privileges of the Gospel belong to the Gentiles.—*That which I have committed unto Him;* viz. My soul and life. 1 *Pet.* iv. 19. CHAP. II.

13. *The form of sound words.* The summary of the Christian faith, or saving doctrines.

14. *That good thing;* i. e. the Gospel.

18. *The Lord grant unto him. Fr.* The favour *that, &c.* —*In that day;* i. e. at the great day of recompence.

CHAP. II. ver. 1. *In the grace;* i. e. through the grace. The grace and strength of Adam was in himself, that of a Christian is in Jesus Christ.

2. *Among many witnesses.* Hence it appears, that the apostles received and delivered a depositum to their successors, or those whom they ordained, and this before witnesses, that they might teach and commit it to others, whom they should afterwards ordain.—And the Holy Scriptures which came after this were not written to abolish what was delivered by word of mouth, but to confirm and preserve it.

4. *Warreth. Fr.* Is enlisted for the service of God.

5. *Lawfully;* i. e. according to the rules of those games.

6. Or, the husbandman must first labour, before he partake of the fruits.

7. *And;* or, for.—*In all things;* i. e. necessary for the discharge of thy duty.

9. *Trouble;* or, affliction.—*Not bound;* i. e. hindered by my sufferings, but the contrary.

11. *A faithful saying;* viz. a truth to be taken notice of.

13. i. e. If we be unfaithful in the covenant, He will be faithful to His part, whether to reward or punish.

15. *Rightly dividing.* Dispensing; i. e. pressing such doctrines as are of moment.

17. *As a canker.* Which spreads by little and little unperceived.

19. *Foundation;* or, covenant.—*Christ;* or, the Lord.

20. *Of wood and earth;* i. e. it must not be wondered at, that there are such in the Church.

21. *Purge himself from these;* i. e. keep himself pure from false doctrines.

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CHAP. II. 22. *But;* or, and [follow, &c.].

23. *Unlearned;* or, uninstructive.

25. *Instructing. Fr.* Reproving.

26. *Who are;* or, who have been.

CHAP. III. ver. 1. *Last days*—sometimes signify not only the days of Christianity, but the last part of those days. *Isa.* ii. 2; *Hosea* iii. 5.—*Perilous times shall come;* or, there shall be perilous times.

2. i. e. All these sins shall rule in some or other of them.

7. *Knowledge.* Acknowledgement.

8. *Resist the truth;* or, withstand the truth of the Gospel. *The faith;* i. e. the doctrine of faith, which they did not discern to be necessary in the practical nature of it.

10. *Faith;* i. e. faithfulness.

12. *Persecution;* viz. of one sort or other.

14. *Hast been assured of. Fr.* Which have been intrusted to thee.

15. *Which are able to make thee wise unto salvation*—not absolutely, not of themselves, but through faith in Jesus Christ.

16. All those writings which the Jews received as given by inspiration of God, [are profitable.]

For doctrine. To teach men what they are to believe. *For reproof.* To convince them of their errors. *For correction;* or, to reform their vices.

17. *The man of God;* i. e. every pastor, or preacher. *Unto all good works*—belonging to his office.

CHAP. IV. ver. 5. *Make full proof of;* or, fulfil.

6. *To be offered;* i. e. to be put to death for the truth of the Gospel.—This holy apostle, having served the Lord above thirty years, was A.D. 68, according to *Bp. Pearson*[a], beheaded, (as being a Roman citizen,) at the same time that St. Peter was crucified; and was buried in the Via Ostiensis, two miles from Rome.

8. They that serve God in a faithful discharge of the ministry, may hope for the same comfort at the hour of death.

[a] [Annales Paulini, p. 25, sub ann. 68.]

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10. *This present world;* i. e. his temporal safety.

13. *The books.* So that the apostles themselves did not neglect human means, and books of instruction.

14. *The Lord reward him;* or, the Lord shall [reward him.]

17. *The lion;* viz. Helius, the governor of Rome in Nero's absence, A.D. 67, one year before Paul's martyrdom.

20. *Sick.* St. Paul leaves him to the ordinary providence of God, both that he may receive the benefit of suffering; and that he might teach us not to take extraordinary ways to free ourselves from afflictions, but leave it to God's good time.

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THE EPISTLE OF PAUL TO

TITUS.

ST. PAUL'S *Epistle to Titus:* writ A.D. 65.

CHAP. I. CHAP. I. ver. 1. *According to the faith of God's elect, &c.;* or, to publish the faith of God's elect, and to make known the truth which is according to godliness; all other truths being impertinent, in comparison of that.

2. *Before the world began;* or, from the beginning of the world. These words seem to have regard to that mutual agreement made between God the Father and the Son, before the foundation of the world: viz. that Christ should take our nature upon Him, &c., and that the Father should give eternal life to as many as should truly believe in Christ.

5. *Set in order the things that are wanting, &c.* So that bishops had power to settle and appoint things relating to order in the apostles' days.

8. *Sober;* or, prudent.

10. *Unruly;* viz. who will not submit to discipline.

12. *A prophet of their own:* viz. Epimenides.

Evil beasts; i. e. wicked, beastly people.—*Slow bellies;* i. e. lazy fellows, who mind nothing but their guts.

13. *This witness is true.* This character of them is true, and is now become a proverb.

15. *Unto the pure all things are pure;* i. e. ye need not be scrupulous about meats, or persons, clean or unclean.

Unbelieving; or, unfaithful.

Nothing is pure; i. e. not even those things which [are] call[ed] clean or pure.

CHAP. II. ver. 2. *Temperate;* or, prudent.

9. *Answering again;* or, contradicting.

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10. *Purloining;* or, filching; i. e. conveying anything away without the master's consent. CHAP. III.

11. *The grace of God;* i. e. the Gospel.

12. *Soberly*—in respect of ourselves. *Righteously*—in respect of others. *Godly*—in respect of God.

13. *Of the great God and our Saviour Jesus Christ;* or, of Jesus Christ, the great God and our Saviour.

14. *Redeem us from all iniquity.* Obtain our pardon upon our repentance.

Purify unto Himself a peculiar people. Obtain the gift of the Holy Ghost to sanctify us God's people in a peculiar manner.—*A peculiar people, &c.; Fr.* A people peculiarly consecrated to His service.

15. *Let no man despise thee;* viz. for want of executing ecclesiastical discipline.

CHAP. III. ver. 2. *To be no brawlers;* or, not to be quarrelsome.

3. *We ourselves;* viz. Jews as well as Gentiles.

5. *Not by works of righteousness which we have done.* They were *saved;* i. e. delivered from their sinful state, not by any reformation begun by themselves; but the love of God (viz. the Gospel) appearing among them, through baptism, and by the assistance of the Holy Ghost, delivered them from the slavery of sin.

According to His mercy; i. e. according to the merciful terms of the Gospel.—*By the washing of regeneration;* i. e. by baptism.

And renewing of the Holy Ghost—given unto us in baptism, as a principle of a new and holy life.

3, 5. N.B. The apostle has here an eye to the words of Christ, *John* iii. 5: "Except a man be born of water, and of the Spirit."

N.B. Here we have the foundation of the doctrine of the Trinity; the Father appointing, the Son meriting and managing, and the Holy Ghost operating in the salvation of men. —This is the true reason of the revelation of this mystery to us, not to amuse or confound us, but that we might understand the method of our salvation. That as by the light of nature we are taught to know that there is a God and Father

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CHAP. III. of all, so by the Gospel we might understand that this Father hath brought about our salvation by His only Son, and by His eternal Spirit, to which we are dedicated.

4—7. Here we have the method of our salvation by the Gospel. The Father bringing about our salvation by the management of His own Son, the Holy Ghost working all His grace in us.

5. *Διὰ λουτροῦ*: by the laver of regeneration.

7. *Justified by His grace;* i. e. having our sins pardoned, and ourselves restored to the favour of God, so as to be again accounted His children, and qualified to be heirs.

8. *Maintain good works;* i. e. the necessity of good works as well as faith.

11. *Being condemned of others;* i. e. he is the author of his own excommunication, forsaking the Church's communion: and by doing so, confesseth the justice of his exclusion.

15. *Them that love us in the faith;* i. e. sincerely; or, them that are united to us in the same faith.

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THE EPISTLE OF PAUL TO

PHILEMON.

ST. PAUL'S *Epistle to Philemon*: writ A.D. 62.

Onesimus had run away from his master Philemon to Rome, where St. Paul converted him to Christianity, and sends him back to his master, with this epistle of recommendation.

5. Hearing of the faith which thou hast toward the Lord Jesus, and of thy charity to all saints.

6. Or, how that the communication of thy faith is "become effectual," &c.—*In you.* In us.

8. *Bold in Christ*—by the power which Christ has given me over thee.

12. *Thou therefore;* or, and do thou.—*Mine own bowels;* i. e. one most dearly beloved by me.

16. *A brother;* i. e. a brother Christian.—*Both in the flesh and in the Lord;* i. e. both on a temporal account, as he is your slave; and on a spiritual account, as he is a Christian brother.

20. *Yea;* or, I pray thee. *Gr. val.*—*Refresh my bowels in the Lord*—by complying with me in this request.

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THE EPISTLE OF PAUL TO THE

HEBREWS.

THE *Epistle of Paul to the Hebrews:* writ A.D. 63, by St. Paul. Chap. xiii. 23, he calls Timothy (in his usual style) his brother. Chap. x. 34, he mentions his bonds, as St. Paul used to do; and by the quotation in chap. x. 30 compared with *Romans* xii. 19.

To the Hebrews; i. e. the Jews of Judea, who were distinguished from the Jews of foreign countries by this name: other Jews were called Hellenists. *Acts* vi. 1.

CHAP. I. CHAP. I. ver. 1. *At sundry times:* or, by divers degrees of revelation.—*The fathers;* i. e. our fathers.

2. *These last days;* i. e. the days of the Messiah.—*Appointed;* or, constituted.—*Also;* or, even.

The worlds; i. e. all created beings, that did, or ever shall exist in all the ages of the world.

3. *The brightness of His glory:* or, the shining forth of His glory: and so He is "light of light."

The express image. Of the same glory and substance.

His power; or, His power; i. e. powerful command.—*By Himself;* i. e. by uniting to His own divine Person human flesh, and in that flesh offering Himself a sacrifice for sin.

Purged our sins; i. e. freed us from the guilt of sin, and power of it. This is the sole work of Christ.

4. *Being made so much:* or, being so much.—*Name;* i. e. style, or title; viz. of the Son, God, Lord.

5. *My son.* Not as the angels, who are sometimes called sons of God, but in a higher manner.

This day; i. e. of Christ's resurrection.

6. *The first-begotten;* i. e. His most beloved Son.

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Let all the angels of God worship Him. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." CHAP. II.

7. *Spirits,* (or, winds,) *fire.* Appellations taken from sublunary things only.

8. *But unto the Son*—He gives titles of much more importance.

O God. If Jesus Christ were not God, (and there is but one God,) this would lead Christians into a misbelief.

For ever and ever. N.B. *Αἰὼν* signifies any remarkable period of duration, whether of life, polity, or dispensation; for Christ we know is to give up the kingdom to God the Father.

10—12. This psalm is spoken of the Lord Jehovah, whom the Jews worshipped; [*Psalm* cii. 25—27.]

11. *Remainest;* or, shalt remain.

12. *Fold them up;* or, change them.

14. *Sent forth.* By whom? even by Jesus Christ.

CHAP. II. ver. 2. *The word spoken by angels;* viz. the Mosaic Law.

Was stedfast; i. e. the standing rule by which God did deal with the Israelites.

Every transgression; i. e. every *wilful* transgression: for the law provided an atonement for the unwilful.

3. *So great salvation;* viz. which concerns an eternal happiness or misery.

5. *The world to come;* i. e. the Gospel state, which was to succeed the four monarchies spoken of by Daniel, and which must (as they had) have dominion of the greatest part of the known world, called *οἰκουμένη,* which is subjected to the man Christ Jesus.

7. *A little lower than the angels;* viz. during the time of His humiliation: for after He was exalted to the right hand of God, the angels were to worship Him. Chap. i. 6.

All things. Even the angels—*Yet.* Until the time appointed by God shall come.

6—8. It is plain, that the Jews understood all these texts of Scripture of the Messiah, whom they expected. St. Paul supposes it, or else he would not have used them here, and to this purpose.

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CHAP. II. 9. i. e. But we see enough to convince us that it shall be so; i. e. that He in His human nature might suffer death; for we see Him "crowned [with glory and honour."] Which prospect (ch. xii. 2) encouraged Him to suffer death, according to God's gracious intention.

10. *Many sons;* i. e. all such as should obey the Gospel.

11. *He that sanctifieth;* i. e. Jesus Christ, who by the sacrifice of Himself purged our sins.

All of one; i. e. of one race or stock, viz. of Adam.

He is not ashamed to call them brethren—though as to His divine nature infinitely above them.

13. *I will put my trust in God;* i. e. He reduced Himself to that low estate, as to want the help of God.—All which shews that He was man, as what was said before proves He was the Son of God.

14. *Destroy him that had the power of death;* or, frustrate him who had the empire of death.

15. i. e. That He might by His resurrection deliver His brethren, and free them from fear.

CHAP. III. ver. 1. *Partakers of the heavenly calling;* i. e. both here and hereafter.

Of our profession, Christ Jesus; i. e. of the freewill-offering of the Christian religion.

2. *His house;* i. e. God's house; viz. the Jewish Church.

3. *This man was counted worthy of more glory;* i. e. this Jesus was deservedly honoured with more glory.

The house; viz. the Jewish Church.

4. *Some man;* or, some one.—*God;* viz. God the Son.

6. *As a son.* And therefore superior to Moses, who was only a servant.

The confidence and the rejoicing; or, the free profession, and the boasting of.

7. *To-day if ye will hear His voice.* Otherwise we may expect a severer treatment than our forefathers met with, since *they* disobeyed the *servant* only; *we*, the *Son.*

9. *When;* or, where.

10. *Known My ways;* i. e. minded My ways, to walk in them.

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13. *While it is called to-day;* i. e. while the day of grace, or time of probation here on earth, lasteth.

14. *If we hold the beginning of our confidence stedfast unto the end;* i. e. if we persevere with the same confidence with which we undertook the Christian profession.

16. *When they had heard, did provoke;* i. e. after that they had believed, and obeyed in leaving Egypt, &c.

18. *Believed not;* or, obeyed not.

CHAP. IV. ver. 2. *The Gospel preached;* i. e. the glad tidings of a promised rest.

As well as unto them; i. e. the Jews.

Did not profit them; i. e. had no effect to turn them from darkness to light. So that the Jewish and Christian Churches are not two Churches, but two states of the same Church.

8. *He.* David.

9. *A rest.* A sabbath, viz. in heaven, of which the Jewish sabbath was only a type or figure.

10. *His rest;* i. e. the rest of God.

Ceased from his own works; or, rested from all his labours. *Rev.* xiv. 13.—*As God did from His*—own.

11. *That rest;* i. e. an heavenly rest, of which the land of Canaan was a type.—*Lest any man fall*—and be punished as they were for their unbelief.

12. *The word of God;* i. e. Jesus Christ, the living word.

13. *With whom we have to do;* or, to whom we are to account. *Dr. Young's Sermon on this text.* — *Into;* or, through.

15. *The feeling;* or, a fellow-feeling.

16. *Boldly;* or, with freeness.

In time of need; i. e. during our whole life, having always need of His pardon and grace.

CHAP. V. ver. 2. *Who can have compassion;* i. e. affectionately interceding for them by sacrifices.

3. *Hereof;* i. e. of his infirmity.

4. *Aaron.* The most celebrated high-priest of the Jewish nation.

5. *To-day have I begotten Thee;* i. e. I have raised Thee up, to be a king and a priest for ever.

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CHAP. V.

7. *In that He feared;* i. e. so far as to be delivered from his fear.

8. *By the things which He suffered.* And so is qualified to have compassion on us under temptation.

11. *To be uttered;* or, to be explained.—*Of hearing;* i. e. of understanding what ye have heard.

12. *The oracles of God;* i. e. of Christianity.

14. *Of use;* i. e. having exercised themselves in the study of Scripture.

CHAP. VI. ver. 1. *The principles of the doctrine of Christ;* i. e. the fundamental doctrines of Christianity.

Unto perfection; i. e. to treat of such things as tend to a more perfect knowledge of the mysteries of Christianity.

Repentance. The catechumens' confessing their sins when they came to be baptized.

Dead works. Whose wages is death; i. e. works deserving death.—It was the opinion of *Mr. Calvin* [*Comm. in loc.*], that this has respect to a catechism then in the hands of all Christians, containing the principles of Christianity.

2. *Baptisms;* viz. both the baptism of water, and that of the Spirit which accompanies it, make but one baptism.

Eternal judgment; i. e. a judgment which shall consign them to happiness or misery to all eternity.

4. *Impossible.* A very difficult thing.—*Enlightened;* i. e. baptized.—*Were:* or, have been.

5. *Tasted;* i. e. been made sensible of.

The powers of the world to come; i. e. the powerful motives, the power and efficacy of the Christian ordinances.

6. *If they fall away.* For to apostatize is in effect to say that Jesus Christ suffered justly.

To renew them again unto repentance; i. e. to restore them by penance to the peace of the Church, which they have so shamefully dishonoured. Such must not expect that comfort from the Church, but must be left to God's judgment.

4—6. Preface to this chapter. Some Hebrews had been terrified by unbelieving Jews, so far as to renounce Christianity. St. Paul shews the danger of doing so.

8. *Is rejected;* i. e. is worthy neither of more rain nor dressing.—*Cursing;* or, a curse.

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9. *Things that accompany salvation.* That is, things that bear such a relation to the other world, that a man cannot be damned with them, nor saved without them.

9, 10. We are persuaded, since God has given you, and you have so far complied with His grace as to exercise a liberal charity to your Christian brethren, that God will never withdraw His grace from you, and that you will never apostatize, &c.

16. *Strife;* or, gainsaying.

17. *Confirmed it by an oath*—for our sakes, whom guilt is apt to make very jealous.

18. *To lie.* To frustrate the expectations of men: for so the word is rendered, *Hab.* iii. 17; and *Hos.* ix. 2.

The hope set before us; viz. by the Gospel.

19. *We;* i. e. Christians, who are heirs of the promises, being children of Abraham by faith.

Into that within the veil; i. e. into heaven, which the holy of holies in the tabernacle represented.

CHAP. VII. Let us learn from this whole chapter to look for Jesus Christ, and what He was to do for us, in the books, the types, figures, &c. of the Old Testament.

3. *Without descent.* N.B. An argument of the eternity of Jesus Christ, as to His divine nature.

Melchisedec is mentioned in Genesis, without any notice taken of his genealogy, birth, or death, that he might be an exact type of our Saviour, who indeed had no beginning of days, being from all eternity.

6. *Received tithes.* *Δεδεκάτωκε.* Took the tenth as his due.—*Him that had the promises.* That is, who had the promise, (viz. Abraham,) that in him all the nations of the earth should be blessed.

8. *He,* i. e. Christ, *receiveth them:*—For Melchisedec is dead, but Christ liveth for ever, and receiveth tithes by His priests.

9. Forasmuch as Abraham gave a tenth of those goods, which by right of inheritance would have fallen to his children; in a figurative sense Levi paid tithe.

Levi; viz. Levi and his posterity.

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CHAP. VII.

11. *Perfection;* i. e. perfect expiation and remission of sins.

12. *Changed;* viz. from the tribe of Levi to the tribe of Judah.

15. *After the similitude of Melchisedec there ariseth another Priest;* i. e. of whom Melchisedec was a type.

16. *Not after the law of a carnal commandment;* viz. not by directing a succession of priests who could only purify the flesh.

But after the power of an endless life; viz. by a power which raised Him from the dead to be a priest for ever.—*Carnal commandment. Fr.* Carnal succession.

18. *For the weakness and unprofitableness thereof.* The law of Moses giving neither grace, strength, nor remission of sins.

19. *The law made nothing perfect*—curbing chiefly the outward actions.

But the bringing in of a better hope did. By proclaiming pardon to repenting sinners, the Gospel prevails on men to endeavour after perfection.

22. For God could not give a better security that He would pardon men upon their faith and repentance, than when He gave His only Son to die for them.—*Surety. Fr.* Mediator.—*Testament.* Covenant.

26. *Harmless;* or, free from evil.

27. *Daily;* i. e. every day of expiation.—*His own sins.* Christ was without sin, but He had a mortal body compassed with infirmities, subject to death.

28. *Which have infirmity.* Both liable to sin and subject to death.

CHAP. VIII. ver. 1. *Such an high-priest;* viz. as Melchisedec was; both a king and a priest.—How is it possible for us not to trust in such a Mediator, let our sins be never so great, and our infirmities [never so many]?

All the external religion exercised here on earth is only a resemblance of what Jesus Christ performs for us in heaven: see ver. 5, 6. Jesus Christ is the original; upon Him we must fix our eyes, if we would understand the spiritual meaning of the law and its ordinances.

2. *True tabernacle.* The heavens.

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3. That the death of Christ was a stumbling-block to the Jews, appears 1 *Cor.* i. 23. The author of this epistle shews the necessity of His suffering. *First,* In that being a priest, (which he has been proving Him to be,) He must have a sacrifice to offer, *for priest and sacrifices supposed each other;* that therefore He being a priest of an higher order than those under the law, must needs have a better sacrifice to offer, which was Himself. *Secondly,* The death of Christ was necessary, as He was Mediator of the New Covenant: chap. ix. 15, 23. And, *thirdly,* It was necessary for obtaining remission of sins promised in the New Covenant: chap. ix. 22; and x. 5—18.

4. *There are priests;* viz. of the tribe of Levi, who are appointed by the law to [offer gifts.]

5. *Example and shadow of heavenly things;* i. e. of the priesthood of Christ in heaven; the Levitical priesthood and tabernacle being only resemblances of the true tabernacle, i. e. the heavenly.

6. *A better covenant.* On account of the clearer revelation, greater motives to faith and obedience, more full knowledge of the person and office of the Mediator, and the work of redemption; but still the things covenanted for were the same in both covenants.

7. *Faultless;* i. e. If it could have answered the ends of true religion.

Then should no place have been sought; i. e. there should have been no occasion for the second, i. e. the Gospel.

9. Which covenant was of external, carnal ordinances; and as to the letter, regarded only an outward purity.

9—11. The Quakers, who misinterpret this text for their rejecting outward teaching (not considering that God has appointed teachers in the Christian Church) may see this error of theirs refuted in *Mr. Allen's Discourse* against them, p. 589 of his Works, folio[a].

10. i. e. This covenant, by the grace accompanying it, shall be able to produce an inward, sincere righteousness; and then "I will be [to them a God,"] &c.

12. *Their iniquities will I remember no more.* Whereas all that the first covenant promised, was the forgiveness as

[a] [The grand error of the Quakers detected and confuted, § xviii.]

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CHAP. VIII. to the concerns of this life. The transgressions even of this covenant were to be taken away for ever by the death of Jesus Christ. Chap. ix. 15.

13. *Vanish away.* As it really did, when the temple was destroyed, and the daily sacrifice was taken away.

CHAP. IX. ver. 1. *Ordinances;* or, rites.—*Worldly,* and therefore perishable.

6. *The service of God;* or, divine service.

7. *Errors;* i. e. sins of ignorance or infirmity.

8. *The holiest of all;* i. e. heaven.

9. *As pertaining to the conscience;* i. e. these things could only free a man from the temporal penalties threatened to the breakers of the law.—Wilful sins which affect the conscience, these things could not expiate.

11. *Good things to come;* i. e. eternal happiness.—*More perfect tabernacle;* viz. His body, through which He passed into heaven, as the high-priest passed through the tabernacle into the holy of holies.

12. *Eternal redemption.* The expiation under the law was repeated once a year. Jesus Christ His is once for all, and for all ages.—i. e. He hath for ever redeemed His Church, priest, and people from an incapacity they were naturally under of rendering an acceptable service to God. And this without a yearly expiation, which the Jews were obliged to by the law.

13. Sacrifices procured a remission from temporal punishments threatened to transgressors against certain laws. The guilt of the sin still remained to be done away only by the blood of Christ.

To the sanctifying of the flesh; i. e. to temporal concerns.

14. *Through the eternal Spirit;* i. e. by His divine nature. —*Dead works.* Works deserving death.

11. Denoting the death of the testator, and also typifying the death of Christ as testator of the New Testament.

18—20. That is, by these sacrifices the whole body of the Israelites, the tabernacle, &c., were all admitted, notwithstanding the corruption they were all under by the sin of Adam, to the most honourable employment that either

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inanimate or animate creatures are capable of: i. e. the service of God. CHAP. X.

22. *Without shedding of blood is no remission.* The law still pointing at the death of Christ, by which we have perfect remission.

23. *The heavenly things;* i. e. such things as relate to a heavenly state: or, they that look and hope for that place must be purified after another manner. — *Sacrifices;* i. e. bread and wine, made by consecration the body and blood of Christ; called therefore sacrifices in the plural number.

26. *In the end of the world;* i. e. in the fulness of time.

28. *Of many;* i. e. of all that believe and obey Him; though He tasted death for every man. Chap. ii.

Without sin; i. e. without a sin-offering. Without a body capable of crucifixion; or, without offering Himself any more to death for sin. Sin being here put, as in many places of Scripture [1], for the punishment of sin.

[1] many S.S., MS.

CHAP. X. ver. 1. This is designed to oppose an error of the Jews; viz. that legal sacrifices took away sin, even so as to free them from eternal punishment, which only the death of Christ could do; which led them into an error of ill consequence, viz. that they might be safe (while they offered their sacrifices) though they lived in sin. See *Amos* iv. 4, 5.

For the law, &c.; i. e. having a dark representation, and not a clear and perfect resemblance.

To come; viz. under the Gospel.

Not the very image; i. e. not so much as a just resemblance.

4. *Should take away sins.* This is what it seems the Jews depended upon for their justification.

5. *But a body hast Thou prepared Me,* that taking upon Me the form of a servant, (*Phil.* ii. 6—8,) I might become obedient unto death; and so My ear hast Thou bored, (*Exod.* xxi. 6,) that I may be obedient, &c.

A body hast Thou prepared. These words are quoted from the Septuagint; for in the Hebrew it is, "Mine ear hast Thou opened." But the sense [is] the same.

6. *Thou hast no pleasure*—but only as they were types of Christ's death, and the expiation made.

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CHAP. X.

7. *To do Thy will.* To make a perfect expiation for the sins of the world.

9. *The first;* i. e. the legal sacrifices.—*The second;* i. e. the sacrifice of His own body.

10. *By the which we*—were all at once consecrated to the priest's office, when Jesus Christ consecrated the Eucharist, and commanded His apostles to do so.

11. *Every priest;* or, every high-priest.—*Daily;* or, every day of expiation.

13. *His enemies;* viz. sin and death.

14. *For by one offering He hath perfected, &c.;* i. e. made perfect satisfaction for the sins of them that are sanctified; i. e. who obey the Gospel.—Jesus Christ has obtained this great privilege for His Church, that as long as the world lasts, both priest and people, being sanctified by baptism, may with assurance go to God for pardon, for grace, for assistance, for whatever they want.

18. See this, and the ninth and tenth chapters, set in a true light in *Mr. Johnson's Unbloody Sacrifice,* chap. ii.[sect. 1.][b]

19. [*To enter into the holiest.* To address God with confidence.]

The holiest; i. e. the holy of holies; i. e. heaven, of which that was a type.

20. *He hath consecrated for us.* All entrance to heaven was shut up from us by the sin of Adam. Jesus Christ has opened it anew by His death.

21. *An high, or great priest.* Being king as well as priest.

22. *Having our hearts sprinkled;* i. e. by the blood of Christ—from the guilt of an evil conscience. *Pure water;* i. e. the purifying water of baptism.

23. *Faith;* or, hope.

24. *Consider one another*—as members of the same body.

25. *The assembling of ourselves. Psa.* xxvii. 4, and cxxii. 1: "I was glad when they said unto me, we will go into the house of the Lord." 2 *Chron.* vi. 40. N.B. Forsaking the assemblies is an overt act of apostacy, and a natural means leading to it.—*The day approaching;* viz. the day of the destruction of the Jewish state and temple, prophesied of *Daniel,* chap. ix., which was a great confirmation of the Christian faith.

[b] [Vol. i. pp. 178, sqq., ed. Oxford, 1847.]

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26. *If we sin wilfully*—by wilful apostacy from the faith. *There remaineth no more sacrifice for sins.* There will be no other sacrifice but that of Christ, when the temple is destroyed. This is to be understood of the sin against the Holy Ghost. If men reject that sacrifice which Jesus Christ has offered, there is no other, and consequently no pardon for such sinners.

The meaning of this verse, and of ver. 4, 5, and 6, of chap. vi., is plainly this: that if such as have been baptized, and have embraced the Gospel, shall apostatize, and return either to be heathens or Jews, [they] are guilty of as great a crime as if they had crucified the Son of God; for by renouncing Him and His religion, they do in effect declare that He was an impostor. It will be a thing very difficult, next to impossible, to recover them by repentance.

The sin therefore here mentioned is not every, nor any, wilful sin committed after baptism, but apostatizing from Christianity. — The Corinthians were guilty of many sins after they were converted to Christianity and baptized: 1 *Cor.* v. 1; 2 *Cor.* xii. 21. So St. Peter denied his Lord after the most solemn profession, and with the sad circumstance of oaths, &c., and yet these were not excluded from the benefit of the sacrifice of Christ. In short, it is the renouncing of Christ, His Gospel, His authority, which is the sin here intended, and not any wilful sin whatever, which will shut us from God's mercy, if we repent.

28. i. e. There were many sins for which the law of Moses, or the first covenant, granted no pardon, upon any terms whatever, particularly apostacy.—*Under;* i. e. upon the evidence of.

29. [Who,] because God for Christ's sake has been pleased to enter into a covenant of grace, ["hath counted the blood of the covenant, wherewith he was sanctified, &c."]

Sanctified; viz. on condition of perseverance.—*An unholy thing;* i. e. as of one who suffered justly.

The Spirit of grace; i. e. all the means of grace afforded by the Spirit.

31. And consequently much better to fall into the hands of our persecutors.

32. *Illuminated;* i. e. baptized.

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CHAP. XI.

34. *Ye had compassion of me, &c.;* or, ye had a fellow-feeling with those in bonds.

35. *Your confidence;* or, free profession; i. e. of your faith, which hath [great recompence of reward.] *Rom.* x. 10.

36. The state of Christianity is a state of faith, not of actual possession.

37. *He,* i. e. Christ, [will come,] to save you, and punish your persecutors. *Daniel* ix. 26.

By faith; i. e. by the covenant of faith and repentance. All his life long he shall need pardon and find it, if he persevere according to the terms of the covenant; i. e. if he be sincere.

39. *Believe;* or, have faith.

CHAP. XI. N.B. Faith and obedience do go together, as in all the instances of this whole chapter.

See *Mr. Allen, Of Justification,* [chap. ix., Works,] p. 146.

1. *The substance,* or subsistance *of things hoped for;* i. e. they subsist in the spirit of a true believer.

Evidence; or, conviction.

2. *The elders;* i. e. the faithful before us.—*Report;* or, testimony from God.

3. *We;* i. e. the faithful in all ages of the world.

4. *By faith.* In confidence of God's truth and goodness. —i. e. By warrant and revelation from God, Abel offered:— He did not do it of his own head, as we say, but was commanded by God:—*By faith* in God, who had therefore ordained sacrifices as types of Jesus Christ the great Redeemer, who by His death (decreed by God) had obtained pardon for all that believe in Him.—*Sacrifice. Θυσία.* N.B. St. Paul calls the fruits of the earth offered by Cain a sacrifice, as well as the cattle offered by Abel.

By which. That is, by which faith; viz. in Christ.

That he was righteous, &c.—and by it he being dead, yet speaketh; i. e. does not only call for vengeance, but [shews] that they are dear to God even after death.

This plainly shews, that death was the punishment of the sin of Adam, of original sin; for what else could this righteous man's death be imputed to, but the common guilt in which he was involved by the sin of his father.

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6. *Without faith;* i. e. without an active principle of obedience.

He that cometh to God must believe that He is. A man cannot believe a revelation to be from God, till he believes a God.—*He is a rewarder.* He must then be a rewarder in another life, as He was of Abel: then the soul must be immortal.

9. *Tabernacles;* or, tents.

10. *A city which hath foundations.* The tents in which the patriarchs dwelled had none.

12. *As good as dead;* or, dead in this respect.

13. i. e. They died in the belief of better things than they had yet received.

They were strangers — living by the laws of another country.

19. *In a figure;* i. e. of the resurrection of Christ.

23. *A proper,* or, comely *child.* One that had somewhat extraordinary in him.

25. i. e. He saw through the vanities into the dangers of a court life.

26. *The reproach of Christ*—and the hopes of the Messiah. Such reproaches as Christ afterwards met with, and which perhaps he had been taught, or foresaw, Christ in time must undergo.

27. *Not fearing the wrath of the king;* i. e. when he led the people out of Egypt.—*Endured;* or, was courageous.

33. *Wrought righteousness;* i. e. performed extraordinary acts of piety.

37. *Were tempted;* viz. to forsake the true God.

39. *Good report;* or, testimony.—*The promise;* i. e. of a better resurrection. Ver. 35.

40. *That they without us should not be made perfect.* That they, and we who follow their example, may be made perfectly happy at the same time, viz. at the general resurrection at the last day. See *Whitby in loc.*

CHAP. XII. ver. 1. *Cloud of witnesses:* i. e. multitude of witnesses, who have borne testimony to the truth.

Every weight. All worldly and carnal considerations.

2. *Author;* or, captain.—*The joy;* i. e. the satisfaction and pleasure He had in the prospect of the great good the

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CHAP. XII. miserable world would receive by His sufferings. *Isaiah* liii. 11.

8. *Bastards.* Whom the reputed father regards not.

9. *The Father of spirits;* i. e. who created our souls.—*And live;* viz. eternally.

16. *For a few days;* viz. during our youth; or, for temporal matters, which last but for a few days.

11. *The peaceable fruit of righteousness;* i. e. eternal peace.

13. *Make straight paths for your feet;* i. e. keep the straight way of Christianity, and turn not out of it for fear of persecution.—*Lest the lame;* i. e. such as halt betwixt two opinions, the love of Christ and the fear of persecution, be turned away from [the way] by your example.

16. It was never counted profaneness to sell any temporal estates or inheritances; it must therefore be the right which he might have hoped for of being the father of Him *by whom all nations of the earth should be blessed.* For as to temporal blessings, he had as great as Jacob.—*His birth-right*—and priesthood; as also his right to that blessing made to Abraham, "In thy seed," &c.

17. *Found no place of repentance.* An image of the despair which will one day seize those who find themselves shut out of heaven; i. e. he could not by all his tears prevail with his father to recal the blessing he had given to Jacob.—*Carefully;* or, earnestly.

24. The blood of Abel cried for vengeance, but the blood of Christ for mercy and pardon.

25. *Him that speaketh from heaven;* i. e. the Lord Jesus Christ. See the margin.

26. *Whose voice then shook the earth.* These words are quoted from *Haggai* ii. 6, and they are there said to be spoken by the Lord of Hosts; Jesus Christ therefore is one with the Lord of Hosts.

28. *A kingdom;* i. e. the kingdom of Christ, or, the Gospel dispensation, which is the last, and never shall be changed.

29. *A consuming fire*—to destroy all apostates.

CHAP. XIII. ver. 3. *In the body.* And so liable to the like adversity.

5. *He hath said;* i. e. God hath said to the faithful.

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7. *Have;* or, have had.—*Faith;* i. e. constancy in the faith.

The end of their conversation; i. e. what a glorious end they made, sealing their faith with their blood, in hopes of a better resurrection, and a reward from Jesus Christ, the same, &c.

8. The same with *Rev.* i. 8: "Who is, and was, and is to come;" expressing the eternal existence of God: and therefore Jesus Christ is God.—*Yesterday.* To the patriarchs, who believed on Him as to come.—*To day.* To all that believe on Him as come.—*And for ever.* To all such Jews and Gentiles as shall hereafter embrace the Gospel.

7, 8. i. e. Ye profess the same faith, and have the same hopes and assistance, &c., for Jesus Christ will ever be the same to all true believers.

9. *That the heart be established with grace;* i. e. that your heart and hopes of salvation rest upon the grace of the Gospel, and not upon the observation of Jewish rites, such as the distinction of meats, &c., which, as to the conscience, never "profited [them that have been occupied therein."]

That have been occupied therein; or, that have walked in the observance of them.

10. *An altar;* i. e. the Lord's table. See *Mr. Mede, in loco*[c]. *Which serve the tabernacle;* i. e. who stick to the Levitical law.

11. *The sanctuary;* or, the holy of holies.

Without the camp. To shew God's hatred of sin, and that it was to be removed far from us.

Christ being typified by the sin-offering, burned without the camp, and not to be eaten by the law, they who still stick to the law are by that very law excluded from partaking of the sacrifice of Christ.

13. *Without the camp;* i. e. out of the Jewish Church and service.

Bearing His reproach. Resolved to undergo afflictions, as He did.

15. *By Him;* i. e. Christ our High-priest.

The sacrifice of praise—which is more acceptable to God than all the sacrifices of the law.

[c] [On the name Altar, sect. 2. Works, p. 492.]

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CHAP. XIII.

16. *Sacrifices;* i. e. of praise and alms-deeds.

7, 17, 24. How carefully has the Spirit distinguished and preserved the difference betwixt the rulers and the ruled in all these places, the governors and the governed.

Rule over you—by God's providence, not your choice.—*Submit yourselves;* viz. to their ordering and discipline.

Is, or, will be *unprofitable;* i. e. ye will be greater sufferers than they.

18. *Live honestly;* or, behave yourselves well.

20. *Everlasting covenant.* A covenant which is never to be changed.

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THE GENERAL EPISTLE OF

JAMES.

The general Epistle of James: writ A. D. 59 or 60, by *James,* the brother of our Lord, (i. e. son of Joseph, by a former wife,) and bishop of Jerusalem.

The design of this epistle was to correct some pernicious errors beginning to spring up; viz. That a bare faith was sufficient for salvation, without the trouble of good works; and that God was the author of sin; *St. August.*[a]: as also to comfort Christians under the persecutions they laboured under, and feared.

CHAP. I. ver. 1. *Scattered abroad;* or, in the dispersion. CHAP. I.

2. *Temptations;* or, trials, viz. of afflictions and persecutions.

4. *Let patience have her perfect work;* i. e. until all your trials are over.

5. *Lack;* or, want.

8. *A double-minded man;* i.e. one who has two wills, one for God, and another for the world.

9. *Exalted;* i. e. honoured in suffering for Christ's sake; ver. 2; or, in having a right to greater advantages than the world could give him.

10. *That he is made low;* i. e. that he is, by knowledge of Christ, made sensible of his vile condition by nature.

12. *Temptation: for when he is tried;* or, trial: for when he is approved.

14. *His own lust;* or, concupiscence; i. e. the irregular desires of his own sensual appetites.

15. *When lust hath conceived.* When the sensual appetite has prevailed upon the will to approve of its desires.

[a] [S. Aug., de Fid. et Op. c. xiv. § 21, Op. tom. vi. col. 177, C, says it was written against those who thought bare faith sufficient.]

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CHAP. I. *When it is finished*—either by deliberate acts, or such endeavours as shew the will is not wanting.

16. Or, be not deceived, as if virtue was from the influence of the stars.

17. *No variableness, neither shadow of turning.* No parallax, or tropics, as the sun has.

It is plain from hence, that all notions of the difference of right and wrong, all good thoughts, purposes, &c., are from God; from that Light which lighteth every man that cometh into the world; without which no man, whether heathen or Christian, would attempt anything that is good. Whatever therefore is good or valuable in any man, is not natural to him, but the effect of that light which was granted to Adam and his posterity, upon the promise of the Messiah immediately after the fall.

18. *Begat He us with the word of truth.* Regenerated us, by hearing the word preached.

21. *The engrafted word;* i. e. so united to the mind, as to live and grow there.

25. *Looketh;* or, looketh close.—*Law of liberty.* Because Christians are freed from the yoke and burden of ceremonies, by which the Jews were enslaved.—*Continueth therein;* i. e. continueth looking therein, or studying it seriously.—*A forgetful hearer;* i. e. minding it no more than if he were not concerned in it.

27. *Undefiled before God;* i. e. such as He will accept of.

CHAP. II. ver. 1. *Have not the faith of our Lord Jesus Christ, the Lord of glory;* or, have not the faith of the glory of our Lord Jesus Christ, &c.

1, 2. i.e. Ye who believe that Christianity is more honour-
[1] &c., MS. able than riches, do not esteem a rich man [1] [more than a poor man], these two having a cause before you.

2. *Assembly;* i. e. court of judicature.

3. The Jews had a rule, that if a rich man and a poor man had a controversy, they must both of them stand or sit, to avoid all marks of partiality.

4. i. e. Have ye not prejudged the cause in your own breasts, even before judgment given, by your own partiality?

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5. *Hath not God chosen the poor*—without shewing any partiality?

6. *But ye*—without regarding God's method of acting.

10. As a man, committing one crime worthy of death, must suffer death, as sure as if he had broken all the laws; "so [whosoever]," &c.

11. For the authority of the lawgiver is to be chiefly regarded.

12. *The law of liberty.* The Gospel so called, because it sets us free from the curse and bondage of sin; which, though by the Gospel we are freed from sin, yet by it we shall be judged.

13. *Mercy rejoiceth against judgment*, or, triumphs over; i. e. the mercy of God triumphs over judgment.

14. *Can faith save him?* i. e. such a faith, without works; i. e. a Gospel conversation.

17. *Dead, being alone;* i. e. utterly unprofitable, and as useless as a dead body.

18. *Shew me thy faith without thy works.* Which is impossible to be done, faith being an inward act of the mind, and not to be shewn without works.

19. *The devils believe and tremble*—because, their works being evil, their belief will do them no good.

N. B. *St. James* here speaks of a mere assent to the truth revealed, and which doth not come up to a hope and trust in the mercy of God through Jesus Christ, and His merits and mediation.

21. *Abraham.* The very instance given by *St. Paul*, when he magnifies faith without works.

22. *Perfect;* i. e. put into a capacity of attaining its ends, or becoming a justifying faith; i. e. he knew by his works that his faith was true, such as it should be.

24. *By works*, viz. of charity, (ver. 16,) of obedience, (ver. 21.)

Not by faith only; void of charity, and such effects as ought necessarily to follow a saving faith.

25. *By works*—as well as by faith; i. e. she did not only believe that God would give that land to the Israelites, but she acted as one that did believe it; she shewed her faith by her works.

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CHAP. III. CHAP. III. ver. 1. *Masters.* διδάσκαλοι. Teachers.

2. *In many things we offend all;* or, we all offend in many things.—*Is a perfect man;* i. e. arrived to a great degree of perfection.

5. *Boasteth;* or, doth.

6. *The tongue is a fire, a world of iniquity;* i. e. in this respect it is as a fire.

A world of iniquity; i. e. as it causes a world of mischief.

The course of nature; the course or wheel of affairs.—*Hell.* Gehenna.

7. *Serpents.* Creeping things.—*Hath been tamed;* i. e. so as to be kept from hurting men.

12. *So can no fountain both yield salt water and fresh;* or, so can no fountain of salt water yield fresh water.

13. i. e. If any man desire to be called wise (σοφὸς), let him shew it in his life. That is true Christian wisdom.

14. *Envying. Fr.* Jealousy.—*Glory not;* i. e. do not value yourselves for your wisdom.

15. *Earthly, sensual, devilish.* Chiefly concerned for this world, and sticking at nothing to attain it.

17. *Pure.* Simple; free from worldly, dirty interests, and low designs.—*Easy to be intreated;* i. e. to be persuaded by proper arguments.

18. [*In peace*] *of* [*them*]; or, [in peace] for [them.]

CHAP. IV. ver. 1. *Fightings. Fr.* Law-suits.

Your lusts; i. e. a desire of gratifying your passions and carnal desires.

5. *Do you think that the Scripture saith in vain,* i. e. speaks in vain; viz. when it represents the friendship of the world to be enmity with God? Does the Spirit that dwelleth in us stir us up to envy the worldly dominion of others?

Lusteth to envy. Fr. Provoketh God to jealousy, by the bad love it inspires. Or, does the Spirit that dwelleth in us lust to envy.

6. *But;* or, nay.

Proud; i. e. such whose aim is worldly ambition.—*Humble.* Such as cheerfully submit to God's providence.

7. *Resist;* or, but resist.

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8. *Draw nigh to God,* viz. in obedience.—*He will draw nigh unto you*—in mercy. CHAP. V.

12. *Lawgiver;* or, lawgiver and judge.—*Another;* or, thy neighbour.

13. *Or;* or, and.

14. *Vanisheth away;* or, disappeareth.

15. *If the Lord will.* Though this is not always expressed, yet it is always implied, or ought to be.

16. Ye glory in your boasting, speaking presumptuously of the future: such vain boasting is [evil].

CHAP. V. ver. 2. *Your riches;* i. e. your corn, wine, oil, &c., which ye have heaped up.

4. *Reaped;* or, got in your harvest.

5. *As in a day of slaughter.* As beasts for the slaughter; or, as in a day of sacrifice.

8. *The coming of the Lord draweth nigh*—to put an end to the Jewish state and legal dispensation.

11. *Endure;* or, have been patient.

14. *Elders;* i. e. ministers above deacons.

Anointing him with oil. Which anointing was for the recovery of his bodily health. See margin.

15. *If he have committed sins*—against God, these are to be confessed to the elders of the Church; and ἀφεθήσεται αὐτῷ, he shall be absolved; or, absolution shall be given him —*Hammond*[b]—i. e. upon his confession.

16. *Your faults*—against men. These we must confess one to another; i. e. ask one another's pardon, and prayers, that God may not lay them to our charge.

20. *A soul;* or, his soul; i. e. the person's converted.

Shall hide a multitude of sins; i. e. his own sins shall be forgiven him.

[b] [Annotations in loc.]

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THE FIRST EPISTLE GENERAL OF

PETER.

The First Epistle general of St. Peter: writ A. D. 60.

CHAP. I.

CHAP. I. ver. 2. *The foreknowledge of God the Father;* i.e. eternal purpose, whereby He determined to save such as should believe the Gospel.—*Through sanctification of the Spirit, unto obedience;* i. e. through the grace of the Spirit sanctifying them, so as to make them obedient.

Sprinkling of the blood of Jesus Christ; i. e. to be sprinkled with His blood, or in covenant. See *Exod.* xxiv. 7, 8.

3. *The resurrection of Jesus Christ from the dead*—which is the foundation of all our hope.

4. *Incorruptible;* or, uncorrupted.

5. *Kept;* or, guarded.

6. *Wherein;* i. e. on which account.

If need be; i. e. if God see it best for you.—*Temptations;* or, trials.

8. *Seen;* or, known; i. e. by face.

9. *End;* i. e. reward.

11. *Should follow*—after them; i.e. after the said sufferings.

12. *Themselves;* i. e. their own times.—*Which are now reported;* or, which have been now declared.

With; or, through.—*To look into;* i. e. to contemplate with pleasure.

15. *In all manner of conversation.* Ἐν πάσῃ ἀναστροφῇ. In your whole conversation.

17. *The Father;* or, a father.—*Who without respect of persons judgeth according to every man's work.* Who is therefore to be looked upon as a judge as well as a father.

18. *Silver and gold.* With which the Jews purchased their offerings, &c.

20. *Was fore-ordained before the foundation of the world;* viz. to be thus offered for your redemption.

23. *Which liveth and abideth for ever;* viz. which is of everlasting obligation.

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24. *All flesh.* All the carnal rites.—*All the glory of man.* All the glorious privileges of the Jews. CHAP. II.

CHAP. II. ver. 2. *Sincere.* Not mixed with glosses to gratify men's carnal lusts.—*Grow thereby*—unto salvation.

The *Ethiopic* version runs thus[a]: "And be ye like unto newly-begotten infants, who are begotten every one without sin, or malice, as milk not mingled."

3. *Tasted;* i. e. in the pure milk; viz. the Gospel.

4. *A [living stone];* or, the [living stone].

5. *Lively;* or, living; viz. as opposed to the stones of the temple, in which the Jews so much boasted.

6. *Wherefore it is contained,* i. e. foretold in the Scripture, that God did design to establish such a dispensation as the Gospel now holds forth.—*Confounded. Fr.* Deceived.

7. *Precious;* i. e. to you who saw the danger ye were in without a Redeemer, to you Christ is precious.

8. *Of offence;* i. e. of falling. — *Being disobedient, &c. Syriac* version[b]: "Being disobedient, they stumbled at the word which was offered them:" it being decreed by God, that such as will not receive His offers of grace, should be ruined by rejecting them.

Appointed; i. e. it was the purpose of God to reject and destroy such as will not receive Jesus Christ when offered to them.

9. *A royal priesthood.* The Jews are so styled when they had priests of God's appointment. *Exod.* xix. 5, 6.

10. *Not a people,* i. e. in a spiritual sense, though ye fancied yourselves the only people of God.

11. *As strangers and pilgrims.* For a Christian's country is heaven.

13. *Every ordinance of man.* Every human constitution.

For the Lord's sake—who hath commanded us to obey them.

The laws of every nation are the measures either of active or passive obedience; i. e. we are not bound to obey, but

[a] [The Latin translation of the Æthiopic of this place in Walton's Polyglott is: "Et estote tanquam modo geniti infantes, qui *inquam* geniti sunt, quique absque malitiâ: et veluti lac non contemperatum, ita expetite," &c.]

[b] [The Latin translation of the Syriac in Walton is: "Petra scandali, ad quam offendunt, eo quod non acquiescant sermoni, qui ad hoc positi sunt."]

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CHAP. II. where the laws require it; nor to submit, but where they require submission. *Archbp. of Yorke's Sermon on Titus* iii. 1[c].

14. *Evil-doers—them that do evil.* Such at least in the eye of the government.

Praise; i. e. reward.

15. *Well-doing;* i. e. obeying, where ye can do it without sin; and suffering patiently, where the commands of authority are sinful.—*Ignorance of foolish men.* Men who speak evil of religion, though they do not understand it.

19. *Thank-worthy;* or, acceptable with God.

20. *What glory is it;* viz. in the sight of God.

CHAP. III. ver. 1. *Husbands*—though unbelievers.

Without the word. Even before they understand the power of the word, and the reasons of Christianity.

2. *Chaste conversation coupled with fear.* Your faithfulness to their beds, and respect for their persons.

3. N. B. The Apostle puts modest apparel among the ways of gaining the love of their husbands.

6. *Are not afraid with any amazement;* or, any terror; i. e. while ye do your duty, let no terror make you deny the truth, as she did: *Gen.* xviii. 14, [15.]

7. *Heirs together;* or, fellow-heirs.

9. *Blessing, &c.;* or, bless, that ye may inherit blessing.

12. *The righteous;* i. e. such as refrain from doing and speaking evil.

13. *Followers,* or, zealots, *of that which is good*—not as the zealots among the Jews, who distinguish themselves by doing and speaking ill with boldness.

15. *Sanctify the Lord God,* or, Lord Christ, *in your hearts;* i. e. fear His displeasure more than their terrors.

Give an answer to every man—who is in authority.—*A reason.* Λόγον. An account: *Luke* xvi. 2.

With, or, but with, *meekness and fear;* i. e. humility and respect.

16. *They.* The enemies of Christianity.

That falsely accuse you; viz. to the magistrates, as enemies to civil government.

18. *Suffered for sins,* or, died on the account of sins, for us: and at the worst we can but once die.

[c] [Abp. Sharp; Works, vol. i. p. 444. Oxford, 1829.]

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In the flesh. In His human nature.—*By the Spirit;* i. e. by the divine nature. CHAP. IV.

20. *Sometime;* or, of old.

By water; i. e. by the ark carried on the water.

21. And that which is the anti-type, "even [2 baptism, doth 2 &c., MS. also now save us,]" not the outward sign, but a good conscience enquiring of God; i. e. when the heart agrees with this profession made at baptism.

The answer of a good conscience toward God. The obligation of a good conscience toward God, which we vow in baptism, viz. to keep a conscience void of offence, &c.; or, a stipulation of a good conscience, when we promise in all good conscience to renounce the devil, to believe, &c. See *Rom.* ii. 29, in answer to the Anabaptists, who urge this against infant baptism.

The question proposed to such as were to be baptized was, Whether he did believe Jesus Christ to be the Son of God, and the Saviour of the world; and whether we would resolve to live according to His Gospel? If he answered, he did believe, and would so live, and gave this answer sincerely, such an answer from a good conscience would as certainly save him, as the ark did Noah and his family.

CHAP. IV. ver. 1. *He that hath suffered in the flesh;* i. e. he that hath mortified his passions.

2. *In the flesh.* According to his own carnal will.—*The lusts of men;* or, the ways of the world.

3. *Revellings, banquetings.* Drinking bouts.

5. *Who shall give account,* viz. of these their sins.

To him that is ready to judge; i. e. who is appointed to judge [the quick and the dead].

6. *To them that are dead;* i. e. to the heathen world dead in trespasses and sins.

Might be judged; or, that they, by mortifying their corruptions, might condemn the heathen way of living, and choose the Christian.

7. *The end of all things;* viz. the end of your commonwealth, temple, service, &c., prophesied of both by Daniel and Jesus Christ; as also those miserable things which are to befall the Jewish nation.

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CHAP. V. 10. *The gift* — whether of wealth, or of the Spirit to edify, &c.

11. *As the oracles of God;* viz. such doctrines as are agreeable to the oracles of God.

12. *The fiery trial, which is to try you;* viz. of afflictions, which is befallen you to try you.

13. *Ye may be glad with exceeding joy*—since you will find a reward proportionable to your sufferings.

17. *Judgment must begin at the house of God*—according to Christ's prediction, *Matt.* xxiv. 21, 22.

Us; viz. believing Jews.

18. *Saved;* i. e. preserved from the approaching destruction.

CHAP. V. ver. 1. *An elder;* or, a fellow-presbyter.

2. *Oversight. Fr.* Episcopacy.

3. It is plain from hence, that we have a power, but we are not to abuse it.

5. *All of you be subject one to another.* Inferiors to superiors.

6. *The mighty hand of God;* i. e. the afflictions which God suffers to befall you. Submit your understanding to His light; your will to His will; your affairs and designs to His providence.

8. *Whom he may devour;* i. e. be permitted to devour.

9. *Whom resist*—by not yielding to his temptations.

Accomplished in your brethren; i. e. undergone by all other Christians in these days of persecution.

10. *Perfect*—in patience.—*Settle you*—in the faith.

12. *By Sylvanus, &c.;* or, whom I believe to be a faithful, honest man, by him I have written, &c.

The true grace of God. The only doctrine by which you can be saved.

13. *At Babylon;* viz. at Rome; or, as *Bp. Pearson,* (*Oper. Posthum.*[d]), from Babylon in Egypt, which is the most likely opinion.

14. *All that are in Christ Jesus.* All that profess Christianity.

[d] [pp. 54—60. De serie et successione primorum Romæ Episcoporum. Diss. i. cap. 8. § vii., viii.]

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THE SECOND EPISTLE GENERAL OF

PETER.

The Second Epistle general of Peter: writ about A.D. 65, not long before *St. Peter's* death: chap. i. 14.

CHAP. I. ver. 1. *Obtained;* viz. by becoming Christians. CHAP. I.

Through righteousness. By the gracious terms of the Gospel.

Of God and our Saviour Jesus Christ. N.B. A proof of the divinity of Jesus Christ.

3. *All things that pertain unto life and godliness;* i.e. that are requisite to enable us to live godly lives.

To glory and virtue; or, by His own glory and virtue; i. e. by manifestations of His divine glory and power, viz. in miracles, in the descent of the Holy Ghost, &c.

4. *The divine nature.* A godlike nature and disposition, which does what is righteous and good, freely and without constraint.

5. *And beside this, giving all diligence;* or, and therefore, without any more ado.

Virtue; i. e. courage and resolution.—*Knowledge.* Holy experience in the ways of God.

5. See an excellent comment on these words in *Dr. More's Myst. of Godliness,* p. 261 in the new edition[a].

6. *Temperance.* Abstinence from all forbidden pleasure.

8. *Ye shall neither be barren,* or, slothful, *nor unfruitful, &c.;* i. e. ye shall live as becomes your profession.

9. *Cannot see far off;* i. e. cannot see before him; has no notion of eternity.

Purged from his old sins; viz. on condition that he would forsake them for the future.

[a] [Theological Works of Dr. Henry More, ed. London, fol. 1708.]

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CHAP. I. 10. Or, give the more diligence, that by your good works ye may make your calling [and election sure].

Never fall; i. e. finally miscarry.

16. *The power and coming of our Lord Jesus Christ;* viz. to punish the obdurate Jews, and to deliver His persecuted servants.

17. *The excellent glory*—wherein the Deity was present in an especial manner.

19. A more sure word than what, is the Jewish prophecy? why, than the fables (ver. 16,) contrived to deceive unwary souls.

Until the day dawn. That is, until the light become more visible, as His coming, who is called the Day-Star, draws near.

20. *No Scripture prophecy is of any private interpretation;* i. e. is not to be interpreted according to men's fancies, but by comparing the Old and New Testaments.

21. *The prophecy came not;* i. e. it could not possibly come of the will of man; future events depending on free agents, and the direction of providence.

By the will of man; i. e. they spake not their own sense.

The Holy Ghost. Which Holy Ghost being given unto us, we by His help do rightly expound the Holy Scriptures; for it is the same Spirit which dictated both the Old and New Testaments. *Acts* vii. 51.

CHAP. II. ver. 1. *Among the people;* i.e. in the Jewish Church.

Denying the Lord that bought them; i. e. denying the public profession of the faith to be necessary in time of persecution. A heresy begun in the days of the apostles.

2. *The way of truth,* i. e. Christianity, *shall be evil spoken of*—by such as do not distinguish between truth and error.

3. *Of a long time;* or, of old foretold.—*Slumbereth not.* But [is] just at hand.

4. *To hell;* i. e. to the regions of the air, where they are in some degrees of torment, though not so great as that to which they are reserved at the day of judgment.

5. *The eighth person, a preacher of righteousness;* or, the eighth preacher of righteousness: [the seven were], Adam, Abel, Seth, Enos, Enoch, Methuselah, and Lamech; and the eighth, Noah.

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The world of the ungodly; i. e. the ante-diluvian world, in which the Scriptures mention but four godly persons, viz. Abel, Seth, Enos, and Enoch.

6. *An ensample unto those that after should live ungodly;* viz. what they may expect, viz. an overthrow, from which there is no recovery.

7. *Just.* Righteous.—*Filthy;* or, lascivious.

8. Or, he kept his eyes and his ears from being infected, though he dwelled amongst a people who vexed [his righteous soul with their unlawful deeds].

9. *Temptations;* or, trials: i. e. either worldly afflictions or temptations to sin.

11. *Them;* i. e. civil magistrates, when they give an account of them to God.

12. *As natural brute beasts;* i. e. which have no reason to govern them, but follow their natural appetites.

13. *Spots they are and blemishes;* viz. to Christianity.—*Sporting themselves with their own deceivings, &c.;* or, rioting themselves in their feasts of charity, i. e. abusing the good end of those feasts.

14. *That cannot cease from sin;* i. e. their life is a state of sin.

An heart they have exercised with covetous practices; i. e. they think of nothing but to satisfy their covetous desires, which are insatiable in those that have given themselves up to pleasures.

15. *Who loved the wages of unrighteousness;* i. e. he set his heart upon the reward, though the work was unrighteous.

17. *Without water;* i. e. of no benefit to men.—*Clouds that are carried with a tempest.* They do hurt, not good.—*The mist of darkness is reserved for ever;* or, blackness of darkness for ever is reserved.

19. *Servants;* or, bondmen.

20. *The pollutions;* or, from the pollutions.—*The latter end is worse with them than the beginning.* Because, having experienced the powers of grace to keep them from sin, they are now without any excuse.

21. *The holy Commandment;* i. e. the rules of holiness prescribed in the Gospel.

22. *But;* or, and.

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CHAP. II. *The dog—the sow.* Two creatures, which, by all the art of man, can never be so altered as not to be deemed unclean.

CHAP. III. See, in *Mr. Mede*, p. 753[b], an exposition on this chapter.

Ver. 1. *Pure;* or, sincere, free from corruption, or, which have been tried by affliction.

[a] xvi., MS. 2. *The holy prophets;* viz. Isaiah lxvi.[a] 15, 16; Daniel vii. 10, 11; Malachi iv. 1.

3. *The last days.* The days of Christianity.—*Scoffers;* or, great scoffers.

4. *His coming;* i. e. Christ's coming to judge His enemies, and to deliver His faithful servants from their rage.

Where is the promise of His coming? Where are the new heavens and the new earth ye talk of?

5. *The Word of God;* i. e. the Λόγος.

6. And therefore there has been already a change, as there will be another, to punish the wicked world.

7. *By the same word.* Αὐτῷ Λόγῳ. By the *Logos.*

8. i. e. God does not count time as we do; a thousand years is nothing with God, who is eternal.

9. *As some men count slackness*—concluding that He has changed His purpose.

To us-ward; or, for your sakes.—*Not willing;* or, being not willing.

10. These words do in a figurative sense denote the destruction of the Jewish state; but in a literal, the final end of the world, or day of judgment, or, the millenium.—*As a thief;* i. e. unexpectedly. *Isaiah* xiii. 6.

Heavens. That these signify, or may signify, only the earth and the sublunary world, see *Isaiah* lv. 10, "As the rain cometh down from heaven, &c."

The heavens. The same heavens which were destroyed by water, viz. the lower world, the earth also with the inhabitants thereof, shall feel the effects of this fire; even evil spirits which inhabit the sublunary heavens, princes, evil powers of the earth, rich and poor, high and low, man and beast, &c.

[b] [A Paraphrase and Exposition of the Prophecy of St. Peter, concerning the day of Christ's Second Coming.]

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N. B. The heavens and their furniture here signify the sublunary heavens, the earth, its atmosphere and air, in which the evil spirits have their abode.

The elements shall melt; or, rather, the furniture or inhabitants of the air and earth shall be dissolved.

11. *What manner of persons ought ye to be in all holy conversation and godliness;* i. e. that ye may be fire-proof, and abide refining, *Malachi* iii. 3.

13. *New heavens.* A better state of the Church, *Isa.* lx. 21.

Righteousness; an exact conformity to the will or law of God.

14. *In peace;* i. e. so as to be acceptable to Him, viz. Christ, at His coming.

Paul—hath written unto you; viz. *Hebrews* xii. 14, 28, 29.

16. *These things;* viz. the coming of the Lord, and how we ought to be prepared for it.

Unlearned; viz. in the terms of God's proceeding with men, to bring them to salvation, though they may be very learned in other sciences.

17. *Stedfastness;* viz. in the faith.

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THE FIRST EPISTLE GENERAL OF

J O H N.

CHAP. I.

CHAP. I. ver. 1. *The Word of life;* i. e. Jesus Christ.

2. *The life;* i. e. this Person who is the author of life.

Which was with the Father, and was manifested unto us: He was with the Father from the beginning, but was manifested to us at His incarnation.

5. *The message;* viz. what ye are to observe first and above all things.

Light; i. e. a pure and spotless being, the author of light and truth.

6. *Walk in darkness.* Live in any known sin.

7. *Walk in the light, as He is in the light;* i. e. endeavour to be holy, as God is holy.

8. N.B. The word sinners signifies, for the most part, in Scripture, such in whom sin reigneth: wicked people.

If we say that we have no sin—the truth is not in us. This no man can deny; but then we must expound it so as to agree with that just difference we are to make betwixt good and bad men, betwixt virtue and vice. One whose conversion is not perfect, may fall into some sins; and there are some sins into which the most perfect men may fall.

Sins of ignorance, surprise, and infirmity, the best of men may fall into.

Not that a true Christian sins like other men, in whom sin reigns: for, chap. iii. 6, St. John says the contrary.

9. *Just;* or, merciful.

10. *We make Him a liar*—for the Scriptures have concluded all under sin. 1 *Kings* viii. 46; *Psalm* cxliii. 2.—*His word is not in us;* i. e. we do not believe His word.

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CHAP. II. ver. 1. *That ye sin not. And if any man sin, we have an advocate with the Father, &c.* In which words is contained the whole design of the Gospel, which first aims at this, to oblige men to live well, and becoming the dignity of human nature; and, secondly, that if they should, contrary to this design of the Gospel, fall into sin, to give them comfort and assurance, that God will pardon them through the propitiation of Christ, if they shall repent, i. e. sincerely endeavour not to sin. CHAP. II.

4. *I know Him.* I am a Christian.

5. *We are in Him;* i. e. true Christians.

7. *Brethren;* or, beloved.

Which ye had from the beginning. Obedience being the end of the Law, as well as of the Gospel.

8. *Which thing is true;* viz. that this is a new commandment, both on Christ's part, who by the Gospel has dispelled the darkness, i. e. the ignorance of the world; and in respect to you, who now understand that the end of the Law was obedience and holiness of life.

9. *He is in the light;* viz. that he is a Christian, a believer.

10. *There is none occasion of stumbling in him;* i. e. he will have no temptation to wrong him whom he loveth.

12. *Little children.* Such as are yet but children in respect of knowledge in Christianity.

Your sins are forgiven you; viz. at your baptism.

13. *Because ye have overcome the wicked one.* And therefore it is in your power by the same grace to keep him under.

Ye have known the Father; i. e. His love in forgiving your sins; or, ye have by Him been brought to Christ by repentance and faith.

15. *Love not the world,* i. e. this life; i. e. have not such an affection for life, or anything in the world, as may hinder your loving God with all your heart and soul, or hinder that obedience which ought to follow such a love.

16. *All that is in the world;* i. e. all other instances of sin in the world may be reduced under these three; viz. covetousness, sensuality, and pride; or, the love of riches, pleasures, and honours; or, self-interest, self-pleasure, and self-esteem. These three are the parents of all the vices and crimes in the

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CHAP. II. world; which the devil makes use of to make men hated of God, and to bring them to damnation.

17. *The world passeth away;* i. e. all is vanity.

18. *The last time;* i. e. the approaching end of the Jewish commonwealth, prophesied of by *Daniel*, chap. ix. Vide *Dr. Wells, in loc.; Mede*, 818.

Antichrists; i. e. prophets pretending to be the Messiah, which about this time appeared very many, before the destruction of Jerusalem, when this epistle was written.

19. *They were not all of us;* or, none of them are of us.

20. *An unction*—of investiture, in the office of the ministry.

All things; i. e. all things necessary for a man to know, in order to his salvation.

21. *No lie is of the truth*—let it be taught by antichrist with never so much confidence.

22. *He is antichrist, that denieth the Father and the Son.* N.B. Here Jesus Christ is declared to be with God an equal object of our faith.

23. *Hath not the Father;* i. e. doth not believe in the Father.

24. *Let that;* viz. that doctrine, that Jesus is the Son of God.

Remain; or, abide.

27. *The anointing which ye have received.* That Holy Spirit, which ye have received in baptism and confirmation.

28. *Ashamed before;* or, made ashamed by.

29. *Every one* also *that doeth righteousness, is born of Him.* It is by the grace of Christ's Spirit that he does so; and this being a new life owing purely to Christ, we are therefore said to be born of Him.

CHAP. III. ver. 1. *The world knoweth us not;* i. e. doth not acknowledge and love us.

2. *Now are we the sons of God.* This appears by our being conformable to Christ in His sufferings.

3. *That hath this hope.* Who lives in expectation of seeing God.

4. *Sin is the transgression of the law.* Ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. Sin is the contemptuous breach of a law.

6. *Sinneth not;* i. e. allows himself in no sinful practice.

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Neither known Him. The end of His coming and doctrine, which is to take away sin. CHAP. IV.

7. *He that doeth righteousness. Fr.* The works of righteousness; he and he only ["is righteous."]

8. *Is of the devil;* i. e. imitates the devil, and cannot be called a child of God.

That He might destroy the works of the devil; i. e. idolatry, and the cursed effects of the worship of demons; viz. by enabling men to forsake them.

9. *Whosoever is born of God;* viz. by partaking of His Holy Spirit.

Doth not commit sin. Doth not knowingly live in sin. —*His seed;* i. e. the spirit of truth.

Cannot sin; i. e. it is the full purpose of his soul not to sin; he never chooses to sin; and if he fall into any sin, he immediately returns to his first purpose, not to sin knowingly.

Cannot. Ought not, or indeed cannot, while the principle of life remains in him. As an ingenuous man cannot lie; a liberal man cannot do a base thing, &c.

10. *Whosoever doeth not righteousness, is not of God:* and consequently he that doeth righteousness, who makes it his aim to be upright in all his actions, not following his passions but the law of God, [is of God.]

15. *No murderer hath eternal life abiding in him;* i. e. he hath no principle which can bring him to life eternal.

16. N.B. Jesus Christ is here called God, in express terms.

17. *How dwelleth the love of God in him?* He little considers the love of God in Christ to himself.

19. *Hereby;* i. e. by a charitable disposition, and doing good.—*We know;* or, we shall know, that we are Christians indeed, and shall be assured that we are acceptable to God; i. e. our minds will be easy on that account.

21. *If our heart condemn us not;* viz. with respect to that charitable disposition.

24. *Dwelleth in Him, and He in him;* i. e. is a true Christian.

CHAP. IV. ver. 1. *Believe not every spirit*—because, 1*st*, We have already a standing rule of faith and manners; 2*ndly*, These spirits are contrary to one another; 3*rdly*, There is a

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CHAP. IV. standing ministry constituted by Christ, to which we are to resort in all difficulties; *4thly*, Because these spirits can give no proof of their being from God, but impostors can pretend to the same.

The rules given us in Scripture by which to distinguish false miracles from true, are these: Believe not every spirit, but try the spirits whether they be of God. Beware of false prophets; ye shall know them by their fruits. And if there come any unto you, (even with miracles,) and bring not *this doctrine*, receive him not.

We believe Jesus Christ to be of God, not only on account of His miracles, but also for that the Spirit of God in the prophets spoke of Him, His coming, &c., ever since the world began. The rule, therefore, by which we are to judge of miracles is, the power by which they are wrought, and the evidences of that power.

2. *Know ye;* or, is known.—*Spirit;* i. e. teacher.—*Is come in the flesh;* i. e. did really take upon Him human nature.

Socrates, Ecclesiast. Hist., lib. vii. cap. 32[a], saith, that in ancient copies it was:—"Every spirit which separateth Jesus Christ from God, is not of God."

5. *They*, i. e. those antichrists, *are of the world;* i. e. they have a spirit opposite to God. See chap. ii. 16, what is meant by being of the world.

The world heareth them; i. e. they suit their doctrines to the vicious, carnal taste of men, which carnal minds are fond of, and receive them with pleasure.

6. *He that knoweth God, heareth us.* He that hath right apprehensions of God, of His infinite power, wisdom, goodness, holiness, and truth, will understand and receive such doctrines as come from God. He finds them worthy of God, and of those notions which by the light of reason he has of God. So that by the due use of reason, we come to the knowledge of God; and by the knowledge of God, we are enabled to judge what revelations are worthy of God, and may be reasonably supposed to come from God; every doctrine therefore which contradicts the just apprehensions we have

[a] [*αὐτικα γοῦν ἠγνόησεν ἐν τῇ καθολικῇ Ἰωάννου γέγραπτο ἐν τοῖς παλαιοῖς ἀντιγράφοις, ὅτι πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν ἀπὸ τοῦ Θεοῦ οὐκ ἔστι.* Socrat. H. E. vii. 32.]

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of God, ought not to be received. This shews the use of reason in matters of religion. CHAP. IV.

He that is not of God, heareth not us; i. e. such as have corrupted their minds with false notions of God, will not receive a doctrine which opposes their gross and carnal expectations. The Jews, for instance, fancying that God was partially favourable to them above all others, would not receive the Gospel, which was offered to the Gentiles as well as to them: not considering the infinite goodness of God, who is no respecter of persons, but is rich (good) unto all that call upon Him. So likewise the Gentiles, while they thought the Godhead like unto senseless matter, though never so costly and curiously carved, (*Acts* xvii. 24, &c.) would not receive a doctrine purely spiritual.

All moral duties having their foundation in reason, whatever contradicts those cannot be from God. The God of Truth cannot command a wicked thing, nor contradict Himself.

After all, mere reason could never reform the world, (we see how little a way it went toward reforming the Gentile world); some there will always be who are prejudiced, others inattentive, others careless, &c.

So that revelation, not only worthy of God, but agreeable to reason, was necessary, attended with miracles to awaken and convince, with promises to invite, with threats to terrify, and with laws to guide all such as are disposed for eternal life.

Hereby; i. e. by men's being or not being actuated by worldly considerations.

7. *Knoweth God;* i. e. hath a true knowledge of God.

8. See *Allen, Of Justification,* c. 11, [Works,] p. 162.

9. *That we might live;* i. e. might be enabled to attain eternal life.

10. i. e. By His death He hath taken the just displeasure which God had declared against sinners.

13. *He hath given us of His Spirit*—whereby this charity is wrought in us.

14. i. e. We have had sufficient reasons to be assured ["that the Father sent the Son," &c.]

15. *Dwelleth;* or, abideth: [so ver. 16.]

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CHAP. IV. 17. *Herein;* i. e. by our love to others, our love to God is made perfect.

18. *There is no fear,* viz. of disgrace, loss of friends, estate, &c.; i. e. he that truly loves God, doth not fear any ill from Him.

He that feareth, is not made perfect in love; i. e. his love is not of the right kind, or such as it should be.

20. *Whom he hath seen.* Whose wants (the proper objects of compassion) he has seen.

CHAP. V. ver. 1. *Is born of God;* i. e. becomes a new creature, if his faith be sincere.

Him that is begotten of Him; i. e. every true and orthodox Christian, who is a child of God.

3. i. e. When the commandments of God are not grievous to us, then are we sure that we love God.

4. *The victory;* i. e. the means.

Overcometh the world; i. e. hath but a mean esteem of whatever the world dotes on.

7. *Tertullian, contra Prax.,* cap. XXV., has these words[b]: "Tres unum sunt, non unus." And *St. Cyprian, de Unitate Ecclesiæ,* cap. iv. prope finem, "De Patre, [et] Filio, et Spiritu Sancto, scriptum est: Hi tres unum sunt." From which it is plain that this text was then extant in the Greek copy, for Tertullian quotes the Greek, *Οἱ τρεῖς ἕν εἰσι.*

10. *He that believeth on the Son of God, hath the witness in himself;* i. e. the change that is wrought in him will witness to him that his faith is right, by the experience of the power of the Gospel on his own heart.

He that believeth not God, hath made Him a liar. So that infidelity is truly an immoral act, in effect giving God the lie.—*The record;* or, many testimonies.

12. *Hath life;* i. e. a principle of new life.

13. *That ye may know, &c.;* or, that ye may know, that believing on the name of the Son of God, ye have eternal life; i. e. a sure title to it.

16. *He shall give him life*—not present pardon, but the means of grace necessary to bring him to life.

[b] [Qui tres unum sunt, non unus, quomodo dictum est Ego et Pater unum sumus. Tert. cont. Prax. c. 25.]

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A sin unto death; viz. wilful apostacy, when men are hardened in sin, &c.: i. e. say some, a sin continued in, not unto, or, unto, death; and on this ground the duty of prayer for the dead.

I do not say that he shall pray for it; i. e. I do not command you in such cases, as where ye think it inconsistent with the safety of the Church, to admit such sinners to penance, and consequently to pray for them in public, as the Church was used to do for public penitents; but to leave them to the judgment of God.

17. *There is a sin not unto death;* i. e. which does not render the sinner unalterably liable unto death, as the other does.

19. *In wickedness;* or, the whole world lieth under the wicked one.

21. *From idols.* From false mediators, and consequently false Christs, saints, and angels.

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THE SECOND EPISTLE OF

JOHN.

THE *Second Epistle of John.* Ver. 1. *Elect;* i. e. Christian.—*All they that have known the truth;* i. e. all true Christians.

7. *Entered into;* or, gone forth into.

That Jesus Christ is come in the flesh; i. e. that He really took our human nature.

8. *We,* or, ye ["lose"].

9. *Hath not God*—and is therefore an atheist.

THE THIRD EPISTLE OF

JOHN.

THE *Third Epistle of John.* Ver. 2. *That thou mayest prosper;* viz. that thou mayest prosper in temporal welfare, as thou dost in thy spiritual concerns.

5. *Faithfully;* i. e. as becomes a faithful Christian.

7. *Taking nothing of the Gentiles;* viz. to whom they preached.

9. *Loveth to have the pre-eminence;* viz. is ambitious of government.

Receiveth us not; i. e. has no regard to my letters.

11. *Hath not seen God;* i. e. hath no true knowledge of God.

12. *And of the truth itself;* i. e. his actions are agreeable to what is said of him.

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THE GENERAL EPISTLE OF

JUDE.

THE *general Epistle of Jude.* Ver. 3. *The faith which was once delivered unto the saints;* i. e. a faith accompanied with sincere obedience, which some denied; looking upon the Gospel as proclaiming full pardon for all the sins a man has a mind to commit, and so "turning the grace of God into lasciviousness." This they called *faith;* but it was a scandal to its professors, ver. 12, and not that *holy faith,* ver. 20, which Christ established.

That this was for substance the same with the Apostles' Creed, is hardly to be doubted. See *Ruffinus, In Symb. Apostolicum, apud Opera Sancti Cypriani.*—See [also] *Wensley's Form of Sound Words*[a], where this is proved to be the Apostles' Creed beyond almost a critical objection.

See also *Tertull., de Veland. Virginibus,* cap. i. The rule of faith, saith he, is one and unalterable. We believe in one only God Almighty, maker of the world, and in His Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, raised again from the dead the third day, received up into heaven, now sitting at the right hand of God, who shall come to judge both the quick and the dead; even by raising them also in the flesh[b]:—that He sent in His stead the power of the Holy Ghost, which acts in believers:—that He will make the saints enjoy everlasting life, and condemn the wicked to perpetual fire.

See to the same purpose *St. Jerome's Epist. ad Pammach.*[c], who says, that this very Creed was delivered by the Apostles themselves, and requires the bishop of Jerusalem to keep to the words of the Apostles' Creed.

[a] [Sermon on 2 Tim. i. 13, by Robert Wensley. Lond. 1679.]

[b] [The clauses which follow are in substance from Tertullian De Præscr. Hæret., c. 13.]

[c] [In symbolo fidei ac spei nostræ, quod ab Apostolis traditum non scribitur in charta et atramento sed in tabulis cordis carnalibus, post confessionem Trinitatis et unitatem ecclesiæ, omne Christiani dogmatis sacramentum *carnis resurrectione* concluditur. Et tu in tantum in *corporis*, et iterum *corporis*, et tertio *corporis*, et usque novies *corporis*, vel sermone vel numero immoraris. S. Hieron. lib. contr. Joann. Hierosolym., (ap. Vett. Editt., Epist. 61, ad Pammachium,) § 28, tom. ii. col. 435.]

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6. *The angels which kept not their first estate;* or, who did not keep themselves united to their head or principal, viz. Jesus Christ, but separated from Him, which occasioned their fall.

Own; or, proper.—*In;* or, for.—*Unto;* or, at.

8. *Likewise;* or, yet; i. e. notwithstanding these terrible examples.

9, 14. Though St. Jude cites two things which are not in the Scriptures, yet they were stories well known and allowed of among the Jews; and to them they were proper to be alleged. See *Dr. Lightfoot, in loc.*[d]

11. *They have gone in the way of Cain*—by their envy and jealousy.

And ran greedily after the error of Balaam—in seducing others to sin.

The gainsaying of Core; i. e. rebellion against ecclesiastical authority.

12. *In your feasts of charity.* While they are owned by you to be of your communion.

13. *Wandering stars.* Having forsaken Christ and His doctrine, they will ever be out of the way.

14. *Ten thousands of His saints;* or, His holy myriads, or thousands, viz. of angels.

14, 15. Observe his knowledge and faith in the resurrection; his foresight of the flood, and of the justice of God upon sinners.

18. *There should be mockers;* or, should come mockers.

20. *Most holy faith;* i. e. such a faith as is a principle of an holy life.

Praying in the Holy Ghost. Without which all our endeavours will be to no purpose; i. e. praying for such things, and after such a manner, as the Holy Ghost hath taught us in the Holy Scriptures.

22. Or, on some being wavering, rebuke.

23. *Pulling them out of the fire*—as the angels did Lot out of the fire of Sodom; i. e. be most earnest with them.

Hating even the garment spotted by the flesh; i. e. the least degree of impurity, avoiding it as ye would do a man infected with leprosy.

[d] [Harmony of the New Testament, Works, vol. i. pp. 338, 339.]

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THE REVELATION

OF ST. JOHN THE DIVINE.

REVELATION. A standing light to the Church in all ages, and a standing record of God's foresight and providence. CHAP. I.

CHAP. I. ver. 1. *Shortly come to pass;* i. e. the things here prophesied shall begin forthwith, and shall continue to be accomplished to the day of judgment. See ch. iv. 1.

2. *The word of God;* i. e. of Jesus Christ.

3. *Blessed is he that readeth, and they that hear the words of this prophecy.* And therefore it is a rash, not to say an impudent censure, passed on this book by some; that it either finds or makes men mad, when it is acknowledged to be writ by the Spirit of God.

4. *From the seven spirits which are before His throne;* i. e. from the Holy Ghost, the perfection of spirits, who governs the Church of Christ until His coming again, and with His sevenfold gifts inspires it.

5. *The first-begotten of the dead.* The sovereign, or most illustrious of the dead.

6. *Priests.* The Jewish nation are so styled, and yet they had priests distinct from the laity, of God's own appointment.

9. *Was in the isle that was called Patmos*—Anno Domini 96. See *Whiston*, p. 32[a].

10. That the change of the Sabbath was an apostolical act, is manifest from its being observed in all the Churches of the world alike. For immediately after the apostles' days, Christianity spread over the world; so that without a general council of all the Churches of the world, such a change could not be made after the apostles' days; and indeed the difference about the observation of Easter shews that that matter

[a] [Essay on the Revelation, part i. § 4, p. 35, ed. 2. 1744.]

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CHAP. I. was not determined by the Church (as the Lord's Day was) in the time of the apostles.

17, 18. *I am the first and the last: I am He that liveth, and was dead.* These titles belong to no one but the great God, as appears from the margin. Jesus Christ therefore is the true God.

18. *Hell.* Hades.

CHAP. II. ver. 1. *The angel of the Church of Ephesus.* N.B. This was Timothy, bishop of Ephesus.—*Angel.* This is a term borrowed from the synagogue, whose chief minister was so called. *Prid.*, 385 [b].

5. *I will remove thy candlestick;* i. e. I will unchurch thee: chap. i. 20.

7. *The Spirit;* i. e. Christ by the Spirit.

11. *The second death;* or, the death of the soul.

23. *I am He which searcheth the reins and hearts, &c.* This is one of the characters of the great God, as appears by the margin, and belongs to none else; but here Jesus Christ assumes it to Himself: He is therefore that God.

CHAP. III. ver. 4. *Defiled their garments,* i. e. their consciences, with the sins of those among whom they lived.

14. *The Amen. Fr.* The Truth itself.

The beginning of the creation of God; i. e. who gave beginning to the creation. *John* i. 3.

15. Here is the true character of a man, who, being exempt from gross vices, is yet without love for God, without true concern for the truths of religion, without fidelity for the duties of his place, without concern for his salvation.

CHAP. IV. ver. 1. *I will shew thee.* It is great presumption to desire to pry into future events, any further than God has discovered in His Word.—*Things which must be hereafter.* For the things which were "shortly to come to pass" (chap. i. 1) ended with the last chapter.

11. *For Thy pleasure they are. Fr.* It is by Thy will that they subsist.

CHAP. V. The prophecy of the seals contains the fates of

[b] [Prideaux's Connection, sub ann. 444.]

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the empire; the book opened, the fates of the Church, until both meet in one, viz. *in ecclesia regnante;* when the kingdoms of the world shall become the kingdom of the Lord Christ.

12. *Worthy is the Lamb.* Which shews that He is God; for none else can be said to be worthy of such adoration, the very same that is given to God: chap. vii. 10.

CHAP. VI. *Fata imperii.*

2. *He.* Jesus Christ.—*To conquer*—His enemies the Jews, who said, "We will not have this man to reign over us."

4. *To take peace from the earth.* To finish that conquest which Christ had begun, ver. 2.

A great sword. Shewing the vast slaughter made of the Jews in the days of Hadrian.

5. *A pair of balances in his hand.* Foretelling the exemplary justice of the emperors Septimius Severus and Alexander Severus.

6. *Hurt not;* be not unjust in the, &c.

8. *Death, and Hell followed with him.* To foreshew the dread calamities which befel the Roman empire in the reign of Maximinus (235), and his successors, when no less than ten Cæsars fell in thirty years. *Hell*—Hades.

9. Denoting the greatest persecutions under the Pagan emperors, begun by Dioclesian 303; in which for the space of ten years an infinite number of Christians suffered martyrdom.

12. *A great earthquake, &c.* By which there was to be an end put to the Pagan idolatry and persecutions, and all the priests and great men who supported [it] were to be destroyed (313).

CHAP. VIII. ver. 2. *Seven trumpets.* By which the nations were to be called to punish the anti-Christian empire, which, though Christian, persecuted the faithful.

5. *Cast it into the earth.* As a return of the prayers of the saints.

7. *Hail and fire mingled with blood.* A terrible storm from the North, from whence the Goths (376) invaded and miserably destroyed the inland parts of the empire.

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CHAP. VIII.

8. *Cast into the sea.* The Vandals (407) made an irruption into the maritime kingdoms of Europe, and became a grievous plague.

10. *The third angel sounded*—and called the Huns under Attila, called *Flagellum Dei*, A.D. 452, which miserably wasted the countries upon the Rhine, the Danube, and especially Lombardy, the source of the greatest rivers.

12. *The fourth angel sounded*—to call the Heruli under Odoacer (476), who put an end to the Roman empire in the West, and all its subordinate governors; Augustulus abdicating, &c.

13. *Woe, woe, woe.* Intimating, that the following trumpets were to be more terrible, and of longer continuance, than the four former.

CHAP. IX. ver. 2. *A smoke out of the pit.* The smoke of Mahometanism, which, A.D. 608, began with the preaching of Mahomet.

3. *Locusts.* Saracens, the followers of Mahomet.

4. *Those men which have not the seal of God in their foreheads;* i. e. those nations which were overrun with idolatry.

5. *Five months;* or, one hundred and fifty years.

13. *The sixth angel sounded*—to call in the Turks, who began their reign under Ottoman, the 19th of May, 1301, or thereabouts.

15. *The four angels were loosed, &c.* Four sultanies of the Turks, upon the borders of Euphrates, were let loose to plague the Christian world for the space of three hundred and ninety-six years and one hundred and six days; which expired the 1st of September, 1697, the very day the Turks were beaten by Prince Eugene, and followed by the peace of Carlowitz.

17. A most lively description of guns and powder, invented under this trumpet, and made use of by the Turks to destroy the Christians.

20. The Roman Catholics of the Western empire repented not, though they saw the judgments of God upon those of the East, for their idolatry in worshipping demons and idols of gold, &c., which none but the Papists do at this day, within the scene of these prophecies.

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20, 21. Though Christianity is much overrun by Turcism and idolatry, yet this is plainly what the Spirit of God foresaw, and that this apostacy should be thus punished; and that, notwithstanding, many should continue impenitent.

CHAP. X. ver. 6. *Time no longer;* or, delay of time no longer.

10. However desirable the knowledge of things to come may be, when once the calamities that attend the Church are certainly known, they will fill the soul with sorrow.

CHAP. XI. *Fata Ecclesiæ.*—Ver. 1. *And the angel stood.* Not in the original.

And measure. Measuring intimates the building or rebuilding what is so measured.

2. *Forty and two months.* Twelve hundred and sixty years.

3. *My two witnesses.* The Waldenses and Albigenses, who never submitted to, but even opposed, the corruptions of the Church of Rome.

5. *Fire,* i. e. by the word of God, (Jer. xxiii. 29,) *proceedeth out of their mouths.* A thing very well worth observing, that their weapons were not to be carnal, but spiritual only.

6. These will be the consequences of their afflictions, &c., as the keeping of Israel in bondage was attended with plagues.

7. *Kill them;* i. e. deprive them of all authority within the jurisdiction of the anti-Christian Church, the city here spoken of.

8. *The great city.* The Roman empire.—*Was* spiritually *crucified.*

11. *And after three days and an half.* The Lord Bishop of *Worcester* from this prophecy foretold the restoration of the Vaudois 1690, after they had for three years and an half been utterly banished out of their country.

13. *Artabanus* calls the plagues of Egypt by the name of "a mighty earthquake." *De Pless., de Veritate Christianæ Relig.,* cap. xxvi. [c]

[c] [Philip du Plessis Mornay cites the words of Artabanus de Judæis, in his treatise de la Verité de la Religion Chretienne. He mentions other plagues, and says, "Tandem tantus tota Ægypto terræ motus fuit, ut liberum populum dimittere rex decerneret." Bp. Wilson refers to the Latin translation, p. 582, Lugd. Bat., 1687.]

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CHAP. XI.

The city. By city, Babylon, Sodom—is meant the whole Roman hierarchy.—*Remnant;* or, rest.

17. *Because Thou hast taken to Thee Thy great power, and hast reigned.* Because till now He had intrusted either to those who had abused the power God had given them, or had suffered His enemies to usurp that power.

18. *The time of the dead, that they should be judged;* i. e. the time of judging their cause is now come, and of calling their persecutors to an account.

CHAP. XII. An admirable description of the state of the Christian Church, from its beginning at the resurrection of Christ, to its triumphing over all anti-Christian powers.

3. *A great red dragon.* The Pagan empire under the direction and government of the devil and his ministers.

11. *By the blood of the Lamb;* i. e. they preached Christ crucified with courage, though both Jews and Gentiles persecuted them to death for so doing.

13. *When the dragon saw that he was cast unto the earth.* When the empire became Christian, the devil is very truly said to be cast down.

14. *Two wings of a great eagle.* Two Christian emperors, Eastern and Western, to support her.

A time, and times, and half a time; i. e. three years and an half, or, twelve hundred and sixty years.

15. *Water as a flood.* The Northern nations, which as a flood overrun the empires, to the great hazard of Christianity. —*The flood.* Was not this the Arian heresy, which the devil raised immediately after the empire became Christian?

16. *The flood which the dragon cast out of his mouth.* Those very barbarians becoming Christians.

CHAP. XIII. ver. 1. *A beast.* An empire.—*Ten horns, &c.* Denoting ten crowned heads.

3. *Wondered after.* Followed.

5. *Forty and two months.* Twelve hundred and sixty years.

8. *Whose names, &c.;* or, whose names were not written from the foundation of the world in the book [of life of the Lamb.]

Lamb; i. e. members of the Lamb, as all true martyrs are;

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and therefore Christ saith (Acts ix. 4), Why persecutest thou Me?

13, 14. Rules to try spirits working miracles. See 1 John iv. 1.

18. See *Mr. Moses Lowman*[d] on the number 666; who with the greatest probability supposeth this number 666 to be the number of years from the time of the vision, viz. A.D. 94, to the time when the beast (the Pope) was in his full power, viz. A. D. 758, when he was invested with full temporal and papal power.

CHAP. XIV. ver. 1. *An hundred forty and four thousand, &c.* A remnant of such as complied not with the corruptions of the anti-Christian Church. 1 *Kings* xix. 18.

3. *No man could learn that song.* N.B. That none could learn this song but such as "were redeemed from the earth." Intimating that those who chiefly mind earthly things neither have, nor can have, a true sense of their redemption by Jesus Christ; nor can worthily shew forth His praise, "who hath called us from darkness into His marvellous light."

The rest of the world being used to worship saints and angels, could not bring themselves to praise their only Redeemer.

4. *Virgins.* Such as had never defiled themselves with spiritual fornication, which is idolatry.

CHAP. XVI. ver. 13. *The dragon.* Paganism and infidelity; the Pagan empire. By the frogs coming out of his mouth may probably be meant those agents of Satan who are industrious to bring the Christian world back to paganism and infidelity.—*Beast.* The spirit of tyranny and oppression. (N. B. *Mr. Hobbs* began this doctrine, that subjects ought to submit to the religion of the prince.)—*False prophet.* The spirit of idolatry, &c.

14. *Working miracles.* Rule to distinguish spirits working miracles; the false from the true. See 1 *John* iv. 1.

16. See *Joel* iii. 1—3, which seems to relate to this.

CHAP. XVII. ver. 1. *The great whore.* The city of Rome, ver. 18, with its jurisdictions ecclesiastical.

[d] [Paraphrase and Notes on the Revelation, in loc. p. 141, ed. 2. 1745.]

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Chap. XVII. 3. *A scarlet-coloured beast.* The last state of the Roman empire, after it became divided into ten kingdoms, *Dan.* ii. 33, and vii. 19, and had passed through seven forms of government.

5. *Mystery.* A mystery indeed, that she that would be the mother of a Christian Churches should be found to be *the mother of harlots*, i. e. of such as commit idolatry; that Rome Christian should be so full of idols as to deserve the name of The Great Babylon; that she that calls herself The Holy Catholic Church should be all abomination.

The mother of harlots. The first parent of idolatry, as old Babylon was.

6. *I wondered with great admiration*—that one professing Christianity should persecute the saints of God.

8. *Were not written*; i. e. were never written.

8—11. See *Whiston* on the *Revelation*, p. 116*.

13. *These have one mind*; i. e. they shall all be of the religion of the empire.

16. *Shall eat her flesh*, i. e. with the sword.

Chap. XVIII. ver. 9. *Who have committed fornication*; i. e. who have been of her idolatrous communion.

11. *Merchants of the earth.* All that used to traffic in and with holy things for money and earthly interests.

13. *Souls of men*; i. e. such as gave or got money for releasing souls out of purgatory.

21. *Shall that great city Babylon be thrown down*; i. e. the whole anti-Christian polity shall be utterly extinct.

Chap. XIX. 1, 3, 4, 6. *Alleluia.* Praise the Lord.

8. *The righteousness of saints*: i. e. their conformity to the will of God.

9. *The marriage-supper of the Lamb.* N.B. It is called, ver. 17, the supper of the great God.

10. *The testimony of Jesus is the spirit of prophecy.* The spirit and life of all prophecy is that testimony which it gives to the times of the Messiah; Jesus Christ being the end of all that the prophets have foretold.

13. In this vision, the Eternal Word of God, whose word

* [Part ii. § iv. pp. 123 seqq. ed. 2.]

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and servants had been forbidden and persecuted by antichrist, now triumphs. His word is avowedly read, and Christ and His Gospel about to be victorious over all anti-Christian powers.—*The Word of God;* i. e. Jesus Christ. CHAP. XXII.

17. *Of the great God;* i. e. of the Lamb: ver. 7 and 9.

CHAP. XX. ver. 5. *The first resurrection*—from the death of sin unto the life of righteousness.

6. *Priests of God and of Christ.* Then is Christ the object of divine worship, as well as God. Now none but God is the object of divine worship, *Exod.* xxii. 20, Jesus Christ therefore is God.

12. The word *small* must not be understood of infants, &c., because they have done no works for which they can be judged.

12, 13. *According to their works.* Not according to their profession.

13. *Hell.* Hades: [so ver. 14.]

CHAP. XXI. ver. 27. *The Lamb's book of life.* Lamb's book[f].

CHAP. XXII. ver. 6. *The Lord God of the holy prophets;* i. e. Jesus Christ, as appears from ver. 16, and chap. i. 1.

14. This is a plain proof that by evangelical obedience Christians come to have a right to salvation.

16. *I Jesus.* Called the Lord God, ver. 6.

17. Here all the nations of the world are invited to salvation by the Gospel.

[f] [These words are written in large letters in the margin adjoining this verse.]

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